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# TIC

# DESCRIPTIVE, AND HISTOR

OF THE

# NORTH-WESTERN PROVINCES

VOL. VI.

CAWNPORE : BY F. N. WRIGHT, B.A.,

GORAKHPUR : BY E. B. ALEXANDER, I

BASTI : BY H. C. CONYBEARE, B.C.S

Edited by

EDWIN T. ATKINSON, B.A., B.C.S.

FELLOW OF THE ROYAL GEOGRAPHICAL SOCIETY.

ALLAHABAD:
RTH-WESTERN PROVINCES AND OUDH GOVERNMENT PR
1881.

00058942

# CONTENTS.

| | Pages. |
|---|---|
| Cawnpore District ... ... ... ... | 1 to 270 |
| Gorakhpur District ... ... ... ... | 271 to 550 |
| Basti District ... ... ... ... | 551 to 797 |

# PREFACE.

The system of transliteration followed is that laid down in the *North-Western Provinces Gazette* for October 3, 1873 (pp. 1732-33), which for convenience of reference is reproduced here:—

## RULES FOR TRANSLITERATION.

*Every letter in the vernacular must be uniformly represented by a certain letter in the Roman character as follows:—*

### Vowels.

| Persian. | | Devanagari. | | Roman. | Pronunciation. |
|---|---|---|---|---|---|
| Initial. | Non-initial. | Initial. | Non-initial. | | |
| ا | َ (zabar). | अ | not expressed. | a | As in woman. |
| آ | ا | आ | ा | á | ,, father. |
| اِ | ِ (zer) | इ | ि | i | ,, bit. |
| اِی | ـیـ or ی | ई | ी | í | ,, machine. |
| اُ | ُ pesh. | उ | ु | u | ,, pull. |
| او | ُو | ऊ | ू | ú | ,, rude. |
| ای | ـیـ or ی | ए | े | e | ,, grey. |
| اَی | ـَیـ or َی | ऐ | ै | ai | ,, aisle. |
| او | و | ओ | ो | o | ,, hole. |
| اَو | َو | औ | ौ | au | As *ou* in house (nearly, being a combination of the a and u above.) |

## Consonants.

| PERSIAN. | DEVANAGARI. | ROMAN. |
|---|---|---|
| ب | ब | b |
| بھ | भ | bh |
| چ | च | ch |
| چھ | छ | chh |
| د or ڈ | द or ड | d |
| دھ or ڈھ | ध or ढ़ | dh |
| ف | wanting | f |
| گ | ग | g |
| گھ or غ | घ | gh |
| ج | ज | j |
| جھ | झ | jh |
| ک or ق | क | k |
| کھ or خ | ख | kh |
| ——— | क्ष | ksh |
| ل | ल | l |
| م | म | m |
| ن | न, ङ, ञ, ण or anuswara | n |
| پ | प | p |
| پھ | फ | ph |
| ر or ڑ | र or ड़ | r |
| ڑھ | ढ़ | rh |
| ص or س و ث | स | s |
| ش | श or ष | sh |
| ط or ٹ و ت | त or ट | t |
| ٹھ or تھ | थ or ठ | th |
| و | व | w or v |
| ي | य | y |
| ظ و ض و ز و ذ | wanting | z |
| ژ | ditto | zh |
| ع | ditto | Omitted, the accompanying vowel only being expressed. |
| ...... | ज्ञ | gy |

It may be necessary to explain why Cawnpore appears in the present volume. An attempt was made to induce district officers to take up separate districts, and thus aid in the more speedy preparation of the *Gazetteer;* but Mr. Wright in Cawnpore, and Mr. E. B. Alexander in Gorakhpur, were the only two that responded to the invitation. The Cawnpore memoir is mainly the work of Mr. F. N. Wright, C.S., who devoted three months of his privilege leave towards its completion. The great local knowledge possessed by him rendered his aid in this district particularly valuable, and is an ample warrant for the accuracy of his statements. In preparing it, he had at his disposal the notes of Mr. C. J. Daniell, C.S., whilst I took over the revision of Part I. and Mr. Conybeare supplied the sections 'on the history of the mutiny' and 'religion.' The latter, too, gave the *Gazetteer* portion that form which his experience of such work suggested. The proofs have been revised throughout by Mr. F. N. Wright, Mr. W. Cornwall, Mr. Conybeare, and myself.

Mr. E. B. Alexander, C.S., is the author of the Gorakhpur notice. That he should have written it chiefly during the course of his labors as Junior Secretary of the Board of Revenue is sufficient evidence of his zeal and industry. The sections on the Nepalese war and the history of the current settlement were supplied by Mr. Conybeare; and assisted by the copious notes of Mr. Crooke, the same gentleman wrote the bulk of the *Gazetteer* portion of the memoir and aided materially in editing the whole. The proofs, excepting the earlier portions, had the able scrutiny of Mr. Crooke, and all were passed as usual by the district officer and myself before final printing.

The account of Basti was compiled by Mr. Conybeare, who had before him lengthy notes by Mr. J. B. Thomson, C.S., and Mr. P. Wigram, C.S. The proofs were examined by Mr. Conybeare, myself, and the Collector, Mr. Powlett, to whose careful and hearty co-operation is due much of that accuracy and that completeness which may justly be claimed for the work. Indeed, the three notices contained in the present volume will compare well, not only with those in previous volumes, but with any of the district memoirs published in India, for fulness, accuracy, and interest.

ALLAHABAD;
6*th April*, 1881.

E. T. ATKINSON.

# CORRIGENDA.[1]

## PREFACE.

| Page. | Line. | For | Read |
|---|---|---|---|
| II. | 9 | ک | ف |
| III. | 13 | ‘on the history | on ‘infanticide’ the ‘history |
| *ib.* | 18 | author | chief author |

## CAWNPORE NOTICE.

| Page. | Line. | For | Read |
|---|---|---|---|
| 4 | 7 | Gosháin | Gosáin |
| *ib.* | 9th from bottom | Mr. | Sir Henry |
| 6 | 3rd from bottom | fourth | fifth |
| 12 | 22 | Gogomau | Gogámau |
| 13 | Ditto | estates, subject to such changes, and which | estates subject to such changes, which |
| 16 | 16 | *kábar* | *rákar* |
| 17 | 14 of 5th column, 2nd table. | Máwan | Máwar |
| 23 | 7th from bottom | occasionally | occasional |
| 27 | 13 and 14 of 2nd column in table, 18 and 19 of 3rd column. | Weeping nyctanthés \| Har Singhar Al | Weeping nyctanthes \| Harsingár<br>Morinda citrifolia \| Ál |
| 28 | 1 and 2 of text | the staple crop | largely sown in Rasúlabad, Bilhaur and Shiúrájpur |
| 35 | 8th from bottom | area | daily area |
| 40 | last | Noners | Nonerás |
| 43 | 14 | Johára Mahárajan Singh, | Jeorá Nawábganj |
| *ib.* | 15 | Bhosi | Biposi |
| *ib.* | last but one | Bhosi | Biposi |
| *ib.* | Ditto | Rumail | Ramel |
| 50 | 1 of note | mentioned by Elliot (I, 19) as | whom Elliot (I, 19) mentions as |
| 53 | Pedigree in middle of p., 3rd column. | Sapáhi | Sapíhi |
| 64 | 6th from bottom | Desh-Ummar | Derh-Ummar |
| 68 | 1 | Kewats | Khewats |
| 71 | 14 | I | we |
| *ib.* | 15 | district which fairly represent | district. Islám is divided in |
| 76 | 5th from bottom | Badr-ud-din | Badí'-ud-dín |
| 78 | 3rd after table | second or Agra | Allahabad |
| 81 | 26 | the police were | the maintenance of order was |
| 82 | 12th from bottom | *marhelas* | *marhalas* |
| *ib.* | note | The late | Afterwards |
| 88 | 5 | and a | a |
| 101 | 2 | was | were |

---

[1] From this list the more obvious and less important errors of spelling and punctuation have been omitted. It has been deemed unnecessary, for instance, to correct "tumeric" to "turmeric," or "Bhár" to "Bhar;" to alter the initial of a proper name from ordinary to capital type, or to remove a semicolon where a full stop would be more appropriate. Such emendations would have swollen the list to a portentous and needless length.

## CAWNPORE NOTICE—(*concluded*).

| Page. | Line. | For | Read |
|---|---|---|---|
| 129 | 5th after table | Khagoti | Khagol |
| 137 | last but one | is | in |
| 146 | Ditto | Gházípur | Ballia |
| 147 | 10th from bottom | parts | ports |
| *ib.* | table | Gogra ghâts | Ghághra gháts |
| 157 | 16 | palm tree | palmyra |
| 167 | 4 | and it was | and because these barracks were |
| *ib.* | 5 | might arrive | were expected |
| 189 | 4th from bottom | Havelock | Havelock-Allan |
| 197 | last of 1st column, list of contents. | Jebra Nawábganj | Jeorá Nawábganj |
| *ib.* | last entry of contents table, | *dele* Gazetteer of the district | |
| 205 | last | Mawár | Máwar |
| 209 | 5th from bottom | Azimganj | Azímgarh |
| 217 | note | Moore's | Moor's |
| 222 | 6th from bottom | I have | Mr. Atkinson has |
| 235 | 20 | and most highly | but most lightly |
| 250 | 10th from bottom | *churávarana, mundan* | (*churávarana, mundan*) |
| *ib.* | 1st of footnotes | *naubatkhán* | *naubatkhána* |
| *ib.* | 2nd ditto | *Mirat-i-madán* | *Mirát-i-Madárí* |
| 251 | note | 1840 | 1480 |

## GORAKHPUR NOTICE.

| | | | |
|---|---|---|---|
| Map | Tappas Ret and Havelí, south-west of the Rápti, are part of pargana Bhauápár; and should be coloured as such.<br>The strip of land lying south of the Rápti, and containing Majholia and Semra villages, should be coloured as part of p. Chillúpár, not of p. Silhat. | | |
| 271 | last of 'contents' list | page | page 459. |
| 272 | last column of table | Kassias | Kasia |
| *ib.* | Ditto | Tárakulwa and | Tárakulwa, |
| *ib.* | Ditto | Khámpár | Khánapár |
| 278 | 20 | 625 | 1625 |
| 279 | 9 of 4th column, table | Bharathkand | Bharatkhand |
| *ib.* | 34 of ditto | Chanda | Chandaur |
| *ib.* | 5th from bottom of ditto, | Bhaduseri | Bhadesari |
| 280 | 4 of ditto | Batsraa | Batsara *or* Batesa |
| *ib.* | 10 of ditto | Chirigora | Chiriagora |
| *ib.* | 11 and 12 of ditto | Bargáon, Chaura | Bargáon-Chaura |
| *ib.* | 20 of ditto | Chaura | Bargáon-Chaura |
| *ib.* | 22 of ditto | Roghi | Ragha |
| *ib.* | 26 of ditto | Bijaipár | Bijaipur |
| *ib.* | 7 of column 3 | Iaria Siyan | Taria Sujân |
| *ib.* | 36 of column 4 | Parwárpár | Parwarpár |
| *ib.* | column 2 of table | *Lower the word* Silhat, *placing it opposite* 10, Naráyanpur-Chiurha | |
| *ib.* | 44 of 4th column, table | Narayanpár | Naráyanpur |
| *ib.* | last but one of ditto | Bhái Sádawar | Bhainsádabar |
| 281 | 2nd column of table | *Opposite* 9, Bhabnáli | *Insert* Dhuriápár |
| *ib.* | 24 of column 4 | Tiar | Tíar |
| *ib.* | 27 of ditto | Tháli | Tháthi |
| *ib.* | last column of table | 26 Bárha | 26. Barhaj |
| *ib.* | 2nd column of table | *Opposite* 30, Gaghar | *Insert* Bhauápár |
| *ib.* | ditto | *Opposite* 31, Majuri | *Insert* Dhuriápár |

## GORAKHPUR NOTICE—(*continued*).

| Page. | Line. | For | Read |
|---|---|---|---|
| 281 | column 2 of table | *Opposite* 33, Majholia | *Insert* Chillúpár |
| 282 | 2nd of last column, table, | Gúr | Gubráin |
| *ib.* | 5th of ditto | Gujhári | Gajhari |
| *ib.* | 3rd column, table | 33. Khámpár | 33 Khánapár |
| *ib.* | 5th from bottom | Padrauan | Padrauna |
| 286 | 22 | 1750 to 1800 | 1750 and 1800 |
| 289 | 3 of list | Bhan Bában | Bhárí Bában |
| *ib.* | last | "dugouts" | "dug-outs" |
| 291 | list | VIII.—Bhán Baisi | VIII.—Bhárí Báísí |
| 291 | 6 | for | by |
| 293 | 3 of note | into | in |
| 294 | 27 | Kármajnighát | Karmaini-ghát |
| 295 | 7 from bottom | Tál, and the | Tál. The |
| 297 | 1st of footnotes | *Valigram* | *Sáligrám* |
| 302 | 14 | which | with |
| 304 | 4th from bottom | water | waters |
| 305 | 2 | boatmeps | boatmen |
| *ib.* | 5 | parganahs | pargana |
| *ib.* | 10 | times | time |
| *ib.* | 14 and 20 | Kármaini | Karmaini |
| 307 | 13 | Bigra | Bijra |
| 309 | 15 | Dhanua | Khánua |
| 310 | 15 of column 1, table | Gonra | Gaura |
| *ib.* | 20 of table | Khainpár | Khánapár |
| 311 | 10 of column 1, table | Dhampatti | Dhánipatti. |
| 313 | 14 of note | Edwards | Edwardes |
| *ib.* | 15 of ditto | Dhválagiri | Dhavalagiri |
| 320 | 20 | bokhua | bakhna |
| 321 | 2 | fisherman | 'complete angler' |
| 323 | last | grow spring | grow a spring |
| 327 | 14 and 15 | *Erase the sentence beginning with* "A list" *and ending with* "*Manufactures.*" | |
| 327 | 19 | European planters | Europeans |
| 328 | Heading of table | *of the Gorakhpur division* | *outturn* |
| 331 | 17 | officers and | officers with |
| 335 | 13 | *flabeniformis* | *flabelliformis* |
| 336 | 13 | Œgle | Ægle |
| 339 | 5 | Musanagar | Mansúrnagar |
| *ib.* | last but one | just forty | some sixty-five |
| 342 | 7th from bottom | Aurangeb | Aurangzeb |
| 345 | 3 of Part III. | 1836 | 1813 |
| 346 | 7 | Nichláwal | Nichlawal *or* Nichlaval |
| 359 | 6 and 8 | Ahárs | Ahars |
| 361 | 11 | Siyáhmárwas | Siyármárwas |
| *ib.* | 22 | Kewat | Khewat |
| 370 | 7 | are, with the exception of | including |
| *ib.* | 8 | Sunnis | are Sunnis |
| 373 | 21 | *bháwan* | *bháwar* |
| 377 | 3 and 27 | Nichlával | Nichlaval |
| 379 | note | Ridsale's | Ridsdale's |
| *ib.* | 26 | Rudarpur | Rudrapur |
| 393 | column 6 of table | Water | Watered |
| *ib.* | column 7 of ditto | Unwater | Unwatered |
| 400 | 1 of footnotes | Reppe | Peppé |
| 401 | 6 | have been | were once |
| *ib.* | 4th from bottom | Rndar | Rudar |
| 402 | 17 | caste | castes |

## GORAKHPUR NOTICE—(*concluded*).

| Page. | Line. | For | Read |
|---|---|---|---|
| 408 | 9th from bottom | others after the | others the |
| *ib.* | 8th ditto | crops | crop |
| 414 | 15 | Nostanwoa | Náotanwa |
| 415 | 23 and 31 | Deorighát | Doharíghát |
| 417 | 1st after 1st table | ditto | ditto |
| 420 | 4 | 1835 | 1813 |
| 421 | 13th from bottom | Kabiruáth | Kubernáth |
| 424 | 1st after 1st table | VII | VI |
| 428 | 8 of text | *khána* | *kháng* |
| *ib.* | 16 | Mahá-kosala | Mahá-Koshála |
| 434 | 14 and 17 | Visramitra | Visvamitra |
| *ib.* | 15 | Sarjúpur | Sarjúpár |
| *ib.* | 3 of footnotes | Kanauj, p. | Kanauj, *ibid.*, p. |
| 438 | 1 ditto | land | bond |
| 440 | 19 | fresh-water | fresh water |
| 441 | 9th from bottom | Náharpur | Narharpur |
| 442 | 4 | Jágat | Jagat |
| 443 | 6 | Kásh | Káshí |
| 444 | last but two | Khairágarh | Khairígarh |
| 448 | 23 | the district | Gorakhpur |
| 449 | 8 | unparalled | unparalleled |
| 452 | 21 | Arrah | Árra |
| 456 | 5 | Shiúpur | Shiúráj |
| *ib.* | 14 | 7th July the | 7th, the |
| *ib.* | last | July | August |
| 458 | 16 | effected with | effected has been realized with |
| 459 | 18 of 2nd column | Paisya | Paisiya *or* Paisia |
| 463 | 91 | Baironáu | Baironán |
| 466 | 14 from bottom | vessel | vessels |
| 467 | 5 | had | has |
| 468 | last of footnotes | Sendrakottos | Sandrakottos |
| 475 | 4th from bottom | Patnipur | Pirthípur |
| 477 | 11 | Baraswár | Baranwár |
| 478 | 20 | the parganah | that parganah |
| 481 | 23 | portions. The | portions—the |
| 490 | 17 | south-west on | south-west by |
| *ib.* | 19 | lies | lie |
| 492 | 9 | are large of their | is large of its |
| *ib.* | 16 | Kasauli | Sigauli |
| 493 | last but three | castles | castle |
| 499 | 6 | 1835 | 1815 |
| 510 | 5th from bottom | *bel*, and the | *bel*, the |
| 512 | 24 | Carhaj | Barhaj |
| 515 | 11th ditto | 1835 | 1813 |
| 522 | 2nd of footnotes | Sakhát-ul-lah | Sakháwat-ulláh |
| 525 | 10 | Kármainighát | Karmainíghát |
| 526 | 7th and 9th from bottom, | Ditto | Ditto |
| 527 | 9 | differentrated | differentiated |
| 528 | 12th from bottom | Amongst inhabitants | Amongst its inhabitants |
| 531 | 11 | Khánna | Khánua |
| 533 | 15 and 16 | present themselves | presents itself |
| 537 | 18 | Ránipur-Dháb | Rámpur-Dháb |
| 545 | 4 and 5 | Parasúramji,<br>Parasúrám | Parasurámji,<br>Parasurám |
| *ib.* | 7th from bottom | Gáyápuri-Ji | Gayápuri-jí |
| 546 | 7th ditto | Túdári patti | Tiwárí-pattí |
| 547 | 16 | Domakand khás | Domákhand, Khás |

## BASTI NOTICE.

| Page. | Line. | For | Read |
|---|---|---|---|
| 551 | 4 and 5 from bottom, 1st column. | lagoons | the lagoon |
| *ib.* | 1 and 2 of 2nd column | Population ... 610<br>Statistics ... 614 | Population statistics ... 610—14 |
| *ib.* | last of whole page | *page* | *page* 731 |
| 553 | Heading of 3rd column | 1569 | 1596 |
| 563 | 2 | Bitharia | Bhitaria |
| 570 | 13 in list of 3rd class roads, | Murerwa | Marirwa |
| 572 | 9th from bottom | 514 | 51·4 |
| 573 | 1 | Dhválagiri | Dhavalagiri |
| *ib.* | 6 and 7 | very witching hour of night, or during the small hours which succeed it | coldest part of night, that is during the few hours immediately preceding dawn |
| 576 | 19 | *Dele the word* fox, *which has occurred a few lines before,* | |
| 580 | 8 | phansi | phánsi |
| 582 | 10th from bottom, 2nd column, list. | *Picus* | *Ficus* |
| 583 | 4th of text | capitals | capital |
| *ib.* | 23rd of do. | astringen | astringent |
| 604 | 6th from bottom | wages. | wages ? |
| 606 | 18 | Again, the | Again the |
| 618 | 19 | Srúajbansis | Súrajbansís |
| 620 | 2nd of footnotes | VI., 280 | IV., 280 |
| 634 | 17 | other | others |
| 638 | 19 | Fárúki | Farúki |
| 639 | 2 | Herklot | Herklots |
| 642 | 1 | 1835 | 1815 |
| 643 | 19 | Abd-ur-Rahmán | Khalíl-ur Rahmán |
| 644 | last but one, footnotes | brocad | brocaded |
| 645 | 6th from bottom | Bengalie | Bengális |
| *ib.* | last | *gánduri'* | *gánduri*[2] |
| 648 | 10 | Páris | Pásís |
| 650 | 4th from bottom | Karrhi | Karhí |
| 651 | 12 | Krishna Ráma | Krishna Vishnu |
| *ib.* | 1st of footnotes | sides | side |
| 653 | Heading | FESTIVAL | FESTIVALS. |
| 654 | 2nd of footnotes | Jaais | Jains |
| 655 | 12th from bottom | *Máhabhárata* | *Mahábhárata* |
| 657 | 5 | arms | alms |
| 661 | 3 | 3·645 | 3,645 |
| 664 | last but one and last | Halbans | Kulháns |
| 671 | 9 and 10 | Mehnoni | Mahnáni |
| 675 | 1st of footnotes | Thomsen's | Thomson's |
| 676 | 6th; and 8th from bottom, | Narkata | Narkatha |
| 679 | 7th ditto | Chándu | Chandu |
| 688 | 6th ditto | are seized | is seized |
| 692 | 13 | virtually | virtually though not virtuously |
| 699 | 3rd from bottom | at Uska ; | at Uska |
| *ib.* | ditto | near Uska ; | near Uska, |
| 701 | 14th from bottom | *Maoutia* | *Maontia* |
| 706 | 4th ditto | gon | *gon* |
| 710 | 4th after 1st table | VII | VI |
| *ib.* | note | XVII | XVIII |
| 716 | 2 | great | Great |
| 722 | 1 | Jagatot | Jagatjot |

## BASTI NOTICE—(*concluded*).

| Page. | Line. | For | Read |
|---|---|---|---|
| 722 | 12 ... ... | parganah ... ... | parganahs |
| 727 | 4th of note ... ... | the Musahar caste ... | the Badhak and Musahar castes |
| 732 | 18 ... ... | sides ... ... | side |
| 737 | 1 ... ... | Amorodh ... ... | Amodh |
| 746 | 12 ... ... | rájas, who ... ... | rájas who |
| 748 | 12 ... ... | hamlet of Sunhán a ... | a hamlet of Sunhán |
| 757 | 2 ... ... | pargana to its ... | parganah its |
| *ib.* | 8th from bottom ... | last ... ... | penultimately |
| 758 | 20 ... ... | Netwár or Nitwál ... | Netwar or Nitwal |
| 759 | 4th from bottom ... | fine ... ... | tall |
| 762 | note 2 ... ... | or Jangháras are a sub-division of the Tomars. But none of these three names appears in the Basti census of 1872. | are a rare but distinguished subdivision of the Chauháns. As Chauháns, probably, they were entered by the 1872 census, which in Basti omits to mention the title Hára. |
| 774 | 15 ... ... | Kunwár ... ... | Kunwar |
| 785 | 3 ... ... | through ... ... | though |
| 790 | 8 ... ... | Rasulpur-Ghaus ... | Rasúlpur Ghaus |
| 792 | 21 ... ... | they are all .. ... | most crops are |
| *ib.* | 23 ... ... | crop ... ... | product |
| 796 | 5th from bottom ... | Mughálha ... ... | Mughalha |
| 797 | 8th ditto ... | vowel ... ... | *e* |

## ADDENDA.

P. 13, *ad fin.*, Alluvion and Diluvion. On this subject the Legislative Council is at present (1881) considering a bill which will probably recognize and restore the deep-stream custom.

P 21. After the end of the first paragraph, *add*:—The Cawnpore and Farukhabad Light Railway, opened towards the close of 1880, runs north north-westwards along the Grand Trunk Road Some account of this line will be found in the Farukhabad notice (Gazetteer, VII., 25). The stations in the Cawnpore district are Cawnpore (terminus), Kaliyánpur, Mandhana, Chaubepur, Barrájpur (late Shiúrájpur), Pura, Bilhaur and Araul or Aiwal.

P. 25. At the end of the last line, *add*:—Wild boar (*barhela, badhela*) are plentiful in the ravines beside the Jumna and the grass along the edge of the Ganges. Cawnpore may be called the headquarters of the "pig sticking" in these provinces. Its Tent Club holds yearly a boar-spearing tournament whose prize is that Ganges Cup so highly valued by sportsmen.

P. 47. After the end of the first paragraph, *add*:—According to the census of 1881 Cawnpore contained a total population of 1,173,215, distributed as follows amongst the different tahsíls :—

| | | | | | |
|---|---|---|---|---|---|
| Jájmau ... ... | 288,127 | Shiúrájpur ... | 150,426 | Sárh-Salempur ... | 101,772 |
| Bilhaur ... ... | 100,747 | Akbarpur ... | 109,900 | Rasúlabad ... | 102,705 |
| Derápur ... ... | 124,751 | Bhognípur ... | 88,081 | Ghátampur ... | 106,706 |

But further details have not as yet been published.

P. 56, 10th line from bottom. For some further account of Hindú Singh and his expulsion by the Bhadauriyas, see Elliot's *Historians* (Dowson's edition), VIII., 46, 47.

P. 143 Since the first paragraph of this page was written large additions have been made to the machinery of both Muir and Elgin Mills.

P. 850. After the "statistics of age" paragraph, *add* :—The returns of the 1881 census are as yet far from complete. But that enumeration gives Gorakhpur a total of 2,605,100 inhabitants, thus distributed amongst the six tahsíls :—

| | | | |
|---|---|---|---|
| Mahárájganj ... ... ... | 364,688 | Háta ... ... ... ... | 365,606 |
| Headquarters ... ... ... | 414,610 | Bánsgáon ... ... ... ... | 420,616 |
| Padrauna ... ... ... | 558,725 | Deoria ... ... ... ... | 480,855 |

P. 365, ll. 8 and 9. The statement that the tomb of Kabír is in charge of both a Muslim and a Hindu custodian is not quite correct. Kabír's cenotaph is the care of a Musalmán sacristan. But immediately beside it rises the sepulchre of a Hindu prior (*mahant*); and this latter building is of course in Hindú keeping. See article on Maghar, pp. 771-72.

P. 373. Mr. Crooke's *Rural and Agricultural Glossary* has been published, and can be obtained from the Curator of Government Books at Allahabad.

P. 432, ll. 10 and 11. It is not certain that the inscription on the Bhágalpur pillar owes its origin to Asoka.

P. 440, 9th line from bottom, and p. 442, l. 4. It may perhaps be noted that, in marrying a Kachhwáhin princess of Jaipur, Jahángír followed his father Akbar's example.

P 613. After the end of first paragraph, *add* :—The hitherto published details of the 1881 census give Basti a total population of 1,627,712, distributed amongst the five tahsils as follows :—

| | | | |
|---|---|---|---|
| Domariáganj ... ... ... ... | 280,186 | Basti ... ... ... ... | 334,261 |
| Bánsi ... ... ... ... | 338,519 | Khalílabad... ... ... ... | 340,746 |
| Haraia ... ... ... | 334,000 | | |

P. 690, l. 19. After "life" *add* :—*Spesso è da forte, Più che il morire, il vivere.*

P. 718, note 2. The Siviras and the Seoris are the same. The alternative forms Savara and Saurí are still used in Sháhábad, which marches with Mirzapur of these provinces (see *Calcutta Review*, Oct., 1879, "Primitive Races of Sháhábád Plateau"). Mr. W. W. Hunter is probably right, therefore, in identifying the Seoris with the Sabaræ of Ptolemy and the Suari of Pliny (see *Orissa*, II, 67).

# GENERAL INDEX.

## A.

Abádkárs, class of tenants known as, 407, 475.
'Abbás, uncle of the prophet Muhammad, 638.
'Abbási Shaikhs, *ib.*
Abbott, survey by Captain, 113.
Abdáli invasions, 400.
'Abdulláh Khán, minister of Jahángír, 54.
'Abd-ul-'Azíz Rress, Cawnpore, 225.
'Abd-ul-Kádir H. G. L. *Dastgír*, shrine of at Itáya, 503, 505.
'Abd-ur-Rahmán Press, Cawnpore, 225.
Aborigines and aboriginal rule, 50 note, 360, 429-32, 718.
Abraham, the "Friend of God," 768.
Abú-bakr the Sincere, 638.
Abúl Fazl, the historian, 770.
*Abwáb*, manorial cesses, 90, 405-06, 688-89.
Achalnaráyan, the wicked rája of Gonda and Rasúlpur, 678-79.
Achárajnáth, of the Chitia family, 682.
Acts :—XV. of 1856 (Remarriage of Hindu widows), 648 ; XX. of 1856 (House-tax for watch and ward and other town requirements), 155, 198, 203, 211, 215, 217, 232, 252-53, 308, 377, 423, 467, 486-88, 513, 516, 522, 525-26, 528, 543, 661, 709, 762, 783 ; X. of 1859 (Rent), 136, 404-05, 408, 685 ; V. of 1861 (Police), 84, 377, 660 ; VI. of 1868 (Municipalities), 221 ; XVIII. of 1869 (Stamps), 158, 710 note ; VI. of 1870 (Court Fees), 158, 424, 710 ; VIII. of 1870 (Infanticide), 350, 662, 666 ; XVI. of 1870 (Income-tax), 157 424, 710 ; VIII. of 1871 (Registration), 425, 711 ; X. of 1871 (Excise), 424, 710 ; XVIII. of 1871 (Cess of 10 per cent. on land revenue), 120 ; XV. of 1873 (Municipalities), 221, 377, 423 ; XVI. of 1873 (Village and road police), 378, 661 ; XVIII. of 1873 (Rent), 408, 684 ; XIX. of 1873 (Revenue), 131, 136 ; VIII. of 1877 (License-tax), 424, 710 ; I. of 1879 (Stamps), 424, 710.
Ádampur, tappa of Basti, 555, 790, 795 note.
Addá Motírám. See Motírám ká Udda.
*Adh*, a wooden ladle used in boiling sugar juice, 695.
*Adhgazi*, a kind of brick, 609.
Adhrij, a subdivision of the Arakhs, 50.
*Adhsar*, a kind of snake, 577.
Ádináth, the first Jain hierarch, 511.
Aditya monarchs of Kanauj, 717.
Adi Upadesh, a religious primer of the Sádhs, 73.
Administrative and judicial subdivisions, present and past, Cawnpore, 2-5 ; Gorakhpur, 272-276 ; Basti, 552-54.
*Administration Reports*, Provincial, 420, 560 note, 605 note.
Adults. See Ages of population.
Afgháns, Afghánistán, 161, 439, 440, 536, 554, 638, 639, 679.
Afzal Khán, governor of Patna, fief of Gorakhpur granted to, 442.
Ágá or Ágha, a title adopted by Mughals, 639.
Ágá Mír, an Oudh politician, 69, 220.
Aganhotri or Agiuhotri, a clan of Bráhmans, 60.
Agarahri Baniyás, 356, 620.
Agarei caste, 356.
Agarwál or Agarwála Baniyás, 64, 356, 620 ; and pargana articles *passim*.
Agaya tappa of Gorakhpur, 280, 500.
Ages of population according to census of 1872: Cawnpore, 46 ; Gorakhpur, 350 ; Basti, 614.
Aghái tree, 583.
Aghan, Hindu month corresponding to November-December. See paragraphs on Agriculture and Fairs, *passim*.
*Aghani* or *jarhan* rice, 323, 589-90.
Aghâwan, Mír, a corrupt revenue official of Cawnpore, 102.
Aghori caste, 356, 621.
Aghorpanthi sect, 656-657.
Aguikulas or fire-born Rájputs, 353, 432.
Agra, ancient province (*súba*), 2 ; modern division, 144, 224, 705 ; district, 26, 152, 313, 372, 571 ; city, 21, 439 ; road, 167, 191.
Agriculture and Commerce, department of, 147, 415, 420, 699-701, 768.
Agricultural position, general view of, Cawnpore, 31 ; Gorakhpur, 276-77, 393 ; Basti, 668.
Agricultural processes, 337-40, 592-99.

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*While claiming a sufficient fulness, this compilation does not profess to be exhaustive. It does not contain, for instance, every name in the prolix Chandel pedigree at pp. 51-52, in the long list of indigenous drugs at pp. 426-28, or in the caste statements of pargana articles. The multiplication of references to common words like "tahsíl," "pargana," "Rajput" or "Bráhman," has been deemed unnecessary. But an index of this sort must be something of a glossary as well ; and the following pages explain therefore not only those vernacular terms which require explanation, but also, for the benefit of native readers, a few of the abstruser English terms.

Agricultural classes, condition of, 132-37, 402-07, 689-92.
Ague, 425, 569, 711.
*Agwási*, a peg forming part of the plough, 592.
Ahar caste, Gorakhpur, 356.
Aheliya caste. See next heading.
Aherías or Aheliyas, 356, 621, 624.
Ahír caste, Cawnpore, 65; Gorakhpur, 356, 358; Basti, 621.
*Ahírin* or *mahar*, a venomous snake, 316, 577.
Ahíriniya Parwárs, 619.
Ahírwan in Cawnpore, 88, 138-145.
Ahmad 'Ali, revenue-free holder in Cawnpore, 130.
Ahmad Bakhsh, a corrupt official of Cawnpore, 102, 234-35.
Ahmad Sháh, emperor, 244.
Ahmad 'Ali Sháh, *Mián Sáhib* of Gorakhpur, 400.
Ahmadabad in Gujarát, 72.
Ahmuty, Mr., c.s., 657, 708.
Ahraulighát of Cawnpore, 63, 209.
Ahwa nála, Basti, 740, 743.
Aided schools, 78, 374, 658.
Aikáru, Ráwat of, 60.
Aikhin, tappa of Basti, 555, 741.
Aila lagoon, 754.
Aima in Cawnpore, 18.
*Aín-i-Akbari*, "Institutes of Akbar:" its statistics for Cawnpore, 2; Gorakhpur, 272; Basti, 554, 723-24. See also pargana articles, *passim*.
Ainjar, a tributary of the Ghúnghi, 473; marsh in Gorakhpur, 525.
Aitchison, Sir C. U., c.s., his *Treaties*, 162, note, 451 note.
Ajáon, tappa of Basti, 556, 777.
*Ajgar* or python, 316, 577.
Ajítávati, old name of Little Gandak river, 509.
Ajít Mal, rája of Majhauli, 518.
Ajmer, 72.
Ajudhya Parshád, Tiwári of Mahnáni; Mahant of Paikauli, 524.
Ajudhya, 359, 431, 523, 544, 566, 569, 613, 615, 618, 620, 627, 651, 672, 676, 716, 717 732, 767; first and second destruction of, 429.
Ajudhyábási Baniyás, 64; Khatíks, 634.
Ajudhya-ghát fair, 755.
Akáskámini, statue of Buddha thus called, 506.
Akbar, emperor, 2, 48, 53, 54, 63, 124, 129, 197, 203, 204, 211, 228, 249, 253, 274, 434, 439-40, 444, 497, 518, 554, 677, 681, 723, 732, 746, 756.
Akbarpur, town, Cawnpore, 197; pargana, 8, 15, 198-203.
Akbarpur, railway-station in Faizabad, 306, 569, 489 note, 748 note.
Akbarpur, tahsíl of Gonda, 552.
Akbarpur-Bírbal, village of Cawnpore, 4, 203; -Baroi and-Sengh, ferries in Cawnpore, 17.
*Akhára* or arena, a name applied to Rádhábal-labhí monasteries, 656.
Akhtarí, a mutinous Oudh regiment, 178.
*Akhui*, mortar in which rice is husked, 590. See also *Dhenki*.
Akol tree, 335, 583.
Akorhi in Cawnpore, 68, 209; castle built at by Kírat Singh, 208.
*Akun*, a grain of husked rice, 600.
Ál (*Morinda citrifolia*), 27, 30, 149, 154, 238, 252.
Alab, rája of Bánsi, 673.
Alláhdád quarter of Gorakhpur city, 493.
Alakdeo-Súrajbansi, 618, 677, 723.
Alaknanda river, 618.
'Álamgír. See Aúranzgíb.
'Ala-ud-dín Khiljí, emperor, 68, 208.
Aldona (Naronha's) Press, Cawnpore, 225.
Aleppo, 250.
Alexander, Mr. E., principal writer of Gorakhpur notice, preface, 271 note, 331, 359, 406, 412-14, 434 note, 466 note, 482 note, 489, 526 note, 554, 672 note.
Alexander and Co., 107, 108.
Alexandria, 186, 674.
Alhá the Banáphar, 53.
*Alha-Udal-Prastáb* of Chand, 637.
*Al-harf* or artisan class, 633.
'Alí Bakhsh Khán, subordinate Judge of Gorakhpur, 331.
Alídápur, jungle-grant, Basti, 557, 744; fair, 706, 745, 747.
Alienations of land, Cawnpore, 128-29; Gorakhpur, 403; *Basti*, 682, and pargana articles, Cawnpore notice.
'Aligarh district, 11, 114, 125, 152; Gazetteer notice of, 615, 620.
'Ali Hasan, Mirzá, a Basti rebel, 728.
'Ali Kásim Khán invades Gorakhpur and Basti, 445, 498, 725.
'Ali Khán, Sayyid, 70.
'Ali Murtazá, caliph, 638, 639.
'Alínagar quarter of Gorakhpur, 491-92, 495.
'Alivi Sayyids, 639.
'Aliyá Begam, nawáb, 70.
Alkaline earths, 715.
Allahabad, division, 1; ancient province (*súba*), 2, 61; district, 53, 114, 519, 617; city, 9-11, 21, 145, 147, 185, 217, 227, 452, 505, 530, 601, 708, 784, and elsewhere; fort, 531.
Alláhábádi sub-division of Kasarwánis, 64.
Allen, Mr., c.s., his revision of Mr. Rose's assessment in Cawnpore, 117-18, 206, 235.
Alloy (*subra*), 141.
Alluvion and diluvion, Cawnpore, 13-14, 18; Gorakhpur, 301; Basti, 567.
Almás 'Ali Khán, 'Ámil, 2, 55, 68, 69, 89, 90, 216 note.
"Alsatia" or Whitefriars, a formerly disreputable quarter of London, 164.
Altáf Husain of Lucknow, 208.
*Amaita*, a venomous snake, 316.
*Amaltás* or *warga* tree, 336, 583.
Amánabad, a tappa of Basti, 555, 773.
Amarnáth's school, Cawnpore, 78-79.
Amar Singh, Nepálese general, 455; rája of Bánsí, 673.
Amaulípur fair, Basti, 706, 726.

Ambar, rája of Nagar, 680.
Ambarisha, king of Ajudhya, 732.
Amber, the ancient name of the Jaipur principality, 776 note.
American civil war, temporary increase in cotton cultivation due to, 33; American drill, 143.
Ambat village, civil station of Basti built on lands of, 750
Ámi river. Gorakhpur, 283, 295; Basti, 558, 562-64, 744.
Amiár tál, Gorakhpur, 293, 305.
'*Ámil*, the officers once so named, 81, 447.
Amín-ud-daula, nawáb. 70.
Amíns, land-surveyors so called, 393.
Amír-ul-Nasrat, C.S.N. Bahádur, 228.
*Ammá*, a variety of Aghani rice, 590.
Ammar the Chamargaur, 59.
Ammonia, 223.
Ammonites, 297 note, 546, 651.
Amodha, an honorary title borne by Káyaths, 264.
Amoli of Cawnpore, 63.
Amorha village, Basti, 338, 705. 731; pargana, 338, 388, 732-37; the old principality and its rájas, 440, 442, 554, 681-82, 723.
Amrodha or Malikpur-Ain in Cawnpore, 154, 293.
Ámwa-khás in Gorakhpur, 460, 540.
Anæmia, 711.
*Ánandi*, a variety of Aghani rice, 590.
Andaman Islands, penal settlement, 530.
*Andháwa*, a kind of snake, 577.
Andháya, a tappa of Gorakhpur, 279, 500.
*Angal*, a measure of length, 155.
*Angetha*, a variety of Aghani rice, 324.
Angira, a Bráhman saint, 616, 738.
Anglican churches at Cawnpore, 220; Gorakhpur, 493-94, and Basti, 750.
Anglo-vernacular schools, 78, 658, 750.
Animal kingdom, Cawnpore, 25; Gorakhpur, 314-17; Basti, 574-82.
Aniruddha, cousin of Buddha, 508-09,
Aniseed, 589.
Anjaiganj, the grain-market at Gola, 488.
*Anjandwa*, a variety of Bhaduí rice, 322, 589,
Anjuman-i-Tahzib, Musalmán club at Cawnpore, 224.
Ánkin in Cawnpore, 7, 17, 21, 62, 203.
Anola or Sangrámpur Gorakhpur village, 460; pargana, 273-74, 460-62, ta'alluka, 399; rájas of, 401, 672-73.
Anrudhwa or Anirudhwa village, Gorakhpur, 507-10.
Ansári Shaikhs, 638.
Antelope, 25, 314, 460, 576-77.
Antiquities, 76, 469, 472, 479, 483, 503, 505, 507-08, 510-11, 522-23, 529-30, 534, 544-45, 732, 737, 746-48, 751-52, 756, 761, 771-72, 776, 782 789, 795-96.
Anúpgír Himmat Bahádur, rája, 99.
*Anwala*, bundle of one thousand sugarcane stalks, 325.
*Anwánsi*, a measure of area, 155.
Anwárganj police-station, Cawnpore, 88.
Aondahi. See Awinda.
Aong in Fatehpur, rebels defeated at, 186-87.
*Aonla* tree, 336, 460, 582, 600.
Aorádánr, tappa of Basti, 556, 777.
Arail Rájputs, 617.
Arakh caste, Cawnpore, 50; Gorakhpur, 356; Basti, 621.
Aranya, a division of the Atíth sect, 654.
Árázi-Barhalganj at Barhalganj, 468.
Arázi-Lashkar at Bithúr, 43, 217.
*Árázi* tenure, Basti, 671.
*Archæological Survey Reports*, 248 note, 429 note, 432 note, 438, 469 note, 479 note, 505-08 notes, 511 notes, 522, 716 notes, 784.
*Ardáwa*, parched or parboiled barley, 646.
Area and boundaries, Cawnpore 1-2; Gorakhpur, 271-72; Basti, 552.
Area, measures of, Cawnpore, 155; Gorakhpur, 422; Basti, 707-08.
Arel, a ruin attributed to the Thárús, 751.
Argal in Fatehpur, 49, 60, 679.
*Argha*, the boat-shaped metal vessel from which libations (*argh*) are poured, 479.
*Argi*, a kind of fish, 580.
*Arhar* pulse, 27, 35, 331, 368, 587, 591, and pargana articles, *passim*.
Arhariámau village, Cawnpore, 68.
Arind river. See Rind.
Arjun tree, 583.
Armed police, 85.
Armstrong, Mr., C.S., Collector of Gorakhpur, 397.
Árra river, 452, 562. 564, 743.
Arrouch, Mr., his forest-grant in Gorakhpur, 287.
Arrow river, see Bángangá; fountain, 718, 720.
Aronákarat, the demon, 633.
Arsenic, common and yellow, 715.
Artillery, Bengal, 164-65, 492; Royal, 218 note, 225.
Arwal in Cawnpore, 22, 88, 211.
*Arwári*. See Mullet, grey.
Aryans, Hindús as opposed to aborigines, 286, 352, 359, 362, 532, 623, 631, 652, 718, 720; overthrow of in Gorakhpur and Basti, 429-31, 718; reconquest by the, 432, 721.
Ás the Gahlot, 63.
Ásaf-ud-daula, nawáb of Oudh (1775-97), 56, 249, 398, 400, 492
Asálatganj in Cawnpore, 203.
*Ásan* or *Ásna* tree, 335, 582, 601, 702.
Asárh, Hindu month corresponding to June-July. See paragraphs on Agriculture and Fairs *passim*.
Asaunji, a small mart in Gorakhpur, 485.
Asghar 'Alí, revenue-free holder in Cawnpore, 130.
Ashe, Lieutenant, commands battery in Cawnpore entrenchments, 171; is killed, 183.
*Ashjau*, barley-water, 646.
Ashkaran, a successfully rebellious cousin of the Amorha rája, 681-82.
Ashnán Bharatbhári fair at Bhári, 705.
*Ashráf* or gentry, 402, 633, 683.
Ashwatháma, father of Mayur Bhát, 517.

Asia, Central, 555.

Asiatic cholera. See Cholera.

Asidh tree, 583, 600.

Asís Deo the Chamargaur, 59.

Asnár, tappa of Basti, 555, 741.

Asog tree, 583, 720.

Asoka, Buddhist emperor, 432, 468 note; relic-temples and columns reared by, 522; at Kasia, 510; at Kapila, 719.

Asrápur or Hope-town, missionary settlement in Cawnpore, 78, 240.

Assam, 672.

Assessments of the land, former; Cawnpore, 91-119; Gorakhpur-Basti, 380-92.

Assessments, current; Cawnpore, 119-21; Gorakhpur-Basti, 392-95, 668.

*Asthán*, *Sthán*, rustic shrines sacred to Hindu gods, 463.

*Asvamedha* or Horse sacrifice, 71, 216.

Aswin or Kuár, Hindu month corresponding to September-October. See paragraphs on Agriculture and Fairs, *passim*.

*Átá*, flour, 80, 646.

Atála mosque at Jaunpur, 252.

'Atánagar, a small mart in Gorakhpur, 485.

Athának Káyaths, 633.

Athisi or Athaísi, tappa of Gorakhpur, 281, 480.

Athwáru, a kind of serf, 358.

*Áti*, leaves and pods of the gram plant, 646.

*Atibaran*, a kind of snake, 577.

*Atís*, a kind of aconite imported from Nepál, 701.

Atit or Atith sect, 356, 364, 621, 651, 654, 747.

Atkinson, Mr. E. T., C.S., Preface, 144.

*Atlus* satin, 644.

Atraula or Utraula, a pargana of Gorakhpur in Akbar's reign, 274; a tahsíl of modern Gonda, 552.

Atraulia, a Parwár-Rájput village in 'Azamgarh, 486.

Atráwal or Utráwal, tappa of Basti, 556, 575, 773, 775.

Atri, a Bráhman saint, 616.

Atroh, tappa of Basti, 555, 752.

Augustin, Mr., his forest grant in Gorakhpur, 287.

Aujhí or Ují, tappa of Basti, 555, 785.

Aunreri in Cawnpore, fine tobacco grown at, 209.

Auraiya or Auraíya-Khánpur, a pargana of Etáwa, 2, 5, 6, 22, 163, 227.

Aurangabad in Cawnpore, 59.

Aurangabad, tappa of Gorakhpur, 279, 513.

Aurangabad-Nagar. See Nagar pargana.

Aurangpur-Sámbhi of Cawnpore, 62.

Aurangzíb or 'Álamgír, emperor, 22, 55 note, 76, 641, 206 note, 252, 267, 274 note, 342, 371, 401, 442, 679, 724.

Ausani or Bhadui rice, 322, 589.

*Ausat*. See *Mánjha*.

Autumn crops, 28, 321-24, 327-29, 331, 587-90, and pargana articles.

Avadh or Oudh, ancient province of, 554, 723.

Avasthi, a Bráhman title, 352.

Awainia or Awaimán, tappa of Basti, 555, 687, 790

Awinda river, 562, 743.

Axles, 712.

*A-yu-to*, Ayodhya, the Oudh country, 248.

A'zamgarh, 342, 384, 448, 468, 704, 727 note; 17th N. I. mutinies at, 456, 728; same regiment arrives at Cawnpore, 179.

A'zamgarh district, 146, 272, 390, 415, 417, 419, 468, 469, 482, 486, 517, 518, 619, 697, 704.

'Azím Sháh, son of emperor Aurangzíb, 252, 267.

'Azímgarh, quarter of Músánagar town, 209, 252.

'Azím-ulláh, agent of the Náná Sáhib, 168, 179.

'Azízan, favourite courtezan of rebel troopers, 173.

B.

**BÁBÁ BHAT**, elder brother of Náná Sáhib, 175, 179.

Bábá Lál, a religious enthusiast, 73.

Bábáláli sect, 72-73.

Babar, emperor, 439.

Babhnipáir in Gonda, 679.

Bábu, title of, adopted by certain Káyaths, 364; and by certain families of Bháraddhváj Súrájbansí Rájputs, 664.

*Babúl* acacia, 40, 42, 335, 485, 582, 600.

Bachana Kunwari, ráni of Majhauli, 518.

Báchar, a subdivision of the Arakhs, 50.

Bachgoti Rájputs, 61, 615, 617; Nats, 636.

*Báchh*. See *Barár*.

Báchhal Rájputs, 353.

Bachráj the Chamargaur, first rája of Nár, 58.

Badal or Lailá, aboriginal ruler of Nagar, 679.

Badánch-tál. See Bakhira lake.

Badchole or Bachauli, tappa of Gorakhpur, 280, 535.

Badhak caste, Gorakhpur, 361.

Badhi, a kind of fish, 580.

Badí'-ud-dín Sháh Madár of Makanpur, 76, 250.

*Badm'ásh*, a man of bad livelihood, a vagabond, 197.

Badr (or Bhadr) and Pirthi, Kausiks, civil wars between, 441, 444, 485.

Baduráon-Bhatni, tappa of Gorakhpur, 280, 537.

Bagaha, a name of refined Gorakhpur sugar, 539.

Bágdeo Kunwar of Ujjain, 63.

Bagdodi-Pem in Cawnpore, a seat of the Janwár Rájputs, 63.

Bagha in Cawnpore, 107 note; in Gorakhpur, 308.

Baghár in Gorakhpur, ruins at, 503.

Baghaua Komar, a village adjoining Bánsi town, 740 note.

Baghdád, 505.

Baghdádi Sayyids, 639.

Baghel Rájputs, of Rewa, 519; of Basti, 617; Baghel Mális, 635.

Bagládah or Egrets' Pond at Gorakhpur, 494-95

Baglána, western frontier of Narbada valley, 678.

Bágud of the Tibetan Buddhists, perhaps the same as Kákupur, 248.

*Bagulbahin*, a variety of Aghani rice, 590.
Bahádur Chand Chamargaur, 59.
Bahádur Singh Sarnet, joint rája of Bánsi, 676; Gautam, 60.
Bahádurganj in Nepál, 697, 699.
Bahádurpur, a small mart in Basti, 788.
Bahádur Sháh, emperor, formerly prince Mu-'Azzim, 215, 274. 443, 497, 724.
*Báhan*, land ploughed but not sown, 31, 32.
Báharkot, a division of Khwája-phúl village in Cawnpore, 249.
*Baharni*, a variety of Aghani rice, 323, 590.
Baheliya caste, Gorakhpur, 356; Basti, 579, 621.
Baherá tree, 582, 584, 600.
Bahlol Lodi, 68, 208, 439.
Bahman-gaur Rájputs, 57, 617.
Bahmaniya, a clan of Muráos, 636.
Bahrai, a village now absorbed in Deoli of Cawnpore, 206.
Bahraich in Oudh, 438 note, 448, 678.
Bahrám-ghát in Oudh, 42, 587.
Bahrámpur in Bengal, mutiny of 19th N. I. at, 163; in Gorakhpur, 421.
Bahrám Sáh Gautam, 60.
*Bahroze*, *lobán* or benzoin, 700.
Bahrúpia caste, 621, 624.
Bahu Begam, nawáb, 70.
Bahwar in Gorakhpur, 414-16.
Bahwar Baniyás, 620.
*Baig* or *bisár*, customs which regulate seed-loans, 688, 694.
*Baigasa*, a kind of fish, 580.
*Baikari*, a kind of fish, 319.
Baikunthpur village, 421, 462.
Baila-Gaunar in Gorakhpur, ruins at, 503.
*Báingan*, *brinjál* or egg-plant. 66, 337.
Baipári, travelling retailers, 418, 698.
Bairági caste, 356, 523, 621.
Bairauna or Baironán village, Gorakhpur, 463, 534; tappa, 282, 531.
Bairi in Cawnpore, 265, 267.
Bais Rájputs, 61-62, 353, 617, 664.
Baisa willow, 335, 564.
Baisákh, Hindu month corresponding to April-May. See paragraphs on Agriculture and Fairs, *passim*.
Baiswár caste, 621, 638.
Bájan Deo Chamargaur, 58.
Bájgi caste, 621.
Bajhera, name of a tract in Basti, 673, 795.
Báji Ráo, last Peshwa of Púna, 164.
*Bojjahi*, a kind of fish, 580.
*Bájra* millet, 27, 32, 39, 138-39, 245, 331, 587; price of, 411, 607, 694.
Bakahi, a kind of fish, 580.
Bakar-ka-sáo, a clan of Khatiks, 634.
Bakarra, a clan of the Halwáis, 630.
Bakáyan or Bakain tree, 336, 582-83.
Bakhira, tappa of Gorakhpur, 280, 541.
Bakhira or Bághnagar village, Basti, 333, 392 note, 641, 905, 47, 737-38, 776,; bábus of, 676, 682, 738, 746; lake, 568, 582, 590, 609, 775, 782; tappa, 555, 773; old pargana, 788, 746.
Bákir 'Ali Khán, nawáb, 70.
Bakhna, a variety of the *rohu* carp, 319-20.
*Bakhri*, name applied to a squire's residence, 642.
Bakht Khán, fugitive rebel, crosses from Mathura into Cawnpore, 193.
Bakkáls, 633, 648, 772.
Baksar or Baghsar. See Buxar.
Baksara in Cawnpore, 19, 284.
Bakuchi, a tappa of Basti, 555, 773.
Bala Rái Marhatta, 54.
Bala Pír, a Muslim saint, 706.
Balári-khera in Cawnpore, 233.
Bálá Ráo, brother of Náná Sáhib, 176, 179.
Balbhadrgír Gosáin, 76, 232, 236.
Balgaiyan, a clan of the Doms, 626.
Bálgovind Lál, holder of a forest grant in Basti, 557.
Bal or Bali, a mythic rája, 252, 732.
Balia district, 519; town, 146.
Balkal or Bagmar Sáhi, ancestor of the Tamkúhí rájas, 517.
"Balla" Rájputs of Tod, perhaps the same as the Bháls, 617 note.
Balodra Brahmans, 615.
Balrámpur in Oudh, 650, 727.
Balua ta'alluka, Gorakhpur, 400.
*Balua* or sandy soil, Gorakhpur, 285; Basti, 559.
*Balua*, a kind of nodular limestone, 608.
Balwán, tappa of Gorakhpur, 282, 531.
Balwán in Gorakhpur, 472.
*Bám-bámi*, eels, 319.
Bambus, 37, 75, 146, 336, 582, 587, 600, 674, 749, 764.
Bamhni in Gorakhpur, ruins at, 479, 534.
Bamhnipára, now Babhnipáir, a pargana of Gorakhpur in Akbar's reign, 274.
Bán in Cawnpore, 59.
Banáphar Rájputs, 48.
Banársiya, a clan of Lohárs, 635; of Mális, 635; of Muráos, 636; of Telis, 638.
Banásur, the demon, 76.
Banchara, tappa of Gorakhpur, 280, 541.
Bánda district, 42, 216 note.
*Bandar*, a kind of monkey (*Inuus rhesus*), 576.
Bandarwár Baniyás, 356.
Bandela, a variety of Bhadui rice, 322.
Bandgar caste, 356.
Bándi, Bánde or Bánrı water-course, Gorakhpur, 298, 520, 538.
Bandí-Máta ferry, Cawnpore, 17.
Bandwár, tappa of Gorakhpur, 280, 305, 500.
Bangális, 225, 621, 623.
Bánganga river, 562, 568, 699.
Bangáon, or Bangawán village, Basti, 736; tappa, 555, 732.
*Bángar* or uplands, 28, 29, 241, 387, 481, 560.
Bángash Nawáb of Farukhabad, 162.
Bangawán bridge, Cawnpore, 22.
*Bangla*, a variety of betel, 38.
Banipára Mahárráj town, 203.
Baníwál, a clan of sweepers, 634.
Baniyá castes, Cawnpore, 64; Gorakhpur, 356, Basti, 620.

*Banjar*, a term sometimes applied to dorus or loam soils 285 note; *dálná*, to throw a field into fallow, 598; or *peri*, a second crop of sugarcane raised from the stumps of the first, 326.
Banjára caste, 356, 363, 445, 448, 621, 726, 784.
Banjara or Banjaraha, tappa of Basti, 555, 724, 741.
*Bánk*, knife used by the Doms, 627.
*Bankas* grass, 600, 697, 784.
Bankasiha, an affluent of the Parási, 743.
Bankat Narsaiya, ráni of Satási, 530.
Bankat, tappa of Gorakhpur, 281, 480; tappa of Basti, 556, 777.
Bankata, tappa of Gorakhpur, 281, 461; village of Basti, 738, 739.
Bankers, 74, 178, 367, 640.
Bánki, tappa of Gorakhpur, 279, 500; forest, 289-90.
*Banki*, a variety of Bhadui rice, 589.
Banks at Cawnpore, 8, 224.
Bánk-Jogni, tappa of Gorakhpur, 280, 537; Bhuinhár domain of, 450, 541.
Banmati, a stream in Gorakhpur, 298.
Bannajákha in Cawnpore, 20.
Bannocks (*chapáti*), 329, 523, 602, 646.
Banpur in Cawnpore, 60.
*Bánsa*, a fish-harpoon, 577, 582.
*Bansáwáli*, family history or pedigree, 50.
Bánsdeo or Básdeo, rája of Bánsi, 515, 673; reputed founder of Báns-Bareli, 673, 740.
Bánsgaon tahsíl, 272, 464; ta'alluka, 399.
Bánsgáon of Anola, Gorakhpur, 463-64; of Sidhua-Jobna, Gorakhpur, 464.
*Bánsi*, the longer variety of fishing rod, 321.
Bansi-Chiriágora, tappa of Gorakhpur, 280, 537.
Bansi-ghát, Gorakhpur, 298, 308, 421.
Bánsi, rájas of, 554, 607, 641, 670, 672-76, 721, 724-25, 796, and elsewhere in Basti notice; 354, 456, in Gorakhpur notice.
Bánsi, a tribe of Rájputs, 617.
Bánsi town, 553, 564, 605-06, 705, 708, 739-40; tahsíl, 276, 741; pargana 553, 555, 593, 741-48.
Bánskhor, tappa of Basti, 555, 773.
Bánsphor caste, 621; Bánsphor Khákrobs, 634.
Bánsphúl, a variety of Bhadui rice, 322, 589.
*Bánt* and *batkara*, weights of iron or stone, 363 verse, 707.
Bantarias, 361-62, 376, 619.
Bánu, a title borne by Pathán women, 639.
Báoni state, 204.
*Bápre báp* (oh father, father!), an oath of surprise, 771.
Bára in Cawnpore, 23, 69, 197-98, 201, 204; old pargana so called, 2, 3; elevation at, 10.
Barában, a part of Bansgáon town in Anola of Gorakhpur, 463.
Bára Devi, temple of at Cawnpore, 220.
Baradiya, a clan of the Kahárs, 631.
Barahan or Blarhaji, mythical founder of Barhaj, 466.
Bárakuni in Basti, 748.
Baramthán quarter of Gola, 488.
Baramwár or Baranwár Baniyás, 356, 620.
Baranda ferry, Cawnpore, 17.
*Barár* or *báchh*, the cess paid by sharers in bhayáchára estates. 123.
Barár brook, Basti, 744, 773.
*Baràri*, rope traces of the harrow, 598.
Baráwar caste, 356.
Barber-chirurgeon, the, not yet extinct in India, 630.
Barbers, *ib.*; their wages, 410.
Bardhiya, a clan of Kumhárs, 635.
Bardwár, a clan of Muráos, 636.
Barechámau domain, 3.
Barei Garhu town, Cawnpore, 204, 261.
Barei or Baráyi caste, 68, 637.
Bareilly, or Báns Bareli in Rohilkhand, 6, 673, 740; district, Gazetteer notice of, 617, 666 note, 695 note.
Bareldeo; one of the reputed founders of Bareilly, 673
Barera ta'alluka, Gorakhpur, 400.
Bargad or banyan tree, 335.
Bargadoa tappa of Basti, 555, 741.
Bargáh or Bargáhá Ahírs, 359 note.
Bargáhi caste, 621, 624.
Bargáon-chaura, tappa of Gorakhpur, 280, 537.
Bargáon or Badgáon Pagár, tappa of Basti, 555, 778.
Bargáon East, tappa of Basti, 556, 778.
Bargújar Rájputs, 617, 619.
Bargyán Rájputs, 353.
*Bárhá*, or *pallu* outermost fields of village, 16, 394, 559-60 and pargana articles, Cawnpore notice; rope traces of the harrow, 598.
Barhai caste, 356, 621.
Barhaj town, Gorakhpur, 146, 309, 326, 351, 413, 462, 464-67, 478, 480, 513, 524, 793, 797; tappa, 281, 480.
Barhal, a kind of jack-fruit or bread-fruit, 582.
Barhalganj town, 350-51, 374, 377, 425, 467-68, 788.
Barhampur in Gorakhpur, ruins at, 503.
Bárhápur in Cawnpore, 60.
Barhi in Gorakhpur, 308, 468.
Barhia, a market village of Gorakhpur, 549.
Barhiápár, 483; rájas of, 391-92, 398, 401, 457.
Barhka Púrabi or Great Eastern, a division of the Thárús, 358.
Barhon, tappa of Basti, 555, 741.
Bári caste, 356, 622, 624.
Baría, a clan of Nats, 636.
Bárikpár, tappa of Basti, 555, 674, 741, 784.
Barípal in Cawnpore, 66, 154, 234, 238.
*Barkandáz* police, 376-77, 384, 727.
Barking-deer, 315.
Barley, 27, 329, 331, 587, 591; a miraculous crop of, 342-43. For price of, see Prices.
Barlow, Sir George, Bart., c.s., acting Governor-General, 452; Mr., Commissioner, 83.
Barnai, tappa of Gorakhpur, 281, 541.
*Barokha*, a variety of sugarcane, 326.
Barometrical readings, 573.

Barons, old English, rájas and ta'allukadárs of pre-British Gorakhpur-Basti compared to, 387 note, 404.
Barony, the term *pargana* sometimes thus translated, 552.
Baror in Cawnpore, 209.
Barracks, defence of at Cawnpore, 174; burning of by mutineers, 177.
Barrájpur, village and railway station in Cawnpore, *Addenda*, 262.
Bársipar, tappa of Gorakhpur, 282, 531.
*Bart*, a well rope, 594 note.
Barua in Cawnpore. 54.
Barwa village, Basti, 751.
*Barwáik*, the headmen of the Thárús, 358.
*Barwi*, a variety of Aghani rice, 590.
Baryárpur in Gorakhpur, 534.
Basant Singh, rája of Satási, 442, 493, 497; rája of Bánsi, 673.
Basantpura quarter of Gorakhpur, 442, 491, 493.
*Basáo*, a kind of snake, 577.
Basauria in Bútwal, police outpost established at, 453.
Basdeo or Vasudeva, 795; B. Chandel, 53.
Basket, lift irrigation by, 340-41.
Basti district notice, 551-797; for a brief statement of contents see page 551.
Basti town, 653, 605-07, 748-52; tahsíl, 752; pargana, 752-57; forest-grant, 557; rájas of, 677-79, 725, 749, 756.
Basur caste, 356.
*Batái*, division of crop between landlord and tenant, or payment of rent in kind, 134, 408, 687.
*Batáo*, a kind of fishing-net, 581.
Batesar fair in Agra, 153, 574.
Batesara or Batsara, tappa of Gorakhpur, 280, 297, 537.
Bathua, a name of the Majhna river, 296, 527.
Bathawa or Badhariya Malláhs, 635.
*Batkara*. See *Bánt*.
Bátma, a clan of the Kahárs, 631.
Batwan, a seine-net, 581.
Batwar caste, 356.
*Baug*, a term applied to idiots, 350 note.
Bauníwála, a clan of the Halwáis, 630.
Bauria, a clan of Khatíks, 634.
Baya Baniyás, 620
Bázígar, a clan of Nats, 636.
Beal, Revd. Samuel, his translation of Fa-Hian's Travels, 716.
Beames, Mr., c.s., 54 note, 62 note, 358 note, 694.
Beans, 28.
Bears, 314, 576.
Beavan, Captain, his *Freshwater Fishes of India*, 579.
Beds and bedding, 645.
Beg, a title of Mughals, 639.
Begam, a title of Sayyid ladies, 639.
Begamganj tahsíl of Gonda, 552; ferry of Basti, 567.
Beggars, 74, 216.
*Behan* or *bíhan*, a rice seedling, 323.
Behra, a small mart in Basti, 788.
*Behri*. See Ground-rent.
Bel tree, 336.
Belaharia or Bela Haraiya, 425, 468.
Beldár caste, 357, 622.
Belghát or Belighát village, Gorakhpur 469, 566; tappa, Gorakhpur, 281, 298, 342, 480; village, Basti, 755.
Belhar, tappa of Basti, 555, 773.
Belimpur forest, Gorakhpur, 289-90.
Belípar police outpost in Gorakhpur, 469.
Belkhar, perhaps a clan of Pásis, 637.
Belwa Bázár, Basti, 338, 574, 705, 736, 757, 788; tappa, 555, 732.
Benares, 53, 145, 308, 378, 399, 419, 468, 489, 510, 512, 517, 530, 540, 636, 657, 696, 704, 708, 748 note, 770, 772; division, 146, 272, 335 note, 374, 412, 552, 606, 658, 704, 761 note; district, 323 note; Mr. Sherring's *Castes and Tribes of*. See Sherring.
Benda in Cawnpore, 69.
*Bendi* or *bedi*, a variety of Bhadui rice, 322, 589.
Benfey, Theodor, the Sanskrit scholar, 396.
Bengal, Bank of, 8. 224; Bay of, 556.
Bengal Cavalry, various regiments of, 164-65, 269, 173, 492, 728.
Bengal, Lower, 272, 297, 400, 415, 579, 652, 696, 704, 757, 784; famine of 1873-74 in, 344, 693.
Benri ferry in Gorakhpur, 300.
*Bent* or rattan. 304, 336, 582, 584.
Berhia caste, 356.
Beri in Gorakhpur, 352.
*Beri*, sling-basket for lift-irrigation, 340, 594.
Bernáth Singh Bisen, first rája of Chillúpar, 278, 286, 304, 441, 478.
*Besan*, ground gram, peas, 646.
Beson or Bísogáon, tappa of Basti, 555 741.
Betel-leaf or *pán*, 27, 37, 204, 261, 336, 589, 647.
Bettiah in Bengal, 309, 650; mahárája of, 89, 288, 301, 392, 399, 401, 457.
Beuri indigo factory, Gorakhpur, 484.
Bewáin Bhojpur in Cawnpore, 69.
Bhabnúli, tappa of Gorakhpur, 281, 480.
Bhadár. See *Barhiápar*.
Bhadár, tappa of Gorakhpur, 281, 480.
Bhadauriya Rájputs, 48, 56, 64, 353.
*Bhadáwari* a breed of cattle, 26.
Bhadek ta'alluka, *Cawnpore*, 163.
Bhadeli ta'alluka, Cawnpore. 5.
Bhadesar village, Basti, 706, 757.
Bhadesarnáth fair, *ib*.
Bhadesari, tappa of Gorakhpur, 279, 295, 513.
Bhadras in Cawnpore, 68, 238.
Bhadui or *bhadain* rice. See Ausáni.
Bhádon, Hindu month corresponding to August-September. See paragraphs on Agriculture and Fairs, *passim*.
Bhadwára in Cawnpore, temple at, 76.
Bhágadatta, to whom the erection of the Bhágalpur pillar is *sometimes ascribed*, 470.
Bhágalpur in Gorakhpur, 352-53, 432, 469-70; in Bengal, 636.
Bhaganai lagoon, Basti, 734.

Bhágar drain at Barhaj, 466.
Bhagats, vegetarian devotees, 321, 368, 580.
*Bhágavat Gíta*, 648, 655.
Bhagáwati temple at Bamhni, 479.
Bhagela river, 294-95, 473.
Bhaglad, a kind of fish, 580.
Bhágmal Ját, rája of Bithúr, 216 note, 250.
Bhagobhar, a small mart in Basti, 793.
*Bhaguri*, a variety of Bhadui rice, 589.
Bhagwant, rája of Bánsi, 673; heir-apparent of Bánsi, 643, 675; (Ráo), rája of Nagar, 679.
Bhagwár, a clan of the Doms, 626.
Bhains, a clan of the Kanjars, 632.
Bhainsádabar, tappa of Gorakhpur, 280, 535.
Bháinsá-Mathu, a mart of Gorakhpur, 462.
Bhainsi in Basti, 680.
Bhairúganj, a small mart in Basti, 755.
Bhaiya, a title borne by the squires of Rudhauli in Basti, 673.
Bhajanánand temple at Bithúr, 217.
*Bhakura*, a species of fish, 320, 485, 580.
Bhál in Cawnpore, 154.
Bhál or Bhála Sultán Rájputs, 617.
*Bhalámanush.* See *Ashráf*.
Bhalua, tappa of Gorakhpur, 280, 537.
*Bhang.* See Hemp, wild.
*Bhangelá* or *bhangra*, coarse hemp cloth or matting, 701, 784.
Bhangi or sweeper caste. See Khákrob
*Bhanj* grass, 701.
Bhánpur, tappa of Basti, 555, 790.
Bhánpur in tappa Chhapia of Basti, 570, 658, 705, 757.
Bhantus, a thieving caste in up-country districts, 360; a clan of the Nats, 636.
Bháo Rája assists Meos during mutiny, 192-93.
Bháo Singh, ráwat of Bhindemau, 59.
Bhar caste, 360, 429, 431-34, 438, 442, 622, 720, 723.
Bháraddhváj Rájputs, 48, 617; clan of Sarwariya Brahmans, 616.
Bharatkhand tappa, Gorakhpur, 279, 547; forest, 289-90.
Bharat, brother of Ráma, 618.
Bhárati, a division of the Atíth sect, 528, 654.
Bharauli in Gorakhpur, 479; in Basti, 687.
Bharautia, a small mart in Basti, 793.
Bharáwa Baniyás, 268.
Bharbedi in Cawnpore, 54.
Bharbhunja caste, 357, 622, 624.
Bhargiwa Bráhmans, 353, 469 note.
Bhári Bában forest, Gorakhpur, 289-90.
Bhári Báisi tappa, Gorakhpur, 279, 500; forest, 289-90.
Bhári village, Basti, 705, 708, 757.
Bhariniya Parwárs, 619.
Bharsánd, tappa of pargana Maghar in Gorakhpur, 279, 513; tappa of pargana Haveli in same district, 280, 500.
Bhartia or Bharti caste, 357, 622, 625.
Bhartpur lagoon, Basti, 754.
Bhárú, a clan of Muráos, 636.
*Bhásha*, scriptures of the Dádúpanthi sect, 72.
*Bhát* soil, 285, 325 note, 425, 503, 533, 539, 558-59, 744, 760.
*Bhát*, boiled rice, 646.
*Bhát* caste, 47, 65, 353, 357, 622; Rájputs (Bhát-gaur), 57, 353.
*Bháta*, share of the grain paid as wages to reapers, 693.
Bhatakdeo the Chamargaur, 58; his descendants, 58-59.
Bhátimpár or Bhátinpár, tappa of Basti, 556, 758.
*Bhátin*, a variety of Aghani rice, 590.
Bhatnagar Káyaths, 633.
Bhatni or Bhítni, tappa of pargana Sháhjahánpur in Gorakhpur, 280, 535.
Bhatti or Jaiswár Rájputs, 48, 617.
Bhauápár pargana, 273, 470-72.
Bhaunti-bridge, 22.
Bhaunwarwár, a variety of sugarcane, 326.
Bháupur railway-station, Cawnpore, 204, 258.
*Bhaur.* See Eddies.
Bhaura in Cawnpore, 104.
Bhaúsana bridge, 9.
Bhawáni, Deví or Kalí, goddess, consort of Shiva, 441, 463, 522, 652, 656-57.
Bhawáni Singh, rája of Sengh, 62; of Siwáijpur, an important rebel, 172; Mal, rája of Majhauli, 518; Ghulam Pál, rája of Mahauli, 677.
Bhawániganj, a small mart in Basti, 793.
Bháwapara, now Bhauápár, a pargana of Gorakhpur, in Akbar's reign, 274.
Bhayáchára estates, 123, 396.
Bhedi in Gorakhpur, 352.
*Bheli*, a lump of raw sugar, 465.
Bhendurias, fortune-tellers, 528.
Bhewán in Cawnpore, 265.
Bhewri or Bhenri lagoon, Gorakhpur, 304, 318, 344, 477.
Bhíkham Bráhmans, 351.
Bhikhíganj quarter of Gola, 488.
Bhíls, Sir J. Malcolm's *Essay on the*, 637 note.
Bhím Mal, rája of Majhauli, 518.
Bhímáwat, "fearsome spots" or sepulchral barrows, 508.
Bhimla Rájputs, 617.
Bhím or Bhimsen, son of Pandu, pillars attributed to, 470, 505.
Bhindemau, ráwat of, 59.
Bhingári, a small mart in Gorakhpur, 308, 533-34.
Bhinja in Gonda, 109.
Bhír, tappa of Basti, 555, 741.
*Bhít*, mound on which betel vines are grown, 37-38.
Bhitaria, a small mart in Basti, 563, 570.
Bhítarkot, a division of Khwája-Phúl village in Cawnpore, 249.
Bhiti, a small mart in Gorakhpur, 312, 515.
Bhitni, tappa of pargana Salempur, in Gorakhpur, 282, 531.
Bhituri in Cawnpore, 62.
Bhogchand Káyath, founder of Bhognipur, 204.
Bhognipur village, Cawnpore, 204.

Bhognipur pargana, 96, 162, 204, 210, and elsewhere.
Bhog Ságar tank, 204.
Bhoí or litter-carrier, the Bombay "boy," 631.
Bhojpur, 469.
Bhojpura in Cawnpore, 3.
Bhojpuria Hajjáms, 630; Kalwárs, 632.
Bhojpuri patois, 372, 657.
Bholánáth Tiwári of Chitia, 682.
Bhopa in Gorakhpur, 310.
Bhopál, prince consort of, 224.
Bhotia, hillmen, 362.
Bhrigu or Vrigu, a saint of the golden age, 354, 545, 616.
Bhuila lagoon, Basti, 754, 756.
Bhuilesvar phallus, 756.
Bhuínhár Rájputs or Bráhmans, 339, 351-53, 355, 358, 433, 615, 617, 622, 623; aboriginal Bhuínhárs, 623.
Bhuj caste, 357, 622, 625.
Bhuj-Kalaura Kalwárs, 632.
Bhúná-Sirsi *ta'alluka*, Cawnpore, 5, 163.
Bhúpál Singh Bais of Basaikpur, 61.
Bhûp Ságar tank, Padrauna, 521.
*Bhúr*, sandy soil, 13, 559. But see Sandy soils.
Bhurkúr tree, 584.
Bhútán, 419, 618.
Bhyár, tribe of aboriginal robbers, 50.
*Biá*, a general term for seed-grain, 600.
Biádih, a clan of Pásis, 637.
Biáhút Kalwárs, 631-32.
Biáhútbans Telis, 638.
*Biálisi panseri*, a measure of weight, 154.
Bibdeo the Chamargaur, 59.
Bíbíghar, British prisoners removed to, 185.
Bichhauliya village, Cawnpore, 14.
*Bichhua*, a kind of nodular limestone, 608.
Bidhnu village, Cawnpore, 23, 210.
Bidyádhar the Bráhman, 442, 681.
*bighá*, a measure of area, 155, 330, 422, 707-08.
Bihár, 388, 406, 453, 541, 625, 718, 719, 747.
Bihári, a clan of Pásis, 637.
Bihárí Lál Kunbi of Ghátampur, 66; printer of Cawnpore, 225
Bihishtis, water-carriers, none mentioned in Basti census of 1872, 623.
*Bihnaur*, a nursery of rice-seedlings, 323 note.
Bihr Deo the Chandel, 53.
Bijai Singh, ancestor of the Bháiyas of Rudhaulí, 673, 795.
Bijania, a clan of Nats, 636.
Bijásál or bastard teak, 582, 584.
*Bijhra* or *bejhar*, a mixture of wheat or barley or both with gram or peas or both, 139, 214, 231, 245, 256, 261.
Bijlí Khán Pathán, according to Wilson the founder of Kabír's mausoleum at Maghar, 771 note.
Bijnor district, 438; Gazetteer notice of, 327 note, 583, 617.
Bijra lagoon, Gorakhpur, 305, 307.
Bikhman, a hill drug, 70.
Bikram, I. and II., rájas fo Bánsí, 673.
Bikramájít or Vikramáditya, kings thus called, 429, 517, 544, 717.
Bikramjot in Basti, 569, 570, 755.
Bikru-ghát ferry, Cawnpore, 17.
Bilhari ferry, Basti, 567.
Bilábikpur, a small mart in Gorakhpur, 549.
Bilangra, a kind of fish, 580.
Biláon-Khurd or Sháhpur in Gorakhpur, 482, 484-85.
Biláspur pargana, 3, 96.
*Bilaur*, a variety of Aghani rice, 590.
Bilgrám, force stationed at, 162.
Bilhar or Bilhaur, the treacherous minstrel, 212.
Bilhat in Cawnpore, 53, 54.
Bilhaur town, Cawnpore, 210-11; pargana, 211-15, and Cawnpore notice, *passim*.
Bilkhariya Rájputs, 353.
*Bilondha*, a species of fish, 319.
Bilparwár, a clan of sweepers, 634.
Binaur village, Cawnpore, 23, 56-57, 215.
Binávak Singh of Bútwal, 273.
Binávak, tappa of Gorakhpur, 281, 541.
Binayakpur, pargana of Gorakhpur, 273-74, 385, 421, 452, 472-75; pargana of Basti, 554, 758-61.
Bind caste, 353, 622.
Bindki, pargana of Fatehpur, 2, 183 note.
Biposi-Najafgarh town, 21, 43, 183, 215.
Biraicha or Baraicha village, Gorakhpur, 475; tappa, 279, 500.
Bírbal Bhat, rája, Akbar's minister, 203 note.
Bírbhán, founder of the Sádh sect, 73.
Bird, Mr. T. M., Joint Magistrate and afterwards Collector of Gorakhpur, 301, 392, 394-95, 456, 524, 729; Bird, Mr. R. M., c.s., a distinguished revenue official of the first half of the present century, 102, 390, 395, 404, 761.
Bird-ghát, 293, 421, 495.
Birdlime made from fruit of lasora tree, 585.
Birdpur village, Basti, 761; tappa 555, 741 note.
Birds, Gorakhpur, 315; Basti, 578-79.
Birha, a nursery of rice seedlings, 323 note.
Birhar, a Palwár village in Faizabad, 486.
Birhmánand the Bais, 61.
Bírpur-Nikatia ferry, Cawnpore, 17.
Bírsinghpur ferry, Cawnpore, *ib.*
Birt tenure, Gorakhpur, 396-98; Basti, 669-71.
*Birtia* or *birtiha*, the holder of a birt tenure, 396-99, 404, 484, 519.
Birtiána quarter of Shiúli town, 262.
Biru the Bhar, 517.
Bísa or thoroughbred Agarwáls, 620.
Bisáíkpur in Cawnpore, 61.
Bisen Rajputs, 354, 617.
Bishandatt Pánde, writer of a treatise on Bhojpuri patois, 372.
Bishanpur or Bishanpura village, 475.
Bisháratpur Christian village, Gorakhpur, 370, 494.
Bisheshwar Káyath, revenue-free holder in Cawnpore, 130.
Bishnáth Gautam, son of the last rája of Nagar, 681.

Bishweshwar, an inventive brassfounder, 488
Biskohar in Basti, 698, 705, 745, 762, 788.
Bísogaon. See Beson.
Bisra-ghát in Gorakhpur, 484.
*Bissa*, a measure of weight, 155.
Bissu or Biswa Sen, founder of Majhauli principality, 433-34, 517, 534.
*Biswa* or *dhái*, a measure of area, 155, 422, 707-08.
*Biswadár*, a landholder who pays one-twentieth (*biswa*) of his rents (10 per cent. of his revenue) to a superior proprietor called a *ta'allukadár*, 671.
*Biswánsi* or *dhur*, a measure of area, 155, 707-08.
*Bith*, a term formerly applied to mattiyár or clay soils, 387.
Bithúr town, Cawnpore, 216-17 ; old pargana, 2, 4, 162.
Black buck. See Antelope.
Black partridge, 25, 504.
Blacksmiths, 635 ; their wages, 410, 693.
Blair, Miss, her Bible, 169 note.
Blights, Basti, 608.
Blind inhabitants, Cawnpore, 45 ; Basti, 613.
Blochmann, Mr. H., his Aín-i-Akbari, 203 note, 249 note, 723 note.
Blue karáit, a venomous snake, 577.
"Blue-breast" (*nílkanth*), a bird sometimes miscalled a jay, 579.
Blue-bull or nílgáo, 315, 482, 485, 576.
Boar or pig, wild, 241, 314, 576, 621.
Board of Commissioners for Ceded Provinces, Farrukhabad, 380 ; for Bihár and Benares, 388 ; for Central Provinces, *ib.* ; Board of Revenue, North-Western Provinces, 390.
Boat-building, 420, 464, 696.
*Bodar*, the stages or basins into which water is lifted on its way to the fields, 340.
Boddh Mal or Islám Khán, renegade rája of Majhauli, 440 note, 518, 530.
"Bodhi" tree at Gaya, 508.
Boileau, Captain, saved by Mirzá 'Ali Hasan during the rebellion of 1857-58, 728.
Bombay, trade with, 147, 152, 703 ; servants, 631 ; mangoes, 334.
Bona Dea, festival of the, 653.
Borax, 146, 715.
*Boro*, hot-weather rice, 303, 305, 329, 503, 590.
Boulders, 344.
Boulton, Lieutenant, his escape and his death, 175, 183.
Boundaries and area, Cawnpore, 1-2 ; Gorakhpur, 271 ; Basti, 552.
Boundary between Gorakhpur and Nepál, adjustment of, 385.
Bounty formerly paid to Collector of Gorakhpur on all revenue-free estates discovered liable to assessment, 387.
Bowel complaints, 425.
Bradshaw, Major Paris, appointed to investigate into claims of Nepálese, 453.
Brahma, worship of, 71 ; the goose an emblem of, 529.
Brahma-Samáj, the, 71, 370.
Brahma *Devatá*, village *gods*, 652.
Bráhmans, Cawnpore, 47-48 ; Gorakhpur, 351-53 ; Basti, 615
Brahma-Vaivartta Purána, the, 655.
Brahmavartta or Brahmawarth ghát, bathing fair held at, 71, 153, 216.
Brahmpur-Methabel in Gorakhpur, 400.
Brandis, Dr. D., his *Forest Flora of North-Western and Central India*, 587.
Brass, medicinal use of, 715 ; vessels, 418, 420 ; ornaments, 645.
Braziers, their wages, 410.
Brick-dust or *surkhi*, 609.
Bricks, manufacture of, 42, 344, 609.
Bridges, Cawnpore, 21-22 ; Gorakhpur, 307 ; Basti, 571.
Bridgman family, forest grants held by, 287, 350, 365, 469, 502, 557 ; house in Gorakhpur belonging to, 493.
Briggs, his *Land-tax in India*, 683 note.
Brijbási, a clan of Muráos, 636 ; Nats, *ib.*
Brindában of Mathura, 655, 656, 771.
*Brinjal*. See *Baingan*.
British Guiana, 641.
Brokers, 74, 367, 640.
Bronchitis, 711.
Brother-in-law, a term of abuse amongst natives, 665 note.
Brown, Mr., his revision of the police system in Cawnpore, 191.
Brucine, the poison so called, 584.
Brunel, his Thames tunnel, 470 note.
Buchanan or Buchanan-Hamilton, Dr., his *Eastern India*, 274, 343, 402-03, 552 note, 646 note, 655-57, 716-18 notes, 732, 738 note, 739, 745, 756, 758, and Gorakhpur and Basti notices *passim*.
Buck, Mr. E., c.s., 1 note, 40, 55, 66, 119, 140, 242, 264, 415, 587, 647, 700.
Budanu Gaur Rájputs of Tod, 58.
Budáún, 523, 583, 594 ; district, 219 note ; Gazetteer notice of, 412 note, 583, 620, 648 note, 695 note.
Buddha, 302, 429, 716-20, 747, 785.
Buddhában̄d or Budhábándh, Basti, 763.
Buddhu Kalwár, a modern founder of temples in Gorakhpur, 484.
Budh, grandson of the moon, 619 ; a small stream in Basti, 744.
Búdhan in Basti, 687.
Budhenáth, a prior of monastics, 371.
Budhi, tappa of Basti, 555, 687, 741.
Budhi or Burhi Rapti river, 561, 563, 743.
Buffaloes, domestic, 133, 575 ; wild, 314-15, 474, 576.
Building materials, Cawnpore, 41 ; Gorakhpur, 344 ; Basti, 608-10.
Buildings, principal. See Gazetteer articles on the principal towns—Basti, Bilhaur, Bithúr, Cawnpore, Gorakhpur, Menhdáwal, Padrauna, Rudarpur, and others.
Bukhárá, 400.
Bulandshahr, 481 note ; district, 219 note.
Bulár Singh Chamargaur, 58.

Buldáni Ahír, an ancient chieftain of Ghátampur, 253.
*Bulla*, a kind of fish, 580.
Bulls and bullocks, 317.
Bundelkhand, 4, 16, 21, 39, 49, 96, 126, 144, 147, 149, 150, 152-53, 224, 233, 289, 268, 422, 672, 703, 707 note, 787.
Bungalows, staging, 375.
Bungarus, (*karáit*), a fatal snake, 315.
Búra in Basti, Shukul Bráhmans of, 760.
Burglary. See Housebreaking.*
Burhan the martyr, 523.
Burhdeo, ancestor of Parwár Rájputs, 619.
Burhganga river, 561 note.
*Burhna* tree lichens, 702.
Burhpur-Macheria, in Cawnpore, 240.
Burke, Edmund, his accusations against Major Hannay, 449.
Burma, 561.
Burmese cheroots, 585; rice (*barhmaha*), 590.
Burnett and Co., indigo-planters, failure of, 107.
Burney, Lieutenant, at siege of Cawnpore, 171, 183.
Bustard, 25.
Butter, clarified. See Clarified butter.
Bútwal, now in Nepál, 301, 380, 385, 419, 421, 437, 445, 452-55, 697, 699, 769, 788; rájas of, 381, 384, 392, 436, 445, 449, 458, 474, 504, 549, 722, 724, 725, 760.
Buxar (Baksar), battle of, 401, 446, 450, 726.
Buzurgwár, tappa of Basti, 556, 777.

C.

CABBAGES, 337.
Cactus-hedges, 787.
Calcutta, rupees from mint of, 708; trade between Gorakhpur-Basti and, 306, 384, 415, 418, 466, 513, 528, 539, 540, 704, 705, 736.
Caldecott, Mr., C.S., Collector of Cawnpore, 82-83.
Camels, 21, 318, 574.
Campbell, Sir Colin, afterwards Lord Clyde, 193-94; Mr., Sub-Deputy Opium Agent, 328; Dr., former owner of Mahárájpur indigo concern in Cawnpore, 108.
Campier, Mr., forest grants held by, Gorakhpur, 287.
Canals, Cawnpore, 18-20; proposed, in Gorakhpur, 301, 540; private, in Basti, 761.
Cantonments, Cawnpore, 218-19; Gorakhpur, 492-93.
Capsicums, 539, 646.
Captains in the Nepálese army, 454 note, 697.
Captainganj of Gorakhpur district, 392 note, 476; of Gorakhpur city, 491, 498; of Basti, 338, 763; of Nepál, 697, 698.
Carbonate of soda, impure (*sajji*), 41.
Cardamums, 324, 702, 784.
Carlleyle, Mr., of Archæological Survey, 529.
Carnegy, Mr. P., a writer on the castes of Oudh, 619 note, 634.
Carolina rice, 248, 331.
Carpenters, 696; wages of, 410, 693.
Carpentry, 420.
Carrots, 337.
Carter, Mr. and Mrs., victims of the Mutiny at Cawnpore, 175, 190.
Carucate, old English, 594.
Castes and tribes, Cawnpore, 47-69; Gorakhpur, 351-65; Basti, 614-39.
Castles, 208, 249, 252, 304, 354, 463, 467, 487, 489, 519, 529, 641, 739, 749, 789.
Castor-oil plant, 27, 75, 586.
Cat, wild, 576.
Catechu or terra Japonica (*kathá*), 336, 549, 700-01.
Cattle, domestic, 26, 133, 317, 574-75; wild, 575; diseases of, 428, 576.
Cavalry. See Bengal Cavalry.
Cawnpore (Kánhpur), district notice, 1-269, 620. For a brief statement of contents see page first mentioned.
Cawnpore city, 217-26, and Cawnpore notice, *passim*.
Cawnpore, Old, or Kánhpur-Kuhna, 226.
Census statistics, Cawnpore, 42-48; Gorakhpur, 346-50; Basti, 610-14.
Central (or first class) dispensaries 160, 425, 711, 750; post-offices, 376, 660; prison, Benares, 378.
Cession to the British, 5, 162, 329, 342, 379, 440, 451, 454, 462, 726, 737, 751, 773, 781, 794.
Ceylon, mythic king of, 52, 616, 654.
Ceylonese accounts of Buddha's life, 510, 716 note.
*Cháb*, berries used in medicine, 700.
Chabba the distiller, tank built by, at Akbarpur, 198.
*Chabena*. See *Charban*.
Cháchak Deo Chandel, first rája of Sachendi, 56-57.
Cháchak Deví, the goddess Deví, as inflictor of small-pox, 64.
*Chádar*, a sheet or mantle, 643-44.
Chabluapár, old name of Chillúpár, 273.
Chahora ferry, Basti, 567.
*Chahu shishon*, a fibre plant of Nepál, 701.
Chái caste, 357, 361, 622
Chai, Cháhi, Chain or Chaini Malláhs, 580, 635.
Chilha, a clan of the Halwáis, 630.
Chaínpur in A'zamgarh, Bisens of, 518.
Chait, Hindu month corresponding to March-April. See paragraphs on Agriculture and Fairs, *passim*.
*Chók*, an earthen cooling-pan for boiled sugar-juice, 695.
Chakdeya or Chakdiya, tappa of Gorakhpur, 280, 535.
*Chakla*, *chakladár*, sub-divisions and officers formerly so called, 275, 447, 768.
*Chakor*, a kind of water-snake, 316, 577; the red-legged partridge, 579.
Chakra Naráyan the Rájbhar, 517.
Chalan-Mahráo, a clan of Khatíks, 634.
*Chálisa* famine, the, 38.
Chamár caste, Cawnpore, 65; Gorakhpur, 357, 359; Basti, 622, 645.

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* In India both burglary and housebreaking are called by the name of the latter; but the former is called "housebreaking by night."

Chamargaur Rájputs, 57.
Chamártola quarter of Rudarpur, 527.
Chambal river, 26.
Champáran, district of Lower Bengal, 272, 437, 460, 516, 534, 536, 537, 547.
Chaná. See Gram.
Chánchara or Cháchara, a clan of Kándu Baniyás, 621 ; of Telis, 638.
Chand the poet, *Alha Udhal Prastáb* of, 637.
Chand or Chandra Sen the Sarnet, 434-35, 672, 721.
Chanda tank at Benares, 770.
Chandália, a clan of sweepers, 634.
Chandan watercourse, 548.
Chande Ráo, rája of Nagar, 679.
Chandel Rájputs of Shiúrájpur, Sachendi, and other places in Cawnpore, 30, 50-57, 193 ; of Agori-Barhar and Bijaigarh, 519.
Chandí-Chandáwal in the Dakkhan, an ancient seat of the Chandels, 52.
Chandípur-ghát, Basti, 483, 567.
Chándpár tappa of Gorakhpur, 281, 480.
Chandra or the Moon, ancestor of the Chandels, 52.
Chandrabansi Rájputs, 617.
*Chandrabedi*, a term applied to reservoirs which, like those of the Hindús, are longest from north to south.
Chandrabrahm, son of Chandra, 52.
Chandradíp-ghát, 570.
Chandragupta or Sandrakottos, 468 note.
Chandráoti, tappa of Basti, 556, 777.
Chandra Sen Sarnet, founder of Satási Ráj, 434, 435.
Chandráyan, a clan of Sarwáriya Bráhmans, 616 ; or Chandráin, a clan of Chandel Rájputs, 52.
*Chandsa*, a kind of fish, 580.
Chandu lake, Basti, 569, 679, 785, 787.
*Chándu*, the intoxicating drug so called, 710.
*Chánwal*, husked rice, 324.
Chapri ferry, 299.
*Char*, islets of sand in the Ghágra, 299.
*Chára*, fishing bait, 321.
*Charakh*, white leprosy, 613
Charanpáduka temple at Barhalganj, 467.
Charangahwa or Chhagrihwa, a brook in Basti, 743.
*Charban* or *chabena*, parched wheat, 328, 646.
Charcoal burning, 696.
Charkaila, tappa of Basti, 555, 765, 778.
*Charkhi* or winch wells, 594.
Charnádih in A'zamgarh, Bisens of, 518.
*Chát*, limestone so called, 41.
Chatia, a small mart in Gorakhpur, 549.
*Chátur*, a kind of fishing net, 58.
Chaturbhuj, 531, 651, 795.
Chaubar, pargana of Sáran, 546.
Chaubaria Rájputs, 517, 523, 534, 546.
Chaube, "versed in four Vedas," the title of certain Bráhmans, 352.
Chaubepur in Cawnpore, 22, 173, 175, 226, 264.
Chaudhari, a clan of Doms, 626 ; a title assumed by the Pachhimi Thárús, 358.
*Chaudhari*, a territorial title, 48, 55 note, 68-69, 249 ; the headman of a caste or trade, 77, 358, 367-68, 627, 648.
*Chaugendwa*, a variety of Aghani rice, 590.
Chauhán Rájputs, Cawnpore, 61 ; Gorakhpur, 353, 355 ; Basti, 617, 721 ; Chauhán Doms, 626.
Chauhánia-Misr, a clan of Kumhárs, 635.
*Chauk* or *sahan*, the courtyard of a house, 642.
Chauk, a small mart in Gorakhpur, 549 ; a market-place at Basti, 749 ; at Menhdáwal, 782.
*Chauká*, the half sacred circle within which Hindús cook their food, 627.
Chaukadda in Basti, 679.
*Chauki*, a 4th class police-station or outpost, 377, 660.
Chaukídárí, or watch and ward, old system of, abolished, 83-84 ; Act (XX. of 1856), see Acts.
*Chaumás*, fields tilled during the autumn in preparation for a spring crop, 598.
Chaumukha in Gorakhpur, 476.
*Chaundhi*. See *Chilwania*.
Chaunhár, rája, a mythical ancestor claimed by the Chamargaurs, 57.
Chauparia in Gorakhpur, 308.
*Chaur* or "broad," a general term for stream-fed lakes in Basti and Norfolk, 569.
*Chaur bhát* soil, 285.
Chaur lagoon, Basti, 568, 578, 743 ; tappa, 555, 741.
Chaura or Chaura-Chauri village, 476.
*Chauránave* famine, 38, 113.
Chaurasba, a clan of Lohárs, 635.
*Chaurási*, a cluster of 84 villages settled by some one tribe, 50, 69, 268, 486.
*Chauriar-bhat* soils, 285, 533
Chauriya in Gorakhpur, 472.
Chausaini Baniyás, 356.
Chemists' shops, Cawnpore, 224.
*Chen* millet, 587.
*Chenawe* rice, 539.
*Chengu*, a kind of fish, 580.
Cherús, 429, 430, 718.
Chester, Mr., Collector, his hostel at Gorakhpur, 492 ; his well, 311.
Chetana Swámi, a holy man of the 17th century, 73.
Chet Singh, revenue-free holder in Cawnpore, 130.
Chháoni, a hamlet of Khánkalán in Basti, 763; a quarter of Padrauna in Gorakhpur, 521-22.
Chhapia village, Basti, 763 ; tappa, 555, 790.
Chhapra in Bihár, 309, 415, 625, 784 ; in Basti, 574, 763.
Chhaprághat or Dhanghatta village, 570-71, 763.
Chhariya, a stream of Cawnpore, 12.
*Chhaták*, a measure of weight, 421.
Chhatarpál, rája of Babhnípáir, 679.
*Chhatián* or *sáwahdár*, plough-serf, 691.
Chhatra, a small mart in Basti, 755.
Chhatri or Kshatriya hillmen, 362.
Chhatrípur in Cawnpore, 76.

Chhattísi tappa of Basti, 555, 741.
Chhedwára in Gonda, seat of a Kulháns family, 678 note.
*Chhenkar* tree, 12.
Chhípi caste, 622, 625.
*Chhitaa* or broadcast rice, 323.
Chhoha or Choya, a stream of Cawnpore, 12, 24, 254.
Chhota-Gandak. See Gandak river, Little.
Chhota-Gopálpur, a village of Parwár Rájputs in A'zamgarh, 486.
*Chhoti panseri*, a measure of weight, 154.
Chhutka Púrabi, a division of the Thárús, 358.
Chick-pea. See Gram.
*Chikára* or ravine-deer, 204, 227.
Chilia or Chilhia village, 671, 705, 746, 763.
Chilis, 414, 784.
Chilli or Chiráli in Cawnpore, 60.
Chillua stream, Gorakhpur, 300; lagoon, Gorakhpur, 304.
*Chillua*, the "whitebait" of India, 319.
Chillúpár, pargana, 476-478; old tahsíl, 276, rájas of, 392, 401, 441, 457-58.
Chillupára, now Chillúpar, a pargana of Gorakhpur in Akbar's reign, 274.
*Chilwania*, *patuka* or *chaundi*, a grass or reed screen used in catching fish, 581.
Chiman, an ancient sage, 57.
Chinese origin of the Thárus, possible, 429; waternuts, 601; pilgrims 432, 718-20; sugar, see next heading.
*Chíni* or "Chinese" sugar, 325, 413 note, 487.
Chinthi-bhat lagoon, Basti, 734.
*Chír* pine, 700.
*Chiraita* or chiretta, a well-known drug, 701, 784
Chirámait, a clan of Muráos, 636
Chiranji Lal Kurmi of Bairi in Cawnpore, 66, 265.
*Chiraunji*, edible kernels of the *piyár*, 586.
Chiriámár, a clan of Pásis, 637.
Chiriáon, tappa of Gorakhpur, 280, 541.
*Chíta*, leopard so called, 314.
*Chítal*, spotted deer, 315, 576.
*Chitar* or *Chitra*, a spotted snake, 316.
Chitarah caste, 357.
Chitiona in Basti, 674.
Chitaí in Gorakhpur, 295.
Chittaur in Mewár, 355, 430, 475; capture of, 357, 362, 435, 721
Chittia, Tiwáris of, 672, 675, 682; forest of, 587.
*Chitwa sher*, a variety of tiger, 314 note.
Chitwa in Bútwal, murder of British police at by Nepalese, 453.
Chobdár Arakhs, 50.
Chodur or Chorur, tappa of Gorakhpur, 281, 480.
Choil-kázi in Basti, 681.
Choládevi, the pig-faced lady, 738.
Cholera, 159, 161, 425, 712.
*Chonra*, unbricked wells, 595.
Christ Church School, Cawnpore, 78.
Christian, Mr., c.s., Collector of Cawnpore, 102, 109.
Christian population, Cawnpore, 2, 44; Gorakhpur, 366; Basti, 643.
Christian religion, 370, 650.
Christians, native, 612.
Christmas, 247, 314, 653.
Chronicles of Unáo, Mr. C. A. Elliott's, 431, 672 note
Chryseis, 678.
Chuhra. See Khákrob.
*Chun*, a kind of nodular limestone, 608.
*Chunam*, shell-lime, 344.
Chunár, 145.
*Chura* or *láwa*, parched rice, 646.
Churaib, tappa of Basti, 556, 773.
Churches. See Anglican Churches.
Chúrihárs, bracelet-makers, 526.
Chutia-Nágpur, 623, 707 note.
Cicero, 658.
Cid, the Spanish hero so called, 639.
Cinnabar or red sulphuret of mercury (*sangarf*), 715.
Cinnamon, 702, 784.
Civil courts, jurisdictions of, Cawnpore, 5, 7; Gorakhpur, 282-83; Basti, 552-53.
Civil surgeon, 7-8, 492, 556.
Clarified butter, 142, 575, 647, 697, 700, 704-05, 736, 784.
Clay soils, 205, 254, 263, 285, 471, 558-59; and all pargana articles, Gorakhpur and Basti notices.
Clifford, Mr., c.s., Collector of Gorakhpur, 317.
Clive, Lord, 360.
Climate, Cawnpore, 23; Gorakhpur, 312; Bastí, 571-74.
Clock, Mr. J., grantee of forest lands in Basti, 557, 761.
Cloth, trade in, 152, 420.
Clothing, Cawnpore, 137; Basti, 643-46.
Cloves, 784.
Club, Wheeler, at Cawnpore, 219, 221; Tent, at Cawnpore, *Addenda*.
Clyde, Lord. See Campbell, Sir Colin.
Cobblers, 623; wages of, 410.
Cobras, 315, 577.
Cocks, sometimes sacrificed by the Doms, 628.
Cocles, Horatius, his plough holding, 594.
Cocoanuts, 146, 428, 702, 762, 769.
Colebrooke, Henry, c.s., his translation of the Gayatri text, 651 note; Sir Edward, Bart., c.s., once President of an Agricultural Society at Fatehgarh, 111.
Collectorganj market at Cawnpore, 221, 491; at Bithúr 217.
Cologne, 466.
Colonels, Nepálese, 454 note.
Colonelganj of Cawnpore, 6, 88, 220.
Colvin, Mr. Auckland, c.s., his review of the Gorakhpur Basti assessment, 288, 330, 381-82 notes, 384, 404.
Commerce. See Trade and Manufactures.
Communications, Cawnpore, 20; Gorakhpur, 306; Basti, 569.
Company, East India. See East India Company.
Compigné, Dr., drinking water of Cawnpore examined by, 222.

Condon, Dr., 159.
Constantinople, 168.
Consumption, pulmonary, 711.
Control, old Board of, 164.
Conybeare, Mr. H. C., C.S., Preface, 271 note, 422 note.
Cooke, Mr. W., a grantee of land in Basti, 557, 680.
Coots, 578.
Copper, coppers, 414, 420, 701, 736, 757, 769, 784.
Copperas or sulphate of iron (*hírákasís*), 715.
Coral ornaments, 645.
Coriander-seed, 589, 702, 784.
Corporation or municipal committee, Cawnpore, 221-22; Gorakhpur, 496.
Cotton, the plant and its commercial products, 27, 152, 331, 588, 702-03; price of, 411.
Cotton-cleaners, 625-26; wages of, 410, 693.
Counterpanes, quilted. See Quilts.
Courts, civil, Cawnpore, 5-8; Gorakhpur, 282-83; Basti, 556.
Court Fees Act, 424, 710.
Courts, number of cases tried by, 425, 711.
Cowach, 589.
Cows, 575, 783.
Cox, Mr. Commissioner, C.S., 98; a cashiered officer, 168.
Crime statistics, Cawnpore, 87-88.
Crimea, 'Azímu-lláh said to have visited, 168.
Crocodiles, 244, 303, 315, 566, 577.
Crommelin's, a house at Gorakhpur, 498.
Crooke, Mr. W., C.S., Preface, 271, 341, 350 note, 373, 440 note, 462 note, 463-64, 468 note, 476, 479, 481, 486, 489 note, 495, 502 note, 503, 505-06, 512, 517, 521, 523 note, 525-26 notes, 534, 626 note, 628, 629 note.
Crops. See Autumn crops, Spring crops.
Cubit (*háth*), 422, 707-08.
Cucumbers, 337.
Cucurbitaceous fruits, 368.
Cultivable area, Basti, 560.
Cultivation, Cawnpore, 27-33; Gorakhpur, 321-32; Basti, 587-600.
Cultivators. See Tenants, Tenantry.
Culturable waste, Cawnpore, 31.
Cunningham, Major-General A., R.E., 248, 469-70 notes, 479, 505-12, 522-23, 716, 717 note, 784.
Cuppers and bleeders, barbers still employed as in India, 630.
Curds, 575, 647, 734.
Custard-apples, 337, 583.
Customs, deputy-inspector of inland, 7.
Customs of the people, Cawnpore, 77; Gorakhpur, 367; Basti, 648-50.

## D.

Dábar or *sot*, a flooded hollow, 590.
Dabgar caste, 357, 622.
*Dábi*, a name applied to transplanted rice after it has grown to some height, 600.
*Dabistán*, book so named, 250 note.
Dabra tappa, Basti, 555, 741.
Dacoity or *dakáiti*. See Gang-robbery.
Dadhikhand. See Nandashtami.
Dadri Chatthar in Gházipur, 524.
Dádu Panthis, 72.
Dafális, drummers, 648.
Dagwaria Thárús, 358.
*Dáin*. See *Deokanya*.
Dainiya or Bantaria Parwárs, 619.
*Dákhil-khárij*, registrations of changes in ownership of land, 103.
Dakkhanaha Muráos, 636.
Dakkhanwár Rájputs, 353.
Dakkhin or Dakkhan, Southern India, 52, 594, 724.
Dakkhini Bráhmans, 47
*Dálán*, a verandah, portico, vestibule, 642.
*Dál* or pulse, 80, 646; prices of, 411. But see also Pulses.
Dáldahi, a quarter of Gola, 488.
Daldalha village. See Bankata.
*Dálhard*, yellow wood of the hill berberry, 700.
Dalhatta, a quarter of Barhaj, 466.
Dalhousie, Marquis of, Governor-General, 180.
Dalíp, rája of Bánsí, 673.
Daljít Sarnet of Bánsí, 675-76, 725.
Dalpatpur ferry, Basti, 567.
*Dám*, one-fortieth of a rupee, 462 note, 472, 475, 478, 485, 504, 541 note.
"Dam, Dam, Madár," cry of the Madária mendicants, 251.
Damara Singh, a contumacious landholder of Gorakhpur, 382.
Damkhok, founder of the Chanderi branch of the Chandels, 52.
Damtar Sáhi, reputed founder of Surauli fort, 546.
Dámodar Singh, founder of Menhdáwal, 784.
Dán Singh, rája of Shiúrájpur, 54.
Dánápur in Lower Bengal, 476, 540.
Dánápuri Ráút, a clan of sweepers, 634.
Danda, the, a tributary of the Ghúnghi, 294, 301, 473.
Dándi, a tappa of Gorakhpur, 281, 480.
Dandi, an ascetic order, 654.
Dándipur or Dándupur, a tappa of Gorakhpur, 280, 537.
Dándupár in Gorakhpur, bábús of, 401.
Dangarpáli Nats, 636.
Daniell, Mr. Clarmont, C.S., late Collector of Cawnpore, 1 note, 137, 138, 142 note, 154, 155, 250; Mr. Cairnes, C.S., Commissioner of Benares, 607.
Dárá Khán, a corrupt revenue official of Cawnpore, 102.
Dárá Shikoh, prince, 73.
Darauli in Lower Bengal, a post for the registration of the Ghágra traffic, 415.
*Dargáh*, a shrine, 77, 793 note.
Dargáhi Lál, Lála, his vernacular account of the Cawnpore district, 1 note.
*Darmáhádár*, a kind of serf ploughman, 691.
*Darshaniya*, small-pox doctors of the gardener caste, 635.
Darvesh 'Ali, tahsíldár of Bithúr, 102.

Daryáo Singh, rebel rája of Nár, 60, 193, 195.
Darzi caste, 357, 622.
Dasa Báníyás, 356, 620.
Dasahra, the two festivals so called, 38, 653-54, 745, 747, 749.
*Dastak*, writ demanding land-tax overdue, 200.
*Dastúr*, a territorial division which in size resembled a British district, 554, 737, 756, 781, 789, 794.
Date-palm, wild, 335, 582-83, 600.
Datnagar in Basti, 339, 561.
*Daulat-i-Hind*. See Fenwick.
Daulatpur in Cawnpore, 238.
*Daulat Rai Chaman*, book so named, 250 note.
Daundia Khera in Unáo, original seat of the Bais Rájputs, 61.
Daunrpár, a small mart of Gorakhpur, 472.
Daurara lagoon, 533.
*Dauri*, the process of treading out grain, 324; the basket used in lift-irrigation, 340.
Deaf and dumb population, Cawnpore, 45; Gorakhpur, 350; Basti, 613.
Deaths from wild beasts and reptiles, 316-17, 578.
*Debi, debí-ka-niksár*, a name for rinderpest, 428.
Debi Dín, Ahír, of Bilhaur, 66.
Debíganj, the market of Kákupúr, 267.
Debiláti, an affluent of the Burhi Rapti, 743.
Debnam, Mr., forest grants held by, Gorakhpur, 287.
Dedupár, a tappa of Gorakhpur, 280, 500.
Deer of kinds, 25, 315, 576, 608.
*Deg*, a pace, 422 note.
Dehli in the Duáb, G. T. S. benchmark at, 9, 10, 11.
Dehli in the Panjáb, 164, 191, 204 note, 400, 436, 443, 672, 673, 677, 681, 722, 724, 728-29, 793 note, and elsewhere.
Dehwa or Dhewa, a name of the Ghágra, 274, 298, 469.
Dehwapára, or Dhewapára Kuhána, a pargana of Gorakhpur in Akbar's reign, 274.
Delafosse, Lieutenant, guns under charge of, 171; escape of, from massacre at Cawnpore, 184.
Demerara, emigrants to, 367, 641.
Democratic form of inheritance in the Nagar family, 680.
Dempster, Mr., Lieutenant of artillery, 171.
Dengrápur in Basti, the landholders of, slay the rája of Nagar, 680.
Deo, rája of Bánsí, 673.
Deobansi Patwás, 637.
Deogháti in Gorakhpur, 414-17.
Deoha village, Cawnpore, 226; old pargana so named, *ib.*, 2, 211.
Deojani, queen of rája Jiját, 63, 252.
Deokali in Etáwa, 49.
Deokalli, a tappa of Basti, 557, 777.
*Deokanya* or *dáiu*, a female sprite, a fairy, 619.
Deokínandan Lál, owner of ground on which Soháuág fair is held, 545.
Deoli in Cawnpore, 206.
Deo Naráyan Kanaujia, founder of a Jaganbansi Brahman family in Cawnpore, 47.
Deoráon village, Basti, 565, 755; tappa, 555, 752.
Deoria town, Gorakhpur, 478-79; tahsíl, 479, 531-34; tappa, 282, 531.
Derá Mangalpur or Derápur pargana, 3, 6, 12, 15, 31, 40, 48, 395; ceded to British in 1801, 162, 227-32.
Derápur town, 22, 227.
Derh-Ummar Baniyás, 64.
*Desáwari*, a variety of betel.
*Desi* or "indigenous," a breed of cattle, 26; a variety of Aghani rice, 590; a clan of Mális, 635.
Deswál caste, 357.
Devanágari character, 372.
Devi, the goddess, see Bhawáni; small-pox named after, 648.
Devil-worship, 360.
Devípatán horse fair in Gonda, 574.
Devísthán mound at Kasia, 302, 507.
Dewáichpár tappa, Basti, 555, 741.
Dewápár, a tappa of Basti, 555, 773.
*Dháb*, half a mile, 422.
*Dhái*, see Biswa.
*Dhák* or *parás* tree, 12, 15, 25, 31, 40, 198, 336, 582-83, 600; its timber, 42.
Dhakán, a quarter of Shiúli town, 262.
Dhákara Rajputs, 48.
Dhakeri in Basti, 570.
Dhakwa-bázár, a small grain mart in Gorakhpur, 484, 781.
Dhalípnagar in Etáwa, 47; in Cawnpore, 89.
Dhamela river, 292, 294, 562, 565, 699, 702, 741, 746, 796.
Dhámin, a water-snake, 577.
*Dhán*, a term applied to both rice and small millets, 321, 587 note.
Dhanghatá. See Chhapragháṭ.
Dháni bázár, 294, 309, 414-15, 479-80.
Dhánípatti in Gorakhpur, 540.
Dhanjeí Brahmans, 249.
*Dhansahar*, a kind of fish, 580.
Dhánuk caste, 357, 622 634.
Dhanukjag, feast of the bow, 421, 463, 705, 767.
*Dhapia*, lumps of clay in which the screen protecting the betel vine is fixed, 37.
Dhára, road from Rudarpur to, in Gorakhpur, 308.
Dháránagar or Dháránagari in Málwa, 63, 252.
Dharha, a small mart in Gorakhpur, 543.
Dharhi or Dhádi caste, 357, 622, 625.
Dharia, a stream of Cawnpore, 12.
Dharma Purána, the, 635.
Dharmner in Gorakhpur, Bisens of, 518, 534.
Dharmpur in Gorakhpur, 352.
Dharmsála or hostelry, Mr. Reade's, 493.
Dharni-dás founder of the monastery at Soháuág, 546.
Dhatura, a tappa of Gorakhpur, 281, 541.
*Dhaur*, a kind of fish, 580.
Dhavalagiri mountain visible from Gorakhpur and Basti, 313 note, 573.

Dhebarua village, Basti, 764; tappa, 555, 741, 746.
Dhelpura, a tribe of cultivators, 684.
*Dhenki*, wooden mortar in which rice is husked, 324.
*Dhenkli* or lever wells, 37, 241.
Dhír Sáhi, Kunwar, 467.
Dhobi caste, 357, 622.
Dhobí-bans, a clan of Kanjars, 632.
*Dhol*, a kind of drum, 575.
*Dholi*, a lot of 200 betel leaves, 38.
Dhonri ferry in Cawnpore, 17.
*Dhoti*, a loin-cloth or wrapper, 143, 644.
Dhuliyábandar, an obsolete police-circle in Basti, 576, 610, 748.
*Dhúmí*, a kind of fish, 580.
Dhúná, Dhunia, Katera or Kundera caste, 357, 622, 625-26, 648.
Dhúnar, a clan of Kahárs, 631.
Dhundha, a malevolent demon, 653.
Dhundi, a small tributary of the Rohin, 473.
*Dhúp*, fragrant resins used as incense, 697.
Dhúr Chand Kausik, first rája of Dhuriápár, 273, 354, 401, 434, 478, 483.
*Dhur*. See Biswánsi.
Dhuria, a clan of Kahárs, 631.
*Dhuria báwag* or dry sowing, rice seed scattered before the fall of the rains, 322.
Dhuriápar pargana, 273-74, 276, 480-85; old principality, 441.
*Dhús*, land sterile by reason of its sandiness or its unworkable hardness, 502, 560.
Dhusar, a kind of snake, 577.
Dhúsar Baniyás, 64, 620.
*Dhúsi*, a term formerly applied to *balua*, *q. v.*
Dhúsi, in the Dakkhan, 64.
*Dhúsrehwa* or *balua*, a kind of nodular limestone, 608.
Diamonds, 645.
Diarrhœa, 24, 711-12; in cattle, 576.
Dichhit or Dikshit Bráhmans, 48, 352, 617; Rájputs, 4, 48, 49, 63, 353, 672.
Dickens, Mr., grantee of forest lands in Basti, 557.
Dietary in the Cawnpore jail, 80.
Díh in Cawnpore, 23, 88, 205.
Dih of Dihwár, village gods, or more strictly the mounds on which their shrines stand, 652.
Dihghát in Gorakhpur, 468.
Dihi or Dehi, tappa of Basti, 555, 778.
Dihlwár caste, 357.
Dilázárpur, a quarter of Gorakhpur, 491.
Dilráj Kunwari, ráni of Majhauli, 518.
Diluvion. See Alluvion and diluvion.
*Dípdán*, the hanging up of a lamp to light the departed soul on its way to Hades, 649.
Dirgbijai Singh shelters British refugees from Cawnpore, 184.
Dispensaries, Cawnpore, 160; Gorakhpur, 425; Basti, 711.
Distances, table of, Cawnpore, 23; Gorakhpur, 309-12; Basti, 571.
Distilleries, 157, 710.
District staff, Cawnpore, 7; Basti, 556,
Diwáli festival, 203, 653-54.
*Diwára*, lands skirting the Ghágra and subject to its inundations, 315, 485, 787.
Dodh or Donr, tappa of Gorakhpur, 282, 531.
Dodráj Káyath, regent of the Amorha principality, 681.
*Dofasli*, land cropped twice yearly, 27.
*Dogla* or *dukla*, a variety of cobra, 315, 577.
*Dogala*, a boat-shaped basket used in lift-irrigation, 594.
Dogari in Gorakhpur, Misr Bráhmans of, 518, 534.
*Dohar*, deserted beds of streams, 472; double sheets, see *Giláf*.
Dohri or Dohari, and Dohrí-ghát, in A'zamgarh, 306, 468, 524.
Dohru in Cawnpore, 63.
Dom or Domra caste, 357, 360, 433, 622, 626-27, 645; vocabulary, 628-30.
Doma, a variety of cobra, 316, 577.
Domanpur in Cawnpore, 13, 99, 259.
Domariáganj village, Basti, 553, 564, 705, 794, 764; tahsíl, 764.
Domarkhand, tappa of Gorakhpur, 279, 547, forest, 289-90.
Domesday-book, Indian. See Áín-i-Akbari.
Domestic animals, Cawnpore, 26; Gorakhpur, 317; Basti, 574-576.
Domingarh lake, 293, 305; castle, 356, 360, 433, 435, 445, 503.
Domkatár, Domwár or Donwar, Rájput or Bráhman tribe so named, 48, 352, 353-56, 433, 435, 672, 678, 720, 721, 764.
Domri, a domain in Gorakhpur, 400.
*Don*. See *Gon*.
*Donri* or *don*, alternative forms of the word, *dauri* (a watering-basket), *q.v.*
Dont or Donth, tappa of Gorakhpur, 281, 541.
*Dorus*, *dorus*. See Dúmat.
*Dori*, the line of a fishing-rod, 321; the strings by which a watering-basket is swung, 594.
Dosádh or Dúsádh caste, 357, 360, 622, 645, 652.
*Dosan*, a variety of Aghani rice, 590.
Downes, Mr., forest grants held by, Gorakhpur, 287.
Dowson, Professor, his edition of Sir H. Elliot's *Historians*, 439 note, 723 note, and elsewhere.
Dragoon Hospital at Cawnpore, old, 166.
Drainage, principal lines of, Gorakhpur, 291.
Dropsy, 711.
Droughts and famines, Cawnpore, 389, 92, 113; Gorakhpur, 342-44; Basti, 602-07.
Drugs, 161, 416, 426-28, 700, 713-15.
Dúáb, the wedge of land between Ganges and Jumna, 1, 31, 48, 49, 169, 342 note, 453, 623, 630, 634, 703.
Dúbakhra or Dobakhra tappa, Basti, 555, 785.
Dubaulia or Dubauli village, Basti, 705, 736, 764; tappa, 555, 732.
Dúbe, "versed in two Vedas," a Bráhman title, 351, 400, 616; a clan of the Halwáis, 630.
Ducks, wild, 25, 503, 578.
*Dudha* or *dudhi*, a variety of Bhadui rice, 322, 589.

*Dudha*, a term applied to pod crops whose pod has already formed, 600.
Dudhái forests, Gorakhpur, 289, 290.
Dudhára village, Basti, 765.
Dudhí, *Note on assessment of pargana*, 422 note, 594 note.
*Dudhia*, a variety of nodular limestone, 344, 608 ; a variety of cobra, 577.
Dudhnáth, a shrine in Gorakhpur, 371, 529-30.
Dudhrís lagoon, Basti, 754.
Dug-out canoes, 289, 702.
Duhuja-Khairati ferry, 299.
Dúlah Sáhib, Nawáb, 70.
Dulha forest-grant in Basti, 557, 759.
Dulhin Kuárin, ráni of Gopálpur. See Harpál Kunwari.
*Dúmat*, *doras*, or loam soils, 14-16, 285, 558-59.
Dumbleton, Mr., c. s., Collector of Cawnpore, 489. 99.
Dumdumwa in Basti, 570, 746, 796.
Dún, the Dehra, 284, 455.
Duncan's Hotel, Cawnpore, removal of Náná from, 173.
Dund or Dundan Deo the Chamargaur, 58, 59.
Dundha, a kind of snake, 577.
Dundu Panth, otherwise known as the Náná Sáhib, 164, 170, 175 note, 185.
Dundwa-Jamoli village, Cawnpore, 23, 232.
Dunkhár, one of the hamlets composing Bánsgaon of Anola in Gorakhpur, 463.
Dunne, Revd. D. H., his pamphlet on the Christian settlement at Goteha, 240 note.
Duránchi river, Gorakhpur, 300, 534-35.
Durbásha Rikh, an ancient Hindu saint, 76.
Durga Parshád, rebel rája of Sachendi, 57 note, 192, 195.
Durgápur in Cawnpore, 13.
*Durhi*, a kind of fish, 580.
Duryodhan the Kaurava, 655.
Dúsena Gaur Rájputs of Tod, 58.
Dúsre Ummars, 64.
Dust-storms, 23, 571.
Dwápar-yug, the third or brazen age, 76.
Dyers, their wages, 410, 693.
Dysentery, 24, 711-12.

E.

Ear-bored jogís, votaries of St. Gorakhnáth, 493.
East India Company, 376, 378-79, 381, 390-91, 418, 451, 452-53, 478, 726, 737, 765, 773, 781, 794.
East Indian Railway, 8, 144, 148-53, 197, 199, 204, 219, 227, 241, 246, 257, 258, 269, 306.
Ebony, 335, 583.
Eckford, Lieutenant, guns under charge of at Cawnpore, 171.
Eddies (*bhaur*), 294, 297.
Edinburgh, Duke of, his visit to Cawnpore, 78.
Education, Cawnpore, 78-79 ; Gorakhpur, 373-74, 407; Basti, 658-59.
Edwardes, Sir Herbert, joint author of *The Life of Sir H. Lawrence*, 313.
Eels. See *Bám-bámi*.
Egg-plant. See *Baingan*.
Egret's Pond. See Bagládah.
Egyptian priests, head-dresses of, 644 ; sugar, see *Misrí*.
Ekdinga, Kulháns Rájputs of, 700.
*Ekka*, small jingling carts, drivers of, 74, 367, 640.
*Ekonta*, a name applied to cereals and millets whose grain has begun to form, 600.
Eldest sons, to whom and when not marriageable, 649.
Elephants, domestic, 21, 318, 518, 574, 749; wild, 314, 330, 386, 608, 718.
Elevations. See Heights.
Elgin Mills, Cawnpore, 143, 224.
Elliot, Sir Henry, c.s., his *Supplemental Glossary and Historians of India*, 3, 4, 54 note, 62 note, 76 note, 203 note, 250-51, 271 note, 274-75, 324 note, 360-61, 363, 376 note, 397 note, 412 note, 434, 436 note, 439 note, 486, 517 note, 552 note, 554, 584 note, 617 note, 633 note, 634, 637 note, 694, 723 note.
Elliott, Mr. C. A., c.s., 430 note, 431, 672 note.
Elphinstone, the Hon. Mountstuart, c.s., his *History of India*, 278, 362 note, 431, 633 note, 670 note, 717 note.
Emblic myrobalans. See Aonla tree.
Emigration, Gorakhpur, 367 ; Basti, 641.
Encamping-grounds, Cawnpore, 22-23 ; Basti, 569.
Engineers, canal, 8 ; district, 8, 307 note, 556 ; railway, 8, 174.
England, trade with, 154, 703, 704, 784.
Enhancements of rent, Cawnpore, 136 ; Gorakhpur, 409; Basti, 688.
Entrenchments at Cawnpore, Wheeler's, 166, 167, 169, 171-81 ; Havelock's, 191, 194.
Eta district, 47, 620 ; Gazetteer notice of, 27 note.
Etáwa district, 2, 5, 6, 8, 16 note, 22, 49-50, 66 note, 163, 227, 268, 355 ; branch of Ganges canal, 15, 19; Gazetteer notice, 355 note, 615 620, 648 note, 651, 713.
Europeans and Eurasians, 71, 79.
Evans, Mr. H. F., c.s., his rent-rate reports, 1, 15, 60, 62, 140, 243, 254.
Evening primroses, 584.
Ewart, Colonel and Mrs., murdered at Cawnpore, 182.
Excise : Cawnpore, 157-58 ; Gorakhpur, 384, 388, 424 ; Basti, 710.
Expenditure, public, Cawnpore, 156 ; Gorakhpur, 423 ; Basti, 709.
Experimental farm, Cawnpore, 220, 247-48.
Exports and imports, Cawnpore, 143-153 ; Gorakhpur, 413, 418; Basti, 696-705.
Ex-proprietary tenants, 408, 684.

F.

Factories, indigo, 14, 106, 215, 251, 257-58, 327, 337, 407, 419-20, 464, 484, 503, 521; sugar, 325, 412-13, 464, 467, 487, 503, 536 ; cotton, East India Company's, 106.
Fa-Hian, Chinese Buddhist pilgrim, 432 note, 509, 716 note, 718.
Fairs, Cawnpore, 153, 160 ; Gorakhpur, 421 ; Basti 705-06.

Faizabad, 152, 306, 498, 531, 566, 569, 674, 700, 728; district, 356, 552, 569, 618, 651, 677, 696, 702, 703 note, 724, 748 note, 750, 773, 795 ; treaty of, 162 ; Mr. Ravenscroft flies into hiding near, 109.
Fakírs or religious mendicants, 67, 357, 622,
Fakír-ki-kothi, or the Hermitage, police outpost, 377, 485-86.
Falcons, 578.
Fallon, Dr., his Hindústání-English dictionary, 589 note.
Fallow land, Cawnpore, 31.
Fallowing and overcropping, Basti, 598.
Families, leading, Cawnpore, 48 *et seqq.*; Gorakhpur, 400-01; Basti, 672-82.
Famines. See Droughts.
Farehatta, a quarter of Barhaj, 466.
*Faringí*, Franks, a term sometimes applied by natives to Europeans, 179.
Farm, experimental, near Cawnpore, 220.
Farmers of revenue, their exactions in Gorakhpur-Basti, 447 48, 726.
Farrukhabad district, 2, 5, 6, 11, 47, 62, 211, 251, 254-55; town, 152, 222, 380, 493 note, 708; road from Cawnpore to, 167; Gazetteer notice of, 615, 688 note, 690 note, 694, 695 note.
Farúki Shaikhs, 638
Fascines for lining interior of wells, 35.
*Fasl* (literally "harvest"), a name applied to full-grown rice, 600.
*Fasli* or harvest era of Akbar, 4, 39, 54, 91, 93-94, 99-101, 107, 121, 392 note, 398, 440 note, 643 note, 796 note.
Fatehabad-Garántha in Cawnpore, 19, 234.
Fatehganj, the two places so named in Barelí, 527.
Fatehgarh, 173, 175, 185, 187, 190, 194, 224 ; old Agricultural Society of, 111.
Fatehpur district, 2, 4, 5, 11-12, 20, 114, 163, 183 note, 233, 258, 323 note, 679; city, 144-45, 186, 187.
Fatehpur ferry (in Jájmau) of Cawnpore, 17.
Fatehpur-Raushanai (in Akbarpur) of Cawnpore, 61.
Fateh Sahái, Bhúinhár Rája of Hoshyárpur in Sáran, 450-51.
Father-in-law, a term of abuse amongst natives, 665.
Fátima, daughter of Muhammad, 639.
Fauna, Cawnpore, 25-27 ; Gorakhpur, 314-21 ; Basti, 574-80.
Fayrer, Dr. Sir J., his *Thanatophidia*, 577.
Fazlnagar. See Kázipur.
Fennel, 28, 427.
Fenwick, Mr., author of the *Daulat-i-Hind*, a primer on cultivation, 374.
Ferries, Cawnpore, 17-18 ; Gorakhpur and Basti, see Rivers.
Feudal system, the European, 278, 669.
Fever, 24, 159, 161, 314, 425, 711.
Fibres and fibre-manufactures, 700-01, 762, 769, 784, 797.
Fidá Husain, revenue-free holder, Cawnpore, 130.
Fidáe Khán, a general and governor of Akbar's reign, 371, 439-40, 442, 723, 771, 773.
Fidáipur, a tappa of *Basti*, 556, 723 note, 777.
Fidali Gangáputra, revenue-free holder in Cawnpore, 130.
Fidden, Mrs., a former owner of the Ganeshpur domain in Basti, 680, 765.
Field-mice, 97.
Fields, nomenclature of different, 599.
Fig, wild, 335, 582 ; bark of, 580, 714.
Fiji, emigrants to, 641.
Filkhána-bázár, Cawnpore, 88.
Finch, Mr., a grantee of forest lands and indigo-factor in Gorakhpur, 287, 521.
Firewood, canal-borne and other, 20, 148-49, 584, 628.
Fíroz Sháh, 52, 54, 56 ; rebel prince so named, 195.
Fiscal history, Cawnpore, 89-91 ; Gorakhpur, 379-80 ; Basti, 667.
Fish, fishing and fisheries, Cawnpore, 27 ; Gorakhpur, 318-20, 368 ; Basti, 579-82, 646.
Fitzgerald, the Messrs., grantees of forest-lands in Gorakhpur, 287
Floods, Cawnpore, 24 ; Gorakhpur, 342 ; Basti, 563, 608.
Florican, 315.
Flour-mills on Ganges canal, Cawnpore, 20 ; Government steam, at Cawnpore, 143.
Flying-foxes, 315.
Fogs, 572.
Food, Cawnpore, 137-38 ; Gorakhpur, 368 ; Basti, 646-47.
Foot-and-mouth disease (*kháng*), 180, 428, 576.
Forbes the lexicographer, 324 note, 555 ; Mr. J., grantee of forest-lands in Basti, 557.
Foreign trade, Mr. Fuller's report on (1877-78), 698 note.
Forests and jungle, Cawnpore, 12, 40 ; Gorakhpur, 286-91, 390 ; produce of, 334-36.
Forest Department, 288-89; grants, 272 note, 276-77, 286-88, 390, 527, 557.
Forfeitures on account of rebellion, Cawnpore, 195; Gorakhpur, 457-58 ; Basti, 682-83, 730.
Fortier and Dubois, Messrs., failure of their indigo concern, 107, 108.
Foxes, 576.
Fragrant resins (*dhúp*), 697.
French Agricultural Societies, 111; water-nuts (*marron d'eau*), 601 ; West Indies, emigrants to, 367, 641.
Fruits, Gorakhpur, 337.
Fuel, 146, 496, 583, 585-86, 595, 597.
Fuller, Mr. J. B., on the trade of Cawnpore, 147-53 ; on the trade between Basti and Nepál, 698 note.
Funerals, Hindu, 649.

G.

GADAHLA, a clan of sweepers in Mirzápur, 634.
Gadariya or Garariya caste, 65, 66, 67, 357, 575, 648, 622.
Gádh, mythical king of Gházípur, 354.
Gadhonia caste, 622, 638.
*Gadí*, cushion or throne, general term for a dynasty, principality, or lordship, 4 ; a name applied to Atíth and other priories, 130, 655.

Gágháṭ village, 570-71, 660, 728, 765, 781.
Gagaha, police outpost in Gorakhpur, 486, 309 ; tappa, 281, 296, 470 ; Palwárs of, 472.
*Gághi*, a kind of net, 581.
Gágra, a clan of sweepers, 634.
Gaharwár Rájputs, 48, 53, 62, 211.
Gahasánd, a small mart in Gorakhpur, 515 ; tappa, 279, 513-14, 531, 668 note.
Gahlon in Cawnpore, 58, 60, 198, 201.
Gahlot Rájputs, 62, 255, 353, 435, 681, 721 ; Khákrobs, 634.
Gahrwaria Thárús, 358
Gajádhar (Gadádhar or the mace-bearer), a title applied to statues of Vishnu, 795.
*Gajbel*, a variety of Bhadui rice, 322.
Gajen domain in Cawnpore, 58.
*Gajesar*, a variety of Bhadui rice, 322.
*Gajgaur*, a variety of Bhadui rice, 589.
Gajner in Cawnpore, 6, 77, 87, 153-54, 206, 232.
Gajpati Ráo, rája of Nagar, 679-80.
Gajpur in Gorakhpur, 293, 309, 423, 440, 472, 486-87 ; old police circle, 345.
*Gandu*, a measure of weight, 452, 706.
Gandak rivers, Great and Little, 272, 285 note, 289-92, 194, 297, 300-02, 309, 325 note, 350, 414, 455, 460, 475-76, 487, 500, 503, 507, 512, 516, 519, 531, 533, 535-40, 651.
*Gandhi*, a crop-devouring insect, 608.
*Gandsi*, a variety of Bhadui rice, 589.
*Gánduri* or *gándar*, a fragrant grass, 37, 75, 645.
Ganesha, the elephant-headed son of Shiva and Bhawáni, 511, 522, 652, 656.
Ganesh-dás, prior of Sohanág, 546.
Ganeshpur in Basti, 679-80, 705, 765-66, 788-89 ; tappa, 555, 785, 787-88.
Gangá Bái, revenue-free holder in Cawnpore, 130.
Gangádás temple, Bithúr, 217.
Gangádhar, builder of the modern Muktádevi temple at Músánagar, 252.
*Gangam* or *gingam* (whence English *gingham ?*), a mixture of country silk and cotton, 644.
Gangá-prashád Pánde, a lawyer of Gorakhpur, 352 note.
Gangápur in Cawnpore, 21.
Ganges canal, 8, 18, 33, 35, 145-158, 211, 219, 223, 227, 234, 241.
Ganges-Pándu watershed, Cawnpore, 14, 33.
Ganges river, 4, 8, 12-14, 17, 211 and elsewhere in Cawnpore notice ; 293, 297, 561 note, 644, 707, 716, 783
Gangri, a small stream of Gorakhpur, 296.
Gang-robbery or dacoity, 83-84, 361, 378, 384, 389, 647, 661, 727.
Gangroli in Cawnpore, 55.
*Gantár* or ganniár tree, 336, 582.
*Gánja*, a kind of net, 320, 581 ; an intoxicating decoction from the wild hemp, 627.
Ganjífa, playing cards, 580.
*Ganjkaisar*, a variety of Bhadui rice, 589.
Gáonkáma or "village workmanhood," a title of the Chamárs, 65.
Gáora or Gaura, a mart in Basti, 563, 793.
*Gar*, a reservoir, 506.
Garab Deo Chandel, 57.
Garántha. See Fatehabad-Garántha.
Gardens, canal irrigation of, 18, 19.
Garden produce, Gorakhpur, 336.
Gardhi Singh, Bhars expelled from pargana Basti by, 677, 721.
Garehia river, Basti, 565-66, 752, 754, 773.
*Garg*, a clan of the Sarwariya Bráhmans, 616.
Gargaj Deo Chandel, 56.
Garh Gajni, 57.
Garhti, a Nepálese hill-tribe, 362.
Garhwál, 618, 672
Garhwaria Thárús, 358.
Garlic, 337, 646, 715.
Garmahi or Gurhmi tappa of Gorakhpur, 281, 295, 470.
Garrison at Cawnpore, 225 ; at Gorakhpur, 492.
*Garúhi*, rust-blight, 608.
*Gát*, a bed grown with betel-vines, 37.
Gathni-ghát or the Ghágra, 308, 415, 417, 510 516.
*Gauhán* or *goend*, lands immediately surrounding village homestead, 16, 394, 559-60, 598, and pargana articles in Cawnpore and Basti notices.
Gauhar Sháhi rupees, 708.
Gaunr, a clan of the Halwáís, 630.
Gaur of Bengal, 487.
Gaur Rájputs, 50, 57-58, 193, 201, 487 ; Bráhmans, 351, 487, 615 ; Bhúinhárs, 352 ; Kándús, 621 ; Káyaths, 633.
Gaura, suburb of Barhaj, 292, 310, 351, 423, 464, 466, 487, 532 ; village in pargana Haveli of Gorakhpur, 503 ; a mart in Basti, see Gáora.
Gaurakhshpur or Cowherds-town, a Brahmanical derivation of the name Gorakhpur, 428.
Gaurganj in Gorakhpur, 300.
Gauri, a ferry in Cawnpore, 17 ; a small mart in Gorakhpur, 543.
Gauri-Shankar, a statue of Mahádeo and Párvati, 544.
Gauriya, a variety of Aghani rice, 324, 590.
Gautam, Rájputs, 54, 60, 352-53, 355, 617, 664, 679-80, 721-22, 765, 785 ; Bráhmans, 351, 615-16.
Gautama, a name of Buddha, 429.
Gautamia Brahmans, 352.
Gautmán or Gútamán, tappa of Gorakhpur, 282, 531.
Gavyals (*ghariyál*), 314, 485, 577.
Gaya in Bengal, 252, 508 ; district, 626.
Gayáditya, the last Aditya monarch of Kanauj, 717.
Gayápuri-ji, prior of Karwaniya, 545.
Gáyatrí text, the, 651.
*Gaz* or yard, a measure of length, 708.
Gazetteer of towns, parganahs, &c., Cawnpore, 197-269 ; Gorakhpur, 459-550 ; Basti, 731-97.
Geese, wild, 25, 578.
*Gehuwán*, a variety of cobra, 315.
General, rarity of officers bearing that title in the Nepálese army, 454 note.
Generalganj in Cawnpore, 160, 225.
Geuk-tepé or Gauk-tappa, 555 note.
Ghádipur, perhaps the same as Kanauj, 434.

Ghágar, an affluent of the Ghúnghi, 473 ; a name of the Parási rivulet, 743 note.
*Ghághu*, lower compartment of the sugar-mill, 412.
Ghágra river, 26, 146, 283-85, 291; 298-99, 304, 306, 342, 428, 439, 564-67, 569, 572, 574, 577, 620 ; an affluent of the Ghúnghi, 294.
*Ghair-maurúsi*, a tenant-at-will, 684.
Ghanípur, a quarter of Gorakhpur city, 491-92.
Ghanshyám, the Chandel, a legendary king of Kanauj, 53 ; the Chauhán, an ancient rája of Rameipur, 61, 226, 253.
Ghanshyámpur of Basti, 772.
*Ghanti*, a measure of liquid capacity, 155.
Ghardwári, See Ground-rent.
Gharghara, old name of the Ghágra river, 566.
*Gharrá*, round earthen pitchers, rafts supported by, 48.
Gharwáspár, a tappa of Basti, 555, 741.
Ghátampur town, Cawnpore, 232 ; pargana, 7, 20, 47, 48, 96, 162, 233-39
Gháti village in Gorakhpur, 487 ; tappa, 282, 531.
Ghausganj, a part of Músánagar town in Cawnpore, 23, 209, 252.
Ghází Míyán, a Musalmán saint, 631, 706.
Gházípur district, 275, 306, 354, 524 ; city, 144-47, 317, 415, 417-19, 438 note, 702-05, 728, 761 note.
Gházípuri Ráút, a clan of sweepers, 634.
Ghází-ud-dín Haidar, king of Oudh, 70, 217.
*Ghí*. See Clarified butter.
Ghímhu Singh Bhoya, copy of a *birtnáma* granted to, 398.
*Ghorárojh*, a variety of the nílgáo or bluebull, 315
Ghorburwa water-course, Gorakhpur, 548.
Ghor-charáo, a clan of Khatíks, 634.
*Ghorkaráit*, a kind of snake, 315, 577.
Ghos, a tappa of Basti, 555, 684, 724, 741, 745, 761.
Ghosi caste, 621-22.
*Ghula*, hollow dug for the reception of water when first emptied beside the well, 594 note.
Ghulám Ashráf, Sayyid, of Bokhárá, 400.
Ghúnghi river, 272, 291-94, 301, 454, 473-74, 500, 502, 525, 562, 741, 758, 760, 769
*Ghurbach*, a drug imported from Nepál, 700.
Ghurhi-sotwa, an affluent of the Burhi Rapti. 743.
Gibbon, Mr. W., grantee of forest-lands in Basti, 557, 761.
*Giláf*, *dohar*, or *khol*, a double sheet, 644.
Gilis-bázár, Cawnpore, 88, 225
Giloli or Gilauli, Panwár rájas of, 63, 208.
Gindauriya Baniyás, 356.
Ginger, 161, 324, 337, 427, 538, 589, 736, 757, 784.
*Girah*, a measure of length, 155.
*Girat*, a kind of fish, 319.
Girdharpur in Cawnpore, 68.
Girdlestone, Mr. C.E., c.s., his *Report on Past Famines in the North-Western Provinces*, 342 note 343.
*Giri* or Gír, a sect of Atíths, 654.
Giroi in Gorakhpur, 293-94.
Glanville, Lieutenant, 174, 183.
Glaubers salts (*khári*) 41.
Goats, 26, 41, 65, 318, 575, 745.
Gobind Nawás, mahant his temple at Bithúr, 217.
*God*, a variety of Aghani rice, 590.
Godaihiya, a clan of Kumhárs, 635.
Gogámau in Cawnpore, lake at, 12, 198.
*Gogháí*, a variety of Aghani rice, 590.
*Goghla sher*, a variety of tiger, 314.
Gohal caste, 357.
Goháni, Kayaths of, 68.
Gohar Singh, ráwat of Bhindemau, 59.
Goher Kanjars, 632.
*Gohta*, a small variety of porpoise, 315.
*Goind*, *goenr*. See *Gauhán*.
Goit, a clan of Muráos, 636.
Goitre (*gheghra*), 300, 425, 520, 533, 735, 740.
*Goját*. See *Guját*.
*Gol*. See *'Iláka*.
*Gola*, a grain-market, 466 ; the gola at Rudarpur, 528
Gole, a quarter of Barhalganj, 467 ; a quarter of Gorakhpur, 491.
*Gola*, a variety of Aghani rice, 590.
Gola, Madária or Gola-Gopálpur town, 300, 306 note, 308, 350-51, 367, 376-79, 415, 423, 478, 482, 484, 488-89, 755.
*Gola panseri*, measure of weight so called, 154.
Gola-Pipraghát in Gorakhpur, 297, 298, 311.
Golápuri Baniyás, 620.
Gold filings, 715.
Goldie, Colonel, a victim of the Cawnpore mutiny, 186-87.
Goldsmiths. See Metallurgists.
Gold-washing on the Great Gandak, 539.
Goloka, the heaven of Vishnu, 655-56.
*Gon* or *don*, a measure of weight, 422, 706.
*Gonch*, a kind of fish, 319.
Goud caste, 622, 624.
Gonda district, 109, 152, 487, 552, 562, 565, 571, 574, 607, 671, 691, 703, 716, 720, 725, 728, 730, 762 ; rájas of, 671, 678-79, 680 note, 691, 703, 718, 720-22, 724, 741, 752, 756, 764, 497.
Gour or Gond, a clan of the Kahárs, 631.
*Gopa*, *Gopi*, the half divine cowherds and cowherdesses who were the companions of Krishna, 655.
Gopál, first chief of Padrauna, 523 ; a rája of Bánsí, 673.
Gopál Ráo Marhatta, revenue-free holder in Cawnpore, 130.
Gopál Sháhi rupees, 708.
Gopálpur, a ferry in Cawnpore, 17 ; a tappa of Basti, 556, 773 ; an old police circle of Gorakhpur, 345 ; a village in Gorakhpur, 444, 489 ; rájas of, 354, 391, 398, 401, 456-58, 468-69, 483, 487, 519, 729.
*Gopichandana*, earth with which forehead of certain devotees is streaked, 72.
Gora brook, 303.
Gorakh or Gúrakh, a god of Nepál, 436.
Gorakhbansi Bráhmans, 615.
Gorakhnáth, 365, 371, 436, 497 ; shrine of, 493.

Gorakhpur district notice, 271-550; for a brief statement of contents see page first mentioned.

Gorakhpur town, 489-99; tahsíl, 499; old government (*sarkár*) of, 274.

Gorakhpuri pice, 414 note, 701, 706-07.

Goria, Gouria, Guria or Gudhia Kahárs, a tribe of fishermen, 27, 580, 631.

*Gorna*, preliminary ploughing to break up the clods, 593.

Gosáin sect, 364, 387; 622, 686, 796.

Gosáinganj railway station, 569.

*Got* or *gotra*, a subdivision of the caste, 52, 357, 645.

Goteha or Guteha village, Cawnpore, 70, 79, 239-40.

*Goti*. See *Luka*.

Gotwa, a small mart in Basti, 788.

Gourds, 589.

Goutier, Mr., an indigo-planter of Gorakhpur, 484.

Governors-General, 406, 419, 452 and elsewhere.

Govind Ráo *the* Gahlot, 62, 63.

Govind Ráo or Gobind Rái Pandit, Marhatta governor, 54, 227, 254.

Grain-lending. See Loans.

Gram, *chaná*, or chick-pea, 27, 138, 331, 334, 339, 462 477, 587, 591, 599, 603, 607, 700, 704, 788; price of, 411.

Gramme, relation of to local weights of Cawnpore, 155.

*Grámyadevatá*, village gods, 652.

Grand Trunk Road, 9-11, 14, 21-22, 147, 186, 190, 210-11, 218, 246, 258, and elsewhere in Cawnpore notice.

Grant, General Sir Hope, cavalry under, 184; Mr., C.S., *Collector* of Cawnpore, 109; Lieutenant, his survey of Gorakhpur, 337, 387.

Grapes, 247.

Grass, trade in, 146.

Graziers, 318.

Greathed, Brigadier-General, his victory at Kanauj, 193; Mr., C.S., Collector of Cawnpore, 43.

Great Trigonometrical Survey, 8-11, 556.

Grebe, 316, 578.

Green flag of Islám, 172-73.

Greenway, Messrs , purchase Najafgarh indigo-factory, 108; Mrs., 175, 180 note; Mr., massacred at Cawnpore, 487.

Grenada, emigrants to, 641.

*Grihasth* or *khetihár*, a term applied in old Gorakhpur-Basti to the fourth, the menial or ploughman class, 633.

Ground rent (*parjot*, *parjawat*, *behri*, *ghardwári*), 90, 406, 688, 736.

Groves, 2, 40, 283, 474, 482, 488, 490, 493, 502, 512, 539, 759, 787, 791-92, 796; and classifications of area in pargana articles, Cawnpore notice.

Growse, Mr. F. S., C.S., his note on castes, 433 note, 624 note; his Mathura Memoir, 648 note.

Guadeloupe. See French West Indies.

Guavas, 334-36, 582-83.

Gubráin, a tappa of Gorakhpur, *corrigenda* for p. 282, 531.

*Gudra* or *gudri*, a half-ripe crop.

*Gudri*, a patchwork quilt, 644.

Guiana, British. See *Demerara*.

*Gujái*, mixed wheat and barley, 29, 326, 331.

Gújar caste, 357; a clan of the *Pásis*, 637.

Gujaráti Bráhmans, 351.

Gulaur, a tappa of *Basti*, 555, 741.

Gulháni Telis, 638.

Gulhariya Telis, 638.

Gums, 289, 583, 585, 600.

*Gúmá*, *gúmi*, varieties of kiln-baked brick, 690.

Gunny bags, 146.

Gupta, dynasty, 432, 717-18; character, 505.

*Gúr*, sugar compost, 142, 326, 331, 413, 481, 528, 592, 647, 704.

Gúr or Gaur, tappa of Gorakhpur, 281, 480.

Gúra or Gaura, tappa of pargana Haveli in Gorakhpur, 279, 305, 500; of pargana Silhat in same district, 281, 541.

Guraikhera, old name of Akbarpur, 197.

*Gurait*, a village watchman, 376-78, 712.

Gurang, a clan of Nepálese hillmen, 362.

Gurdás temple, Bithúr, 217.

Gurdhái, a famous tobacco field in Aunreri of Cawnpore, 209.

*Gurdhi* or *gurdih*, a variety of Aghani rice, 324, 590.

Gurer, a clan of Kalwárs, 632; a lagoon in Gorakhpur, 533.

Guria in Gorakhpur, 300.

Guriya Malláhs, 635.

Gurkha, the town so named in Nepál, 362. 437; a title sometimes applied to the Mahárája of Nepál, the Gurkha *par excellence*, 420.

Gurkhas, 284, 362, 285-86, 429, 430, 437, 452-53, 455, 486.

Gúrsahái. munshi, purchaser of a village in Cawnpore. 104.

Guru or Gúr Parshád, his purchase of Ágá-Mír's house, 70; his Hindu temple at Cawnpore, 220.

*Guru*, *gurua*, a spiritual pastor, 505, 608, 628, 651; *guru-gharana*, a domestic chaplain, 252.

*Gurumukhi*, a text learnt from one's guru, 651.

Gusiári, a market village in Basti, 776; tappa, 555 773, 775.

Gwál Nats, 636.

*Gwála*, a cowherd, 65.

Gwáliár, 49, 192, 208; G. contingent attacks and is defeated at Cawnpore, 193, 193-94.

Gwaliári Nats, 636.

Gwáltoli of Cawnpore, 70, 88.

Gyán Singh of Khánpur, honorary magistrate, 7, 59.

Gyás Deo Chandel, a legendary king of Kanauj, 53.

H.

HABITATIONS, Cawnpore, *74*, *75*; Gorakhpur, 347, 368; Basti, 641-42.

Habits and customs, 77, 244 (Muslim fashion of fastening the tunic), 367, 648-50.

*Habs-i-dam*, retention of breath, 251.
Háfizpur village. Cawnpore, 232.
Hagni river, Basti, 744, 760.
Hahá, a name which Buchanan bestows on the Parásí brook, 743.
Haikumári, wife of Mayyur Bhát, 517.
Hailstorms, 23, 328-29, 573.
Hainsar in Basti, 781.
Hajárí, a clan of the Karwals, 632.
Hájípur in Cawnpore, 3 note.
Hajjáj bin Yúsuf, a prince of Mesopotamia, 638.
Hajjáji Shaikhs, *ib.*
Hajjám or barber caste, 65, 357, 622, 630, 648.
*Hakím*, native physicians, 428.
*Hakk pahráwa* and *chhotá*, deductions made from a money-loan, at the time of lending, by the lender, 695.
*Hal* or *har*. See Plough.
Halálkhor or "eater of lawful things." See *Khákrob.*
Halaur village, Basti, 793; tappa, 555, 790, 794.
*Halbandi* or plough tenures, 686-87.
Halepur in Cawnpore, 48.
*Halkábandi* or village schools, 78-79, 374-75, 658-59.
Halkápur bridge, Cawnpore, 10.
Hall, Dr. Fitz Edward, 372 note, 506.
Halsey, Mr. W. S., c.s., 75, 132 note, 139-40, 221, 333, 491.
Halseyganj at Gorakhpur, 491, 495.
*Haluka*, a fishing-rod and line, 581.
Halwái caste, 65, 357, 622, 630, 742 note.
Halwákhand or Halwa-khandwa distributary, Ganges Canal, 18, 258.
Hamilton, Mr. C., grantee of forest lands in Basti, 557; F. B., author of *Eastern India.* See Buchanan.
*Hammál* (*lit.*, porter or sedan-bearer), the Bombay servant so called, 631.
Hamír the Gahlot, 63.
Hamírpur, district, 2, 63, 152, 204, 233, 354, 621; town, 18, 21, 219, 234.
Hannay, Major, Oudh Governor of South Gorakhpur, 446, 448-50, 726
Hansakshetra (*i. e.*, Gosfield) or Hansatírtha, an old name of Rudarpur, 429 note, 529.
*Hansi*, a kind of fish, 580.
*Hansráj*, a variety of Aghani rice, 590.
Hanumán, the divine monkey ally of Ráma, 371.
Hanumán Kalwár, founder of a temple at Gola, 484.
Hanumánganj in Basti, 515, 705, 776.
Hanumánpur in Basti, 757.
*Hár* or *barha*, the outermost lands of the village, 65. See also *Barhá.*
Har Lál Kurmi of Bairi in Cawnpore, 265.
Hára Rájputs, 762.
*Hará* or *harra* tree, 335-36, 582, 600.
Haraia village, Basti, 565, 568 note, 569, 571, 658, 660, 705, 736, 763, 766; tahsíl, 555, 568 note, 569, 591-92, 612, 640-41, 766, 790, 795.
Harbans, rája of Nagar, 680.
*Harbilás*, a variety of Ágbani rice, 324, 590.
Hardeo Sen, rája of Majhauli, 517.
Hardhan Singh, "lambardár" of Bhaura in Cawnpore, 104.
Hardi tappa, Basti. 555, 557, 752; forest grant of, sometimes called the Basti forest grant, 557, 753 note; Hardi in Ballia, 519.
Hardia Muráos, 636.
Hardoi district, 211, 619.
Hardwár in Saháranpur, 530, 755.
Hardware, 702, 762, 769.
Hares, 25, 576.
Hargovind Singh, rebellious landholder of Menhdáwal, a forfeited rebel, 682-83, 784.
Hári, a clan of sweepers, 634.
Hariána, 26.
*Hariánth*, a breed of cattle, *ib.*
Hariharpur in Basti, 641, 677, 571, 766, 781.
Harilápur, a market-village of Gorakhpur 549.
*Háris*, the beam of a plough, 592.
Harkishan Singh, leader of the rebel forces defeated at Mairua, 457.
Harness manufacture, Cawnpore, 143.
Harnu in Cawnpore, 12.
Harpál Kunwari, Dulhin, present representative of the Gopálpur rájas, 483-84, 489.
Harpoon, fishing by, see *Bánsa.*
Hárpur in Dhuriápár (Gorakhpur), an early seat of the Bhuínhárs, 433-34.
Harpur in Maghar (Gorakhpur), a small market-village, 515.
Harsingár shrub, 27, 336, 584.
Harsingh Deo the Chandel, 55-56.
Harsinghpur in Cawnpore, 56.
*Harsudha* or *pachela*, a bolt which forms part of the Basti plough, 592.
*Hartál*, yellow arsenic or orpiment. See Arsenic.
*Harwáha*, a ploughman, 402, 690.
Hasan. See Imáms.
Hasanpur lagoon, Basti, 754.
Hasanpur-Maghar. See Maghar pargana.
Hasnapur in Cawnpore, 3.
*Hastigarta*, the "elephant's ditch," at Kapila, 718-19.
Hastinápur, 517, 619.
Hastings, Mr., a grantee of forest-lands in Gorakhpur, 287.
Hastisanda. See Hathsara.
*Hasua*, a sickle, 600.
Háta, village in Sháhjahánpur of Gorakhpur, 272, 309, 374, 376-77, 499-500; tahsíl, 272, 276, 291, 412, 499-500; village in Dhuriápár of Gorakhpur, 484; tappa of Basti, 555, 741.
*Háth* See cubit.
*Hátha*, a wooden shovel used in field irrigation, 341, 594
Hatheliya Kumhárs, 635.
Háthras in Aligarh, 215.
Hathsara or Hastisanda in Basti, 794.
Hathwa estate in Gorakhpur, 517.
Hati or Sansár Singh of Anaula, 673.
*Havalát.* See Lock-up.
Haveli, a tappa of pargana Haveli in Gorakhpur, 279, 500; a tappa of pargana Bhauápár in same district, 279, 470; of pargana

Sidhua-Jobna in same district, 280, 537; of pargana Anola in same district, 281, 461; of pargana Dhuriápár in same district, 281, 480; of pargana Chillúpár in same district, 281, 476; of pargana Salempur in same district, 282, 531; of pargana Basti in Basti, 555, 752.
Haveli-Avadh, a pargana of Faizabad, 618; an ancient district (*dastur*,) 554.
Haveli or Haveli-Gorakhpur pargana, 273, 276-80, 288, 291. 294-96, 305, 314, 322, 329, 355, 360, 392, 399, 403, 410, 500-05.
Haveli-Nagar or Nagar, a tappa of Basti, 555, 785.
Haveli, south, a tappa of Basti, 556, 773.
Havelock, General Sir Henry, his advance into Cawnpore, 186, 188-93, 240.
Havelock-Allan, Sir Henry, Bart., 189.
Hawáspur ferry, Cawnpore, 17.
Hayobans Rájputs of the Ballia district, 519.
Hazári Doms, 626.
Hazrat Mutáhar, tomb of, at Máwar, 251.
Hazrat S.S.'Abd-ur Rasúl, the saint of Halaur, 793 note.
Hazúr, Sadr, or Headquarters tahsíl, Gorakhpur, 272.
Head-constables, 88, 377, 660.
Heberden, Mr., railway engineers under at siege of Cawnpore, 174.
Heights, Cawnpore, 8-11; Gorakhpur, 284; Basti, 556.
Hela, a clan of sweepers, 357, 634.
Hemp, cultivated, 27, 28, 513, 588; wild, 427, 549, 633, 701 note; matting, 540.
*Henga*, a harrow, 598.
Henna (*mihndi*), 426.
Henvey, Mr., c.s., his report on the famine of 1868-69, 602.
Herklots, Dr., 639.
Herodotus, 584 note.
Hetimpur in Gorakhpur, 300, 311, 536.
Hide, old English measure of area so called, 594.
Hides, 142-43, 145-46, 150-51, 859, 418, 540, 466, 762, 769; hide-curing, 696.
Highlanders, 78th, arrive at Cawnpore under Sir H. Havelock, 189.
Hijrah caste, 357.
Hill, Mr. S.A., Meteorological Reporter for the N.-W. P., 572.
Hillersdon, Mr., c.s., Magistrate of Cawnpore during mutiny, 165-68.
*Hilsa*, fish so called, 319.
Himálaya, the, 161, 283, 318 note, 473, 482, 517, 538, 557-58, 572, 578, 618, 692, 716, 744, 760.
Himávati, ancestress of the Chandels, 52.
Himmat Bahádur Gosáin, 4, 126, 268.
Hindí language, 78, 372, 374, 524, 657.
Hindu population, Cawnpore, 43-69; Gorakhpur, 351-65; Basti, 614-38.
Hindu religious buildings, 76, 369-70, 642.
*Hindu Pantheon*, Moor's, 217 note.
Hindu Singh, rája of Sachendi, 56, 61, 226, 253.
Hinduism, Cawnpore, 71; Gorakhpur, 370; Basti, 651.
Hindúpat, rája of Shiúrájpur, 54.
Hindústán, 615, 701.
Hír, a tappa of Basti, 555, 741.
Híra Baniya, revenue-free holder in Cawnpore, 130; Híra Singh Chandel, 55.
*Hírákasís*. See Copperas.
Hírámah, a quarter of Shiúli town, 262.
Hiranyavati, an ancient name of the Little Gandak or Hirana river, 509.
Hirde Singh Chandel, 56.
Hirna water-course, a feeder of the Little Gandak, 509, 548.
Hissár bulls, 317; rams, 575.
History: Cawnpore, 162-95; Gorakhpur, 428-58; Basti, 715-30.
Hoál Singh, rája of Satási, 437, 441-42.
Hobart, Mr. R. T., c. s., the principal authority on infanticide in the N.-W. P., 88, 662-64.
Holdings, average size of, Basti, 686.
Holi festival, 153, 203, 240, 249, 653-54.
Honey, 289, 428, 586, 600.
*Honorary Magistrates*, 7, 556.
Hooper, Mr. J., c. s., his note on drugs from Nepálese hills, 701.
Horel Deo the Chamargaur, 60.
Horns, trade in, 3 4, 418, 579, 701, 769.
Horse Artillery Bázár, police outpost, Cawnpore, 88.
Horse-radish tree. See *Sainjna*.
Horses, 26, 153, 250, 317, 574; ploughing with, 237.
House-breaking or burglary, 87, 378, 661.
*Household Words*, magazine so named, 771 note.
House-tax towns, 155-56, 423, 709
*Hukka*, native hubble-hubble or tobacco-pipe, 647.
Humáyún, emperor, 439.
*Hundí*, bills of exchange, stamps on, 159, 424, 710.
Husain. See Imám.
Husain, king of Jaunpur, 204 note.
Hwen Thsang, Chinese pilgrim, 248, 429, 432, 509-10, 512, 719.
Hydrophobia in jackals, 576.
Hyænas, 576.

I.

Ibráhím Khán Lohání defeats Husain, king of Jaunpur, 204 note,
Ibráhím, king of Jaunpur, *alias* Sultán Ibráhím Sharkí, 250-51.
Ice manufacture, 224, 573.
*'Ídgáh*, buildings used for Musalmán worship during the 'Íd and other festivals, 220, 643.
Idiots. See Insanes.
Idrákpur, a tappa of Gorakhpur, 281, 541.
Iháta Pánde at Gorakhpur, 496.
Ikrárí watercourse, Basti, 743, 790-91.
Ikshváku, founder of Ajudhya, 618, 620.
Iláhábádí Muráos, 636.
Iláhí Bakhsh Khán of Nandor in Basti, a rebel, 682.
*'Íláka*, a domain or jurisdiction, 49; a term bestowed in Gorakhpur-Basti on the circles into which, for purposes of thieving and begging, the Doms divide the country.

*Ilmás-sáhi*, a variety of brick, 609.
*Imámbára*, a Musalmán shrine sacred to the Imáms, 643; imámbára at Gorakhpur, 491-92; domain attached to, 398, 400; imámbára at Láth, 512.
Imáms, Hasan and Husain the, 492, 631, 639.
Imperial post-offices. See Post-offices.
*Imperial Gazetteer*, Mr. Tupp's articles for, 220 note, 411, 578, 613.
Impetigo, 711.
Imports and exports of Cawnpore, 143-53; of Gorakhpur, 413-18; of Basti, 696-705.
Ináwar lagoon, Basti, 790.
Incense, 697 note.
Income-tax, Cawnpore, 157; Gorakhpur, 424, Basti, 709.
Indardawwan Mal, son of Mayyur Bhát, 517.
Indarjít, rája of Shiúrájpur, 54, 55.
Indian Association at Calcutta, the, 225.
Indian-corn. See Maize.
Indigenous schools, 78, 374, 658-59.
Indigestion, 335, 711.
Indigo, 27, 28, 39, 97 98, 106-10, 154, 228, 238, 327-32, 334, 420, 477, 513, 539, 588, 591, 597, 704, 735, 754; seed, 143, 145, 152-53, 226.
Indra, God of Thunder, 505-06, 561.
Indrayumna, rája, founder of the Jagannáth temples, 771.
Indrukh ferry, Cawnpore, 17.
Indúpur or Indopur, a tappa of Gorakhpur, 281, 541.
Infanticide, female, *i. e.*, murder of girl-children, Cawnpore, 88; Gorakhpur, 349-50; Basti, 613, 661-66; Act, see Acts.
Infantry, Bengal, 163-65, 169, 173, 191-92, 456; British, 2 8 note, 219, 225, 454.
Infirmities (bodily) of the population, as recorded by the census of 1872, Cawnpore, 45; Gorakhpur, 350; Basti, 613.
Inflammation of the lungs, 711.
Innkeepers (*Bhatiyára*), 74, 640.
Inoculation. See Small-pox.
Insanes, 45, 350, 613.
Inspectors of Schools, see schools; of police, see Police.
Interest. See Loans.
"Interlopers," 390, 419.
Intoxicating drugs, fees on sale of, 158.
Intwa village, 570-71, 660, 746, 767.
Iodide of mercury, externally applied in cases of goitre, 740.
'Irák, Mesopotamia, 638.
'Iráki Shaikhs, 465, 513, 638.
Iráni or Iranian Mughals, 639.
Irávati, the cloud elephant of India, 561; old name of the Rápti, *ib.*, 292.
Irawaddy river in Barhma, 561.
Iron, imported, 149, 152, 154, 466, 700, 703, 715, 736, 755, 757, 762, 769, 784; vessels, 154; sulphate of, see Copperas.
Irrigation, Cawnpore, 33-37; Gorakhpur, 306, 333, 338-41; Basti, 594-96.
Irsál or Risál Singh, rája of Shiúrájpur, 52, 54, 56.
'Irshád 'Ali, názir of Cawnpore, 83-84.
Irvine, Mr. W., C.S., 398.
Isan river, Cawnpore, 11, 17, 22, 11-12; fork (*dúáb*) between Ganges and, 13-14.
Ishvaradeva, an ancient idol of Kapila, 719.
Islám. See Muhammadanism.
Islám Khán or Muhammad Salim, the renegade rája of Majhaulí. See Boddh Mal.
Israel, children of, a name assumed by the Afghâns, 638.
Isri Partáb or Ishwarí Pratáp, chief of Padrauna, 399, 457, 521.
Italy, 658.
Itarra in Cawnpore, 238.
Itaiya in Basti, 352.
Itáya in Gorakhpur, 503, 505.
Iteli domain in Cawnpore, 59.
I'timád Khán, Khwája Sarái (Phúl Málik), builds a castle at Khwája Phúl, 249.
I'timádnagar, the official name of Khwája Phúl, *ib.*
Ivory, 418.
*Izár*, trousers worn by women, 643.

J.

JACK-FRUIT, 247, 335.
Jackal-killer (*siyármárwa*) a nickname applied to Badhaks, Musahars, and perhaps to other low castes, 361, 727.
Jackals, 576.
Jacobi, Mrs., bears terms from the Nána to the Cawnpore entrenchment 180.
Jádon Rájputs, 48, 88, 651 note
*Jadwár* or *nirbísi*, a drug, perhaps a kind of aconite, 701.
Ja'far 'Alí Khán, 70.
Ja'far Begam, Musammát, 108.
Ja'fra-bázár at Gorakhpur, 495.
Jaganbansis of Ghátampur in Cawnpore, 47-48, 130, 236, 259.
Jagannáth in Urísa, 365, 770.
Jagannáthpur, a tappa of Basti, 555 778.
Jagan-parshád Avasthi ancestor of the Jaganbansi Brahmans, 47.
Jagat lagoon, Basti, 754.
Jagatpur bridge and Great Trigonometrical Survey bench-mark, 9.
Jagatráj Kunwari, rání of Amorha, 682.
Jagat Singh, Ahír, of Malása in Cawnpore, 129; or Jagdeo, Káyath, first rája of Amorha, 442, 681, 723, 737; Sarnet, of Bánsi 676.
Jagdeo or Jagatjot, chief of the Gautams, 679-81, 722.
Jagdespur or Jagdíspur in Gorakhpur 311; in Basti, 641.
Jagdhar, first rája of Satásí, 436, 672.
*Jágír*, a large grant of revenue-free land, 99, 107, 126-27, 253-269; the Pindári, in Gorakhpur, 398, and in Basti, 765.
*Jágírdár*, the holder of a jágír, 127, 229, 253, 269.
Jagmohan Dás, his temple at Barhalganj, 467.
*Jagya*, a sacrifice, 4, 153.
Jahánabad of Kora, 47, 234.
Jahángír, emperor, 64, 73, 440, 442.

Jahángírabad lagoon, Cawnpore, 12, 284.
Jaichand Ráthor, last Hindu king of Kanauj, 57, 62.
Jai Indargír Gosáin, claimant to the Sikandra domain, 26 27, 126.
Jai Singh, first rája of Maghar or Bánsi, 436, 515, 672, 721, 795; first rája of Amber or Jaipur, 776 note.
Jaidharan, rája of Bansí, 673.
Jail, district, Cawnpore, 79-81; Gorakhpur, 378; Basti, 673, 666.
Jain temples, 511, 522, 534.
Jains or Jainas, 64, 431, 505, 511, 522-23, 654, 691, 720.
Jaipratáp, rája of Nagar, 680.
Jaipur in Rájputána, 434, 440, 677, 704, 776.
Jaiswár, a tribe of Rájputs, 48, 617; of Baniyas, 620: an inferior caste, 357, 622.
Jaiswára Bharbhunjas, 624; Kahárs, 625, 631; Pásís, 637; Telis, 638.
Jait tree, 582, 584.
Jájak or Jáchak caste, 622.
Jajhoti in Bundelkhand, 4.
Jájhotiya Bráhmáns, 47.
Jájmau, castle and village, Cawnpore, 4, 13, 17, 220, 240; or Cawnpore, pargana and tahsíl, 2-4, 6, 43, 48, 61, 99, 129, 162, 239, 241-46, 259.
Jalaun district, 2, 49, 203 note, 227.
Jalesar, 467.
Jalkaphúr, a kind of fish, 319.
*Jalotsarg*, the ceremony of wedding a well to an image, 595.
*Jama'*, the Government land-revenue, 380.
*Jama'bandi*, the rent-roll of a village, 108, 136, 137.
Jamadagni, of the race of Bhrigu, 545.
Jamád-ul-awwal, a Musalmán month, 153, 249.
Jamaica, emigrants to, 367, 641.
*Jáman* or *pharend* tree, 40, 334-35, 582-83, 586.
Jamaniya Baniyás, 64.
Jameson, Dr., potable waters of Cawnpore examined by, 222.
Jámi'Masjid, or chief mosque at Cawnpore, 220; at Gorakhpur, 443.
*Jammat*, the wooden frame of the well, 595.
*Jamnait*, a breed of cattle, 26.
Jamohana in Basti, 795.
Jampuri, the Hades of the Hindus, 649.
Jamuár lagoon, Gorakhpur, 504.
Jamuná Prashád's Press, Cawnpore, 225.
Jamwár river, 562, 564, 567, 576 note, 610, 721, 744-47, 761.
Ján 'Ali, a dishonest revenue official of Cawnpore, 102; Ján Muhammad of 56th Native Infantry, 165.
Janaka, king of Mithila and father of Síta, 463, 544, 766.
Janakpur in Muzaffarpur, 544
*Janam*, a kind of fish, 580.
Janamashtami festival, the, 421, 653.
*Janeo*, the sacred thread of the twice-born castes (Bráhmans, Rájputs, and Vaisyas), 357, 681 note.
*Janewa*, a field which, having already borne a crop in spring, is again sown for the autumn harvest of the same year, 599.
Jang Bahádur, Mahárájá Sir, G.C.B., of Nepál, 457, 697; Singh, last rája of Amorha, 682
Jangal Burídi in Gorakhpur, forest lands colonized with Tharús, 386, 501, 502 note, 504
*Jángha*, the stilt of a plough, 583, 592.
Jánki or Síta, wife of Ráma. See Sítá.
Jánkí-dás, prior of Sohanág, 545.
Janwár Rájputs, 48, 63.
*Jap*, the repetition of a god's name, 72 note, 771.
Jápa, a tribe of Nepálese hillmen, 362.
Jarahar, a clan of the Muráos, 636.
Jarha Lodhas, 49, 268.
*Jarhan*, *jarhani*, or cold-weather rice. See *Aghani*
*Jarib*, a measure of length, 422, 707.
Jasa Singh, a captain of rebel musketeers, 186.
Jasoia lagoon, Basti, 754.
*Jásu*. See *Jei*.
Jaswal, a market village in Gorakhpur, 503; in Basti, 677.
Jaswantpur in Gorakhpur, 484.
Ját caste, 357, 622.
*Jath*, upright pestle of sugar-mill, 336, 412.
*Jau* or barley-corn, a measure of length, 155.
*Jauchni*, a mixed crop of barley and gram, 587.
*Jauhirái*, a mixed crop of barley and small purple peas, 323 note.
Jaunpur city, 144-45, 252, 489, note; district, 102, 275, 620, 625, 697, 704; kings of, 204 note, 251 note, 252, 434, 438-39, 722.
Jaunpuri Baniyás, 620; Telís, 638.
*Jei* or *jásu*, a variety of Bhadui rice, 589.
Jenkins, Captain, reinforces No. 4 Barrack at Cawnpore, 174.
Jeora Nawábganj village, Cawnpore, 24, 43, 78, 88-89, 160, 166, 169-70, 175, 190, 217, 220, 222, 226, 241, 247-48.
Jesuit's nuts, name given at Venice to the water-caltrop, 601.
Jetans Kahárs, 631.
Jeth, Hindu month corresponding to May-June. See paragraphs on Agriculture and Fairs, *passim*.
Jew of Aleppo, a, becomes a Musalmán of Makanpur, 260.
*Jewan*, form of birt tenure, 396, 670.
Jewish decalogue, resemblance of the Sádh commandments to, 73.
Jhábargáon, fen villages in Cawnpore, 14.
Jhagru Tiwári of Rájgarh in Gorakhpur, 488.
Jhakarahi tank at Kaháon, 506.
*Jhálí*, a variety of Bhadui rice, 322, 589.
Jhalia, a small mart in Gorakhpur, 465.
Jháma, Shaikh. See Makhdúm Jahána.
Jhamaiya sect, 67, 239.
*Jhánkh*, a fallow buck or male *chítal*, 345.
Jhankúl-Gángi or Jhankaul-Gángitíkar, a tappa of Gorakhpur, 280, 537.
Jhánsi division, 157.
Jhapatiya-ghát in Gorakhpur, 484.

*Jhára*, scrubwood, jungle bushes, 69.
Jhárahi river, Gorakhpur, 298, 531, 538, 547.
*Jharaí*, rice-seed which to cause its germination has been steeped in water, 600.
*Jharberi* plant, 584.
Jhárkandi Mahádeo temple, in Haveli of Gorakhpur, 508; in Salempur of same district, 545.
Jharna in Basti, 570.
Jharrí, Jharreí or Piyás river, 291, 295, 473, 504, 550.
Jhassíth, a clan of Nats, 636.
*Jhau*. See Tamarisk.
*Jhigána* tree, 582-83.
*Jhil*. See Lakes and lagoons.
*Jhinga*, a kind of prawn, 319.
*Jhingurí* or *jhikhari*, a shrimping-net, 320, 581.
Jhínjhak village and railway station, 20, 22, 59, 227, 246, 253-54.
Jignán village, 705, 767.
Jijat or Jijhát Chandrabans, an ancient rája, 4, 52, 240, 252.
Jingelly, the South Indian name of sesamum, *q. v.*
*Jita*, borrowing cattle for agricultural processes, 134.
Jíwa Rám-dás, prior of Sohanág, 545.
*Joár* millet, 27, 28, 32, 37, 39, 138, 245, 587, 591, 704; price of, 139 411, 607, 694.
Joddhráj Singh, rája, grantor of a birt holding in Gorakhpur, 396.
Jodhpur or Márwár in Rájputána, 704; mahárája of, 220.
Jogaldás temple, Bithúr, 217.
Jogí sect, 357, 622, 654; Jogí Patwás, 637.
Jogítháru, a subdivision of the Thárú caste, 358.
Jográj the Chandel, 57.
John, king of England, 722. St., church of at Cawnpore, 220.
Jokaila lagoon, Basti, 754.
*Jorá*, full dress, 644.
Joseph, descendants of. See Yúsufzai.
*Jotha*, thongs used in harnessing the yoke to the bullocks, 593.
Jotishí Bráhmans, 622.
*Júa*, the yoke of a plough, 592-93.
Judges, district and sessions, 283, 492, 556; small cause court, 7; subordinate (principal sadr amíns), 5-7, 282-83, 331.
Judicial expenditure, Gorakhpur, 425; Basti, 711.
Júgila, a clan of Nats, 636.
Jugvíra, "the hero of the age," a statue at Khakhundu, 511.
Júhí village, 23, 220, 246.
Jujube tree, cultivated, 582; wild, 582, 584, 600.
Juláhá caste, 357, 368, 575, 621-22, 755.
Julien, M. Stanislas, his translation of Hwen Thsang's travels, 720 note.
Jumna or Jamna river, 1, 17, 25, 49, 68, 96, 142, 195, 203, 235, 705.
Jungle. See Forest, waste-lands.
Jungle-cock, 315.
Jungle-grants. See Forest-grants.
*Jútaha* or counterfeit, a division of Sarwariya Bráhmans, 353, 616.
Jute sacks, 701.
Jwála Parshád, rebel brigadier, 185-86, 194.

K.

KÁBAR soil, 16, 205, 233.
*Kabi Rái*, Hindu poet laureate, 203 note.
Kabiráj, native physicians, 713.
Kabír, St., 71-74, 365, 371, 643, 653, 706, 723 note, 770-72; Shaikh, of Kanauj, 706 note.
Kabirpanthís or followers of Kabír, 654.
*Kabis*, potter's clay, 715.
Kabra, a tappa of Basti, 555, 778.
*Kabúliyat*, the counterpart of a lease, 447.
*Kacha* (or unbricked) wells, 15, 35; (or local) bíghas, 155; (or one plough) cultivator, 593; (or sun-dried) bricks, 609.
Kacháni water-course in Gorakhpur, 482.
*Kachár* or *Kachhár*, lowlands liable to inundation from the rivers which they skirt, 12, 14, 16, 18, 24, 36, 41, 116, 205, 243, 245, 285, 481, 503, 560.
Kachhaurá Rájputs, 48.
Káchhi or market-gardening caste, 31, 66-67, 132, 216, 222; absence of, in Basti, 623.
Káchhiána, market-gardens or vegetable-fields (so called because tilled chiefly by the Káchhí caste), 245.
Kachhwáha Rájpúts, 48-49, 209, 353, 440, 442; Muráos, 636.
Kachhwáhágarh in Jalaun, 49.
Kachia, a market-village in Basti, 755.
Kachla or strychnine tree, 582, 584.
Kachnár tree, 582.
*Kachua*, a kind of net, 581.
Kachuár or Kuchuwár, a tappa of Gorakhpur, 282, 462, 531, 534.
*Kachwánsi*, a measure of area, 155.
*Kadam*, a pace, 422 note.
Kádir Bakhsh the Pindárí, 398, 766, 788.
Kaháon in Gorakhpur, the site of an ancient stone column, 432, 505, 510, 534.
Kahár caste, 27, 357, 580, 601, 622, 631, 648.
Kahauliya, a clan of gardeners, 635.
Kaindha in Cawnpore, 18.
Kainjari or Kainjri in Cawnpore, 88-89.
Kainswat or Kaithwan Pásís, 637.
*Kaiphal*, a bark used as a drug, 700.
Kaith tree, 582, 584.
*Kaitra*, a variety of Aghani rice, 590.
Kajauri bridge, 8.
Kákádeo in Cawnpore, a seat of the Chandels, 23, 65, 244.
Kakáijkor in Gorakhpur, Shukuls of, 484.
Kákan Rájputs, 353.
Káká Pánde Bráhmans, 49, 268.
Kakapaksha-dhara or crow-winged, a title applied, on account of their *coiffure*, to Ráma and certain other warriors, 217.
Kakardehi, a small mart in Cawnpore, 267.
*Kaker*, a variety of betel vine, 38.
*Kakrá Singi*, the galls of *Rhus succedanea*, 700-01.
Kakrádih of Azamgarh, 517.
Kakrahíghát or Kakrahi village, 562, 607, 699, 702-03, 706, 743, 745, 768.

Kakrápurwa ferry, Cawnpore, 17.
Kakubharati, Kakubha, Kakubháwan, apparently ancient names of Kaháon, 506.
*Kákun* millet, 587 note, 588, 646.
Kákúnd in Cawnpore, 9.
Kákúpur village, 50, 62, 248, 267.
Kakwan village, 17, 22-23, 87, 89, 248.
Kalab 'Alí, a corrupt official of Cawnpore, 102.
Káládhar or Chet Singh, revenue-free holder in Cawnpore, 130.
Kalál, Kalwál, or Kalwár caste, 357, 464, 487-88, 622, 631-32.
Kalandar Gír Gosáin, disturbances raised by during the Great Rebellion, 193.
Kálarúpini, goddess of the seasons, 795.
Kálá sámp or black snake. See Cobra.
Kalesar, a mart of Gorakhpur, 472.
*Káli-chaurá*, a small shrine dedicated to Bhawáni or Kálí, 643.
Kálidása, the dramatic poet, 657.
Káli Devi, temple of at Cawnpore, 220.
Káli Nadi river, 90 note.
Kálinjar in Bánda, 52-53.
Kaliyánpur in Cawnpore, 22, 41, 170.
Kálpi in Jalaun, 18, 21, 77, 96, 147, 152, 154, 191, 195, 198, 203 note, 219; old government (*sarkár*) of, 2; old district of, 163.
Kalsauli bridge, Cawnpore, 10.
Kálu-Kánkar in the Carnatic, 52.
Kalwár. See Kalál.
Kalwári, a market-town in Basti, 571, 660, 767, 788; tappa, 555, 785, 787.
*Kamala*, the fruit of the *rauna*, 586.
Kamálpur in Cawnpore, 107 note.
Kamálpuri Baniyás of Buchanan, 620.
Kamángar caste, 357, 622, 624.
Kamárpáli Nats, 636.
Kamásin. See Panera.
Kambhár tree, 582, 585.
Kamdhenu, the name of St. Vasishta's cow, 355 note.
Kamharia-ghát ferry in Gorakhpur, 299.
*Kámki-ká-Niháu*, bathing fair at Sitárámpur in Basti, 705, 796.
Kanaila, a tappa of Basti, 555, 785.
*Kanuk*, a mixture of flour and oilcake, 38.
*Kanokstra*, a variety of Aghani rice, 590.
Kanauj city, 52-54, 62, 66, 193, 212, 248, 615-16, 706, 717, 736; pargana of Farrukhabad district, 2, 5, 6, 67, 90 note, 162, 211; old kingdom of, 625.
Kanaujiya Bráhmans, 47, 351-52, 615-16; Kándús, 621; Bharbhunjas, 624-25; Hajjáms and Halwáis, 630; Kahárs, 625, 631; Kumhárs, Lohárs, and Mális, 635; Muráos, 636; Telis, 638.
*Kanáwar*, the principal part of the yoke, 593.
Kandhi in Cawnpore, 208-09.
Kandra quarries in Cawnpore, 41.
Kándu Baniyás, 356, 620-21, 632; Bharbhunjas, 602, 624-25.
*Kandyo*, a kind of fish, 580.
Kanethu Buzurg lagoon, Basti, 754.
Kanhaiyá or Kánh, a title of Krishna, 226 note.
Kánhdeo the Súrajbansi, 354, 677, 681.
Kánhpur, the correct spelling of Cawnpore, *q.v.*
Kánhpuria Rájputs, 353.
Kán Indargír Gosáin, disciple of rája Narindargír, 126.
Kanjal Brahmans, 615.
Kanjar caste, 357, 622, 631.
Kankar or nodular limestone, 42, 198, 205, 309, 344, 468, 486, 608.
Kánpri or Khampri caste, 622, 638.
*Káns* grass, Cawnpore, 16, 41, 69, 75, 205.
Kansnaráyan the Súrajbansi, 677, 681.
Kansrái Chandel of Kákádeo, 244.
Kanota, an extinct parganah of Cawnpore, 234.
Kanswa distributary, Ganges canal, 18, 20.
*Kánta*, goldsmith's scales, 363, 707; or *kantiya*, a fish-hook.
Kánúngo or pargana registrars, revenue officials so called, 94, 101, 105, 208, 236, 350, 387, 389, 406, 446-47, 661, 682; an honorary title amongst the Káyaths of Gorakhpur, 364.
Kanwádi in Gorakhpur, 296.
Kaparwár in Gorakhpur, 293, 310, 533-34; tappa, 282, 292, 487, 531.
Kapaseshwar (Kakapaksheshwara ?), 217.
*Kaph*, mucus, one of the four "predisposing causes of disease" recognized by native physicians, 713.
Kapila, Kapila-vastu or Kapila-nagara, the birthplace of Buddha, 429, 716-20, 784.
Kapri-Mahson, a tappa of Basti, 555, 778.
*Kapti*, a caterpillar which attacks Aghani rice, 590.
*Kapúrchint*, a variety of Bhadui rice, 322, 589.
*Kapúri*, a variety of betel-vine, 38.
*Karáh* or *karáhi*, a cauldron in which sugar is boiled, 413, 465, 695.
Karait, a venomous snake, 315, 577.
Karanj tree, 336, 582, 585.
Karan Singh Káyath of Amorha, 681.
*Karangi*, a variety of Aghani rice, 590.
Karantádih in Gházípur, formerly the site of a Government horse-breeding stud, 317.
Karar, a tappa of Basti, 555, 752.
Karar-khás lagoon, Basti, 754.
Karathaha, a nickname which Buchanan assigns to the Mahábráhmans, 650.
Karaul, a tribe of fowlers in Benares, 632.
Karaunda tree, 582, 585.
Karaundi, a market village of Gorakhpur, 533-34.
*Karáyal*, *rál*, *dhúp*, or *dhúná*. the resin of the sál tree, 700, 714.
Karbala in Mesopotamia, 365.
Karchand or Karchan the Chandel, 55-56.
Karchuliyá or Karchúlí Rájpúts, 48, 64, 353.
*Karela* or *kurail*, a kind of clay soil, 285, 502, 586.
*Karga*, a variety of Aghani rice, 324.
Karhi in Basti, Wahhábi school at, 650.
Karhi, a tappa of Basti, 555, 790, 793.
Karím Khán the Pindári, 398.
Karkaj or Gargaj Deo, brother or father of Karchand, 55-56.

*Kárkhána*, a factory, 412 note.
Karma plant, 585.
Karmaini lake, Gorakhpur, 304-05, 490; ghát, Gorakhpur and Basti, 308, 503, 561-62, 569-70, 776, 782.
Karmaut or Kurmút, tappa of Gorakhpur, 280, 480, 482.
Karnahi pond at Kaháon, 506.
Karnátik or Carnatic, the, 52.
Karonchhal, a variety of the *rohu* carp, 319-20.
*Karor*, *vulgo* crore, ten millions, 70.
*Karorí*, an officer entrusted with the collection of ten million *dáms* (2,50,000 rupees) of land revenue, 54 note.
Karpaicha lagoon in Gorakhpur, 481.
Karra or Karra-Mánikpur of Allahabad, 53, 54, 57, 62.
Karri tree, 582, 585.
Karri, a tappa of Basti, 556, 777.
Karsánd, a tappa of Basti, 556, 777.
Karsauli in Cawnporè, 63.
Kárttik, Hindu month corresponding with October-November. See paragraphs on Agriculture and Fairs, *passim*.
Karwaniya in Gorakhpur, 545.
Karwál or Karil caste, 622, 632.
Kasarwáni Baniyás, 64, 356, 620.
Kasaundhan Baniyás, 356, 620.
Kasauli bridge, 10.
Kasba-Khás. See Maghar.
Kasba, tappa of Haveli in Gorakhpur, 279, 302, 305, 500; of tappa Chillúpár in same district, 281, 302, 476; or Maghar, tappa of Basti, 556, 773.
*Kasbhara* (bell-metal workers), an article in Elliot's *Glossary*, 363.
Kaserá caste, 357, 622.
Kásgáon in Cawnpore, 129.
Kasgar or Kastora, a clan of Kumhárs, 635.
Káshí, "the splendid," ancient name of Benares, 353, 544; New Káshí, 357, 429. 443, 629.
Káshípur, village and ferry in Cawnpore, 17, 23. 44, 58, 248, 265-66; in the Tarái, 618.
Kashmír, 601, 618.
Kashmíri Bráhmans, 351, 651; branch of the Kasarwáni Baniyás, 64.
Kasli, a small stream of Gorakhpur, 532.
Kasoh lagoon in Gorakhpur, 481.
Kasru in Cawnpore, the remains of a Meo stronghold, 57 note, 61, 201.
Kassia subdivision of Gorakhpur, 282; village, 284 note, 302, 309, 311, 371, 376-77, 425, 429, 432 note, 437, 441, 506-10.
Kaswási or Kuswánsi, tappa of Gorakhpur, 281, 305, 470-71.
Kasyap, an ancient saint, 616; a clan of Raghubansi Rájputs, 620; of Sarwariya Bráhmans, 616.
Kásyap, a perhaps distinct clan of Sarwariyas, *ib.*
Katahla, ancient town and pargana in the Basti district, 274-75, 442, 554, 674-75, 720, 724, 746-47; rájas of, 554, 674-75, 721-2; forest-grant, 557, 744.
Katahra or Katahar, tappa of Gorakhpur, 279, 300, 500-01.
*Katái gaz*, a yard measure used by native tailors, 154.
*Kátar*, the horizontal cross beam which connects the pestle of the native sugar-mill with the bullocks, 412.
*Katarha*, the same as *Barokha*, *q. v.*
*Katauncha*, a variety of Bhadui rice, 589.
Kat-bais Rájputs, 62
Katehriya Rájputs, 353, 617.
Katera. See Dhunya.
Katesarnáth fair, 706, 708, 793-94.
Kathak, a caste of musicians, 634.
Kathára village, 23, 245 248.
Kathiya Rájputs, 354 note.
Káthmándu, the capital of Nepál, 362, 452.
Katiár. See Kutiyár.
Katnauli in Gorakhpur, 398.
Katnehia river, Basti, 565-66, 752, 754, 766, 773, 777, 780.
Katora or Kataura, a tappa of Gorakhpur, 280, 541.
Katra Makrandpur in Cawnpore, 63, 237.
*Kattri*, lands subject to inundation from the river which they skirt, 13, 17.
Katwar caste, 357.
Kaulávati, wife of rája Mán Sen, 433, 494.
Kaulbil, the Rájbhar ruler of Mahaulí, 677.
Kaur, a division of the Parwár Rájputs, 619.
*Kauria*, a variety of *Bhadui* rice, 322.
Kauria in Basti, 352; in 'Azamgarh, 486.
Kaurirám in Gorakhpur, 308-10, 469, 471.
Kausik, rája, reputed ancestor of Kausik Rájputs, 434.
Kausik Rájputs, Gorakhpur, 353-55, 401, 437, 483, 485, 489; Bráhmans, 433, 616.
*Kawa*, a kind of fish, 580.
Kawasia, a subdivision of the Thárús, 358.
Kawwádah or crow's-pond, at Gorakhpur (sometimes, apparently, called Kauláda), 433, 494.
Kayasth. See Káyath.
Káyath caste, 68, 119, 236, 357, 364, 367, 373-74, 442, 622, 632, 723, 737. 755, 793
Kaye, Sir John, his *History of the Sepoy War* and *Life of Neill*, 163 note, 174 note.
*Kázi*, the priests and judges of the Musalmáns, 64, 227.
Kázípur or Fazlnagar village, Gorakhpur, 308, 311, 376, 510.
Keene, Mr. H. G., c.s, Handbook to Cawnpore by, 163.
Kekaya, an ancient Himálayan kingdom, 618.
Kelly, Dr., 711-13.
Kempland, Captain, at siege of Cawnpore, 171.
Ken river in Bundelkhand, 26.
*Kenkra*, crabs, 319.
*Kenwariya*, a breed of cattle, 26.
Keotra in Cawnpore, 204
*Kesar*, a variety of Bhadui rice, 589.
Kesari, rája of Rasúlpur, 675, 679.
Kesrái, a market-village in Basti, 755.
*Ketapi*, a variety of Aghani rice, 590.
Kew, Herbarium at, 701 note.
*Khádar*, riverside flats, 284, 560.

*Khádim*, wandering mendicants attached to shrine of Sháh Madár, 250-51.

Khadív or Viceroy of Egypt, the, 186.

Khagár, a subdivision of the Arakhs, 50, 622.

Khagol Singh Gautam, owner of the Najafgarh indigo factory, 108, 129, 260.

Khair, the catechu acacia, 336, 521, 549, 600, 700.

Khaira, an insect which attacks grain, 608.

Khairágarh, a former division of Gorakhpur, 275, 380, 385; in A'zamgarh, 469.

Khairauti in Basti, Bráhmans of, 760.

Khairígarh in Oudh, 444.

Khair Lálji, a ta'alluka or domain in Cawnpore, 95.

Khája tree, 582, 585.

Khajahní, a tappa of Basti, 555, 687, 741.

*Khajúr*. See Date-palm, wild.

Khajúri tappa of Gorakhpur, 279, 513.

Khajwa in Fatehpur, 195

Khákh Deo the Chandel, 53.

Khakhundu or Khukhundu village, Gorakhpur, 272, 310, 377, 510-12, 533-34, 546; tappa, 282, 531, 533.

Khákrob or sweeper caste, 357, 622, 633-34.

Khalifa or caliph, the, God's vicegerent on earth, 638-39.

Khalílabad village, 392 note, 443, 553, 564, 569, 660, 724, 768, 776; tahsíl, 553, 556, 570, 591, 612, 610, 741, 752, 768, 782, 796.

Khalil Khán, usurper of a Chamargaur estate in Cawnpore, 6[illegible].

Khalíl-ur-Rahmán, Kázi, chakladár of Gorakhpur, 442, 493, 497, 643, 724, 768, 772-73.

Khalla in Cawnpore, 68.

Khaliyánpur camping-ground, Basti, 569.

Khamaria, an old police-circle, corresponding pretty closely with parganah Amorha, 610, 763.

*Khamba*, the support or fulcrum of the lever in a *dhenkli* well, 594 note.

Khamela in Cawnpore, 23, 48, 231.

*Khamíra*, a native smoking mixture, 327.

Khán, tappa of Gorakhpur, 280, 298, 537; a title of the Patháns, 639.

Khánam, a title of Mughal ladies, 639.

Khánapár village in Salempur of Gorakhpur, 272, 310, 377, 512, 533-34; in Haveli of Gorakhpur, 294, 312, 479. See also Dháni Bázár.

*Khåncha*, a kind of basket used in agriculture, 600.

*Khånd* or dry sugar, 413.

Khandalha Bráhmans, 217.

Khandíwál. See Kharewal.

*Khång*, foot-and-mouth disease, *q. v.*; a tusk, 315.

Khánkalán village, Basti, 763.

*Khánkh*, a Gorakhpuri title of the antelope, *q. v.*

Khánkot, a tappa of Basti, 555, 687, 741.

*Khánkra*, a Gorakhpuri title of the barking deer, *q. v.*

Khánpur in Cawnpore, 59, 79, 230, 255.

Khánua, a branch of the Little Gandak, 298, 300, 309, 499, 512, 531, 535, 537-38.

Khán Zamán, a rebel of Akbar's reign, 439, 722-23.

*Khar* grass, 305, 600, 734.

*Khará*, pure, a term applied to precious metals when only slightly alloyed, 142.

Khará (or Khara-Sríbástav) Kayáths, 633; (or Khare) Patwás, 637; Telís, 638.

Kharag Rájputs, 353, 617.

Kharagpur, 49.

*Kharái*, a kind of fever, 711 note.

Kharaua Baniyás, 49.

*Kharanj* tree. See Karanj.

Kharewál or Khandíwál, a tribe of Patwás, 637.

*Khári* (*or Khári mitti*), alkaline earths, 40, 41; the wooden instrument for extracting boiled sugar-juice from the cauldron, 695.

*Kharíf*, autumn harvest, 28, 121, 214, 343. But see Autumn crops.

Kharoti in Cawnpore, 107 note.

Khartala in Cawnpore, 17, 68, 208.

*Khárua*, cloth dyed with morinda, 152, 154.

Kharwár caste, 622, 624, 648.

Kharwára Kahárs, 631.

*Khas* grass, 69.

Khás, tappa of Gorakhpur, 279, 547-48.

*Khasra*, field index, 113, 213.

*Khaswa*, a kind of fish, 580.

Khatak Patháns, 634.

Khatik caste, 357, 575, 622, 634.

*Khatiya*, a bedstead, 645.

Khatkatái, a venomous snake, 577.

Khatkor or Katkhor, a variety of karait, 315, 577.

Khatkul Kanaujiyas, 615.

Khattri caste, 357, 643.

Khátún, a title of Pathán ladies, 639.

Khekara water-course, Gorakhpur, 548.

Khemráj, rája of Amorha, 681; the Chauhán, 201.

Kheora in Cawnpore, 17, 21, 241.

*Khera*, mound marking the site of an ancient village or castle, 3, 49, 57 note, 61.

Khereshwar, a temple of Shiva at Chhatarpur in Cawnpore, 76.

Khesraha, a tappa of Basti, 555, 741.

*Khet-biyár*, a nursery-bed for seedling rice, 323.

*Khetihar*. See *Grihasth.*

Khewat or "rowers," a division of the boatman caste, 68, 361, 580, 635-36, 648.

*Khichri*, a mixture of pulse and rice, 772.

Khidmatiya, a subdivision of the Arakhs, 50.

*Khilua*, a small wrapper worn by women, 644.

Khira, a tappa of Basti, 555, 741.

Khirsa in Cawnpore, a tobacco-growing village, 245.

*Khol*. See *Giláf.*

Kholí, a clan of sweepers, 634.

Khonda in Gorakhpur, ruins at, 534.

*Khopí*, the sole of a plough, 592.

*Khota*, false or base, a term applied to precious metals which have been largely alloyed, 142.

Khudádád Khán, 69.

Khudái mosque at Gorakhpur, 492, 497-98.

Khúnbahá, "washing away of blood," a name sometimes applied to the *marwat* birt tenure, 396.

Khuniáon village, Basti, 671, tappa, 555, 741.

*Khunt*, a Nepálese impost on trade, 698-99.
*Khuntra*, a kind of fish, 580.
*Khúra*, a knob which forms part of the Basti plough yoke, 593.
Khurásán, 793 note.
*Khuria*, a kind of fish, 320, 579.
Khuriár, a tappa of Basti, 555, 785.
*Khurpi*, the spud or scraper used in weeding, 598.
Khushálganj village, Basti, 764.
*Khush kharid*, purchase in open market, 109.
Khutahan or Khuthan, tappa of Haveli in Gorakhpur, 279, 500; or Kutahan, tappa of Dhuriápár in same district, 281, 480.
Khwája Phúl village, 22, 231, 249.
Kichhauchha, apparently the name of some holy place in Oudh, 505.
Kihlapára, an alternative form of the name Rihlapara, *q. v.*
Kind, rents in, 468-69.
Kinnár Singh, the Chandel, 57; the Chamargaur, 59.
Kinwár Rájputs, 352-53, 617.
*Kiráo*, small purple peas, 323, 325, 368, 588, 591, 694, 775.
*Kirána*, spices, 154. See also Spices.
Kiráti, a tribe of Nepálese hillmen, 362.
Kiratpur in Cawnpore, a seat of the Chandels, 55.
Kírat Singh, rája of Babhnípáir and Rasúlpur, 679; kánúngo and chaudhari of Bhognipur, 68, 208.
*Kirghái*, an obsolete loom tax paid by weavers, 90 note.
Kisán caste, 357, 622.
Kishkinda, a Southern Indian mountain, 511.
Kishkindapura, by some said to be the original name of Khakhundu, *ib.*
Kishorí Lál, munshi, his essay on caste, 352 note.
Kishorí Singh, rája, arrives at Cawnpore during mutiny, 172.
Kiútali or Keutalí, tappa of Gorakhpur, 279, 476, 500, 503.
*Koa* See *Tasar.*
Kodaili, a venomous snake, 577.
*Kodo* or *kodon* millet, 329, 334, 587 note, 588, 694 note, 788.
*Koendi*, seeds of the *mahua* flower, 583, 646-47, 704.
Koeri caste, 321, 334, 336, 357, 359, 405, 623, 781, 793.
Kohara, a tappa of Gorakhpur, 281, 480.
Kohra in Cawnpore, 63.
Kohrauliya, a market village in Gorakhpur, 312, 540.
Koilághát, Cawnpore, 181, 183.
Koireriya, a clan of the Karwals, 632.
Kojaitu, a kind of fish, 580.
*Kohti*, a strong coarse cloth made in Gorakhpur, 540.
*Kolhani*, the hole through which the juice escapes from the base of the sugar-mill, 695.
Koli or Kori caste, 357, 623.
*Kolhu*, the native sugar-mill. See Sugar-mills.
Komar, the "Promontory," 515, 673, 740. See also Baghaua-Komar.
*Kondar*, narrow belt of alluvial soil along small rivers, 14, 16.
Kondri or Kundri, a tappa of Basti, 555, 559, 741
Konohik Rájputs, 617.
Kop, a tappa of Bánsi in Basti, 555, 687, 741, 767.
Kop, in Maghar of Basti, 776-77.
Kopámau, pargana of A'zamgarh, 524.
Kopeshwar temple near Bakhira, 777.
Kora or Kora-Anoli pargaunh of Fatehpur, 2, 4, 5, 20, 47-48, 100, 162-63, 233-35, 259; Kora town, 145; old government (*sarkár*) of, 2.
Koráon or Kuráon, a tappa of Basti, 555, 778.
*Korh* or *korhi*, black leprosy, 613.
*Korhel* or *karihil*, a kind of net, 320, 581.
Kori, Hindu weavers, 357 note, 624.
Korí Muráos, 636.
Koron in Cawnpore, 233.
*Kos*, a distance of two miles, 422, 673.
Koshála, Great, or Mahákoshála, Puranic kingdom of, 428-29, 716, 718.
Kosítháru, a subdivision of the Thárús, 358.
*Kos-minár*, combined milestones and lampposts, 22, 206.
*Kot*, a castle, 487, 519, 642, 749.
Kot, a tappa of Basti, 555, 741, 767.
Kota or Kotha, in Gorakhpur, 293, 472; tappa (also called Rámpur-Kota), 281, 470, 486.
Kotheli, a small mart in Basti, 755.
Kotibhár in Gorakhpur, 272, 279, 311, 376-77, 512, 549.
Kothila or Sonaha village, Basti, 570-71, 555, 660, 752, 768; tappa, 555, 752.
*Kotwál*, the police officer in charge of a *kotwáli*, 419.
*Kotwáli*, chief police-station of a large town, 220, 494.
Kripádiyál's Press, Cawnpore, 225.
Kríshna, the incarnation of Vishnu, 370, 642, 651, 653, 655-66, 757, 767, 783.
Krishnapakshi or bastard Káyaths, 633.
Krishn Kishor Chand, rája of Gopálpur, 483, 489; Krishn Parshád Singh, bháiya of Rudhauli, 673.
Kshatriya, ancient military caste so called, 362, 637, 656.
Kuán-khera or Kunwá-khera in Cawnpore, 21, 88, 234.
Kuána river, 283, 298-99, 342, 415, 434 462, 469, 481-84, 488-89, *558*, *561*, *564-67*, *571*, 575, 609, 672, 750, 752, 777, 779; Kuána bridge near Basti, 703 note.
Kuár. See Áswin.
Kuber Bhandári, a statue at Sohánág, 544.
Kubernáth in Gorakhpur, 421.
Kuber Singh of Dhára Nagari in Ujjain, 63, 252.
Kuchri, a tappa of Basti, 553 note, 556, 763, 777.
Kudáran, a tappa of Basti, 555, 741.
Kudarha, a tappa of Basti, 555, 778.
*Kudári*, a hoe, 592, 599, 686.
Kudha Deví temple at Ghátampur, 233.
*Kukari*, the Nepálese knife, 486.
Kukchi in Cawnpore, 49, 201.

*Kula*, a small irrigation-channel, 322, 474.
Kulhán or Kulháns Rájputs, 353, 356, 617, 664, 677-78, 721, 725, 756, 760, 794-95.
Kulsarisht or Kalsarisht Káyaths, 49, 268.
Kulwant or Kulwat, a clan of boatmen, 635.
Kumáún, 52-53, 157, 357, 455, 618, 677.
Kumbhi in Cawnpore, 17, 49, 201, 208.
Kumhár, Kohár, or potter caste, 357, 609, 623, 635, 648; wages of potters, 410, 693.
Kumkum, young leaves of the *Didymocarpus*, 701.
Kunara. See Kundilpur.
*Kund*, the earthen waterpot of a lever well, 591 note.
Kúndan bridge, 9.
Kundera. See Dhunya.
*Kundi*, a stone cup, 546.
Kundilpur or Kunara in Gorakhpur, 517.
*Kundiya*, a variety of Bhadui rice, 589.
Kunhi river, Gorakhpur, 296.
Kunj, rája of Bánsí, 675.
*Kunjra*, a greengrocer, 645.
Kunra, a small stream of Gorakhpur, 532.
Kúnri, a small mart in Gorakhpur, 485.
*Kuntra*, a group of nine beds of betel plant, 37.
Kunwar, a clan of the Doms, 626; a division of the Bháraddhváj Súrajbansís, 664.
Kupaiiha, a subdivision of the Thárús, 358.
Kúra or Kúnda river, Basti, 562, 564, 721, 744.
Kuraish, the tribe of Muhammad, 638.
Kuraishi Shaikhs, *ib.*
Kuráoli in Mainpuri, 167.
Kurha, a tappa of Basti, 555, 785.
*Kúri*, a clan, caste-subdivision, 624.
Kurián village, 23, 248.
*Kurma* or Karma tree, 335, 582.
Kurma, a small stream of Basti, 743.
Kurmí or Kunbi caste, Cawnpore, 14-16, 31, 66-67, 117, 129, 132, 205, 209, 229, 265; Gorakhpur, 357, 359, 405, 409, 451, 474, 521, 532-533; Basti, 623, 683, 692, 781, 793.
Kúrna river, Gorakhpur, 296, 479, 527, 531, 541-42.
Kursi ferry, Cawnpore, 17.
*Kursi*, a kind of fish, 320.
Kursoli in Cawnpore, 241.
*Kús* or *kusha* grass, 37, 545, 600, 645.
*Kúsam* or *gosham* tree, 335-36, 582.
Kusama, a market-village in Basti, 755.
Kusha or Kus, son of Ráma, 216, 545, 618, 620.
Kusianagara, Kusinágara, Kusanagara, Kusinára, Kusigrámaka. See Kasia.
Kusmahi or Kusmaha, village and forest in Gorakhpur, 291, 311, 542; domain, 400.
Kusmáni Rájputs, 353.
*Kúsmi*, a variety of Aghani rice, 590.
*Kusraut*, twigs for fuel, 600.
*Kusúm*. See Safflower.
*Kúta*, a kind of fish, 580.
Kutahi, a market-village in Gorakhpur, 311, 540.
Kutb Beg Mughal establishes himself at Bára, 69, 201.
Kutb-ud-dín, emperor, 53.
Kutiyár or Katiár Rájputs, 353, 518.
Kuwári in Gorakhpur, 517.
Kúzagar caste, 623, 635.

L.

Labourers, 45, 332, 341, 367, 631, 693.
Lac, shell, 146, 635; stick, 414, 600-01, 704; ornaments of, 645; manufacture and manufacturers of, 218, 419; insect, 600.
Lachhmanpur-Misráu in Cawnpore, 56.
Lachhmí Mal, rája of Majhauli, 518.
Lachhmípur, a Bráhman domain in Gorakhpur, 400.
*Laddu*, a kind of sweetmeat, 647.
Ládhan, Malik, an officer of 'Alá-ud-dín Khilji, 68, 208.
*Laftans* or lieutenants, Nepálese, 454 note.
Lag Deo the Chandel, 53.
Lahar Mal Káyath, 208.
Lahera caste, 357, 623, 635; Lahera Patwás, 637.
Lahesara in Gorakhpur, 502 note.
*Láhi*, a kind of mustard crop, 326.
*Lahnga*, a petticoat, 643.
Láhor, in the Panjáb, 354, 434.
Láhori bricks, 344; salt, 419; Telís, 638.
Lahra Deo or Lahria, a chief of the Meos, 49, 68, 201, 208.
Lahrápur in Cawnpore, 49, 201.
Lahr Deo the Chandel, 53.
*Lahua márná*, to break the clods, 599.
Lailá, the mistress of Majnún, 584; the aboriginal ruler of Nagar. See Badal.
Lailápár, a former name of Nagar, 679.
Laing "the Mofussilite," 771 note.
Lakarhár, a clan of Kanjars, 632.
Lakes and lagoons (*tál*, *jhíl*), Cawnpore, 12; Gorakhpur, 302-05; Basti, 568-69.
*Lákh*, one hundred thousand, generally one hundred thousand rupees, 93, 93, 121, 152, 217, 380, 386, 389, 410, 420-21, 609.
*Lakhaura* or *lakhauri* bricks, 42, 609.
*Lákhiráj* or revenue-free lands, 130-31, 236, 276.
Lakhna in Etáwa, 47.
Lakhnaur in A'zamgarh, 518.
Lakhnaura village, Basti, 751-52.
Lakhnáwa Halwáis, 630.
Lakhúla grove at Farrukhabad, 498 note.
Lakshman or Lachhman, brother of Ráma, 250, 545, 795; rája of Bánsí, 673.
Lakshmi or Lachhmí, consort of Vishnu and goddess of wealth, 653; Lakshmí Naráyan or Lachhmí-Naráyan, that is Lakshmí and Vishnu, 398, 795.
Lakshmí-Naráyan temple at Cawnpore, 220.
*Lál*, a small pink-breasted pet-bird, 579.
Lálbeg. See Lál Guru.
Lálbegi. See Khákrob.
Lálendar Bahádur Chand of Barhiápár, commonly called the Lallan Sáhib, 484.
Lálganj, a quarter of Barhalganj in Gorakhpur, 467; a village of Basti, 565-66, 570, 705, 769, 780-81; an old police-circle now in Oudh, 610.

Lál Guru or Lálbeg the Red Saint, 633-34.
Lálji, the Súrajbansi, 618.
Lallan Sáhib. See Lálendar Bahádur Chand.
Lálpur in Cawnpore, 23.
Lál Sáhib, brother of the rebel rája of Narharpur, 467; son of the rebel rája of Satási, 487.
*Lambi ughái*, a form of loan, 141.
Land. See Cultivation and Land-holders
Landholders, Cawnpore, 44, 122-31; Gorakhpur, 366, 396-403; Basti, 666-83.
Land-revenue; assessments of, 91-121, 380-95, 667-68; instalments of, when due, 396, 669; collections of, 121, 396, 668.
*Lángi*, a variety of Aghani rice, 590.
Language and literature, 372, 657.
Langúr (*Presbytis entellus*), a kind of monkey, 315, 576.
Lanka or Ceylon, 57.
*Lanki*, the iron vessel that transfers boiling sugar-juice to the cooling-pan, 695.
*Lapchi*, a kind of fish, 580.
Lárh or Lár town, Gorakhpur, 308-10, 374, 376-77, 423, 512-13, 533.
*Loria san*, a fibre plant of Nepál, 701.
Larkins, Major, commands artillery at siege of Cawnpore, 172.
Lashkar-Bithúr. See Arázi-Lashkar.
*Lasora* tree, 335, 582, 585.
*Latera*, a variety of Aghani rice, 590.
*Láth*, a staff or pillar, 470, 505.
*Latha* or *latta*, a measure of length, 422, 544, 707-08.
Latham, Mr., an ornithological authority quoted by Buchanan, 578.
Latrines, 494.
*Latta*, a block of timber, 587.
Laukhia, a stream of Cawnpore, 12, 15, 24, 263.
Laukus, the brothers Lava and Kusha, 545.
Lautan or Lotan town, 301, 308-09, 346, 414-15, 421, 454, 534, 553, 570-71, 576, 669, 699-700, 705, 727, 769; old police-circle, 345, 610.
Lava or Lo, son of Rama, 216, 545, 618, 717.
*Láwa*. See *Chúra*.
Lawrence, Sir Henry, 165, 167, 179 note, 313 note; Mrs., afterwards Lady, 313 note.
Lead, 715.
Leading families, Cawnpore, 48; Gorakhpur, 400-01; Basti, 672.
Leather, manufacture of at Cawnpore, 143; bags, 146.
Leeches, 428.
Leech-sellers, 218.
*Lehar*, a herd of cattle, 318.
Lehra, tappa of Gorakhpur, 279, 385, 500; forests, east and west, 289-90.
Lekhman, tappa of Gorakhpur, 279, 500.
Lennox, Colonel, his escape during rebellion, 728.
Lentils. See *Masúr*.
Leopards, 25, 204, 503, 520, 576.
Lepers, 45, 350, 613.
*Leprosy*, 711. See also *Korh* and *Charakh*.
Leuthen, Prussian tactics at, imitated by Havelock at Cawnpore, 188.
*Li*, a Chinese measure of length, 510, 719.
License-fees for sale of spirits, 157, 158.
License-tax, municipal, Cawnpore, 147; imperial, Cawnpore, 157; ditto Gorakhpur, 424, 465; ditto Basti, 710.
*Líchi*, the fruit so called, 337.
*Liháf*, coloured cotton cloth, 644.
Lilji, a stream of Cawnpore, 12, 24.
Limbu, a tribe of Nepálese hillmen, 362.
Lime, manufacture of, Cawnpore, 42; Gorakhpur, 344; Basti, 608; medicinal use of, 715.
Limes, varieties of citron so called, 335.
Limestone, 41, 529, 608.
Lincolnshire, 552.
*Ling*, a Chinese water-nut, 601.
*Linga*, *lingam* or *pindi*, the phallic emblem of Shiva, 479, 511, 545, 651, 747, 751, 756, 796.
Linseed, 27, 155 note, 329, 323, 332, 334, 426, 513, 588, 599, 702, 704, 745, 769, 775; oil, 647.
Liquorice, India (*múlhati*), 426.
Litter-bearers, their wages, 410, 693.
Liver complaints, 711.
Liverpool, salt from, 704.
Livy, 594.
Loam. See *Dûmat*.
Loans of grain and money, 141-42, 411, 694-95.
*Lobán*. See *Buhroza*.
Local Funds, sums credited to, 156.
Locks, canal, 18-19, 234, 241, 301, 540.
Lock-ups, magisterial, Gorakhpur, 379; Basti, 667.
Locusts, 597.
*Lodh*, a bark used in medicine, 700.
Lodhá or Lodh caste, Cawnpore, 31, 49, 50, 67, 124, 256; Gorakhpur, 357; Basti, 623, 648, 683, 793.
Lodhra Nats, 636.
Lodi or descendants of Lot, a subdivision of the Afgháns, 639; kings or emperors of Dehli so called.
Lohár caste, 357, 623, 635, 648.
Loheswara, the fourth Buddha, 371.
Lohma Bráhmans, 615.
Loi (Sháhpur), 208.
*Loki* or *lauki*, a cucurbitaceous plant, 326, 368.
*Lon* or *non*, salt, 359 note.
London, 164, 168, 749.
Lot, descendants of. See Lodi.
*Lota*, a small round brazen vessel, 88.
Lotus-eaters, the, 584.
Lower Ganges Canal, 15, 20.
Lower Provinces. See Bengal.
Lowther, Mr., c.s., Commissioner, 125.
Lucia, St., emigrants to, 641.
Lucknow, 147, 164 note, 165-69, 177-79, 191-94, 208, 219, 247, 444, 446-47, 726, 736, 772.
*Ludra*, a variety of Aghani rice, 590.
*Luka* or *goti*, the lead of a fishing-line, 321.
Lumberdár, the shareholder who is held responsible for the land-tax of an estate held by a body of shareholders, 104, 106, 671.

Lumsden, Mr. J. J., c.s., formerly Settlement Officer and Collector of Gorakhpur, 278, 285 note, 293, 297, 301, 315, 339, 392, 394-95, 397 note, 405, 412, 414, 457 note, 461 note, 485, 503, 538-39.

Lunar race of Rájputs, 429, 617, 619, 651.

Lunatics. See Insanes.

Lunia, Nunia or Nunera caste, 40, 65, 357, 359, 616, 623, 367, 648.

M.

MÁ, mother, a title bestowed on Shaikh ladies, 639.

Maccabees, the, 722.

Mace, spice so named, 714.

Machhendarnáth or Matsyendranátha, the preceptor of Gorakhnáth, 371, 436.

Machhora, a local name of the Kuána river, 750.

Machwái, a brook of Basti, 787.

Mackenzie, Mr. Holt, c.s., 387.

Mackerel, 319.

Maekillop, Mr. John, c.s, "Captain of the Well," 178.

Macnaghten, Sir W., Bart., c s., 726 note.

Madad Husain, a dishonest official of Cawnpore, 102.

*Madak*, intoxicating drug so called, 158, 424, 710.

Madan (or Medhan or Mardan) Singh or Sen, perhaps the rája of Sáran and Champáran, and certainly the conqueror of southern Sidhua-Jobna, 273, 399, 437, 440-41, 448, 523, 536, 540; Madan (or Mán) Singh or Sen. See Mán Sen.

Madanbrahm the Chandel, 52.

Madanpur village, Gorakhpur, 310, 543; tappa, Gorakhpur, 281, 296, 541; village, Basti, 682.

Madanpura, a market village in Tilpur of Gorakhpur, 549.

*Madansanki*, a variety of Bhadui rice, 589.

Madár tree, 582, 585, 628.

Madára Rái in Cawnpore, 62.

Madária, class of holy mendicants so called, 251.

Madár Sháh or Sháh Madár, 64, 76, 153, 238, 250-51.

Madhesia Bharbhunjas, 624; Halwáis, 625, 630-31.

Mádhoban in Azamgarh, 518.

Madhubani ferry, Gorakhpur, 298.

Madhubansi in *Sáran*, 352.

*Madhúkar*, a variety of Aghani rice, 590.

Madhupuri, now Maholí, in Mathura, 777.

Mádhu Singh of Basti, 677; I, rája of Maghar (Bánsi), 673; II, rája of Bánsi, 676, 776 note.

Madhyádesi or Midland Kándus, 621.

Madra, the dedicator of some images at Kaháon, 505.

Madras, 152, 191; Madras Fusiliers, afterwards 102nd Regiment, 164, 191.

Magadha, 429, 431-32.

Magadha Bráhmans, 351.

Magahi, a clan of gardeners (Málí), 635.

Magar, a tribe of Nepálese hillmen, 362.

Magarna ferry, Gorakhpur, 294.

Magaya or Maghaiya Doms, 360, 626; Lohárs, 635; Nats, 636.

Mágh, Hindu month corresponding to January-February. See paragraphs on Agriculture and Fairs, *passim*; (or Magha) a place in the Gayá district, 626.

Maghar or Kasba-khás village, Basti, 295, 307, 338, 365, 371, 384, 436-37, 440, 442, 493, 515, 571, 641, 643, 673-74, 706, 723-24, 727, 770-73; pargana, Gorakhpur, 273, 275-76, 278, 286, 326, 328, 359, 392, 396, 422, 499-500, 513-15; pargana, Basti, 342, 346 note, 513, 515, 553-55, 561, 568, 575, 610-12, 650, 668, 672, 676, 679, 685-86, 705-08, 722, 730, 738, 741, 744, 746, 752, 763, 769, 773-77; tappa, Basti, see Kasba; old principality and its rájas, 273, 354, 437, 440, 442, 515, 672-73, 682, 740; old police-circle, 345, 610, 721-25, 740.

*Maghar*, a kind of rice-field, 599, 772.

Magic (*ojhái*), 628.

Magistrate-Collector, the, 7, 81, 492, 556.

*Mahábhárata*, epic so named, 655.

Mahábráhman or Mahápátra, funeral priests, 650.

Mahádeo or Shiva, 71, 76, 220, 262, 321, 358, 370-71, 421, 463, 466-67, 479, 507, 511, 529-30, 544-45, 651-52, 758, 766, 784, 793; temples of (*shivála*), 76, 220, 371, 421, 466-67, 484, 487, 516, 524-25, 531, 545, 643, 655, 755, 776.

*Mahádeo-asthān*, small shrines dedicated to Mahádeo, 643.

Mahadewa of Gonda, 680 note.

*Mahájal*, a seine net, 320.

Mahájan (*lit.*, great folk), a banker, a money-lender, 115, 137, 465.

Mahájani alphabet, 465.

*Mahájogin*, a variety of Aghani rice, 590.

Mahákásyapa, chief disciple of Buddha, 509.

Mahá-Koshála, or Great Koshála. See Koshála.

*Mahál*, an estate, 92, 95, 97, 106, 117, 122-23, 134, 199, 213, 255, 382, 641, and pargana articles, Basti notice; the ancient synonym for pargana, 199, 478, 724, 777.

Mahá Muni of the Buddhists, perhaps Brahma, 529

*Mahant*, a prior of monastics, 130, 523, 529, 545, 655, 770-71.

*Máhar* or *ahírin*, a kind of snake. See *Ahírin*.

Maháráj the Chamargaur, 59.

Mahárájganj town, Gorakhpur, 272, 276, 282, 308, 311, 376-77, 425, 515-16, 519; tahsíl, 272, 279, 293, 326, 348, 350, 392, 414, 472, 499-500, 516, 547, 552, 626.

Mahárájpur in Cawnpore, 11, 21-23, 41, 87, 89, 108, 249, 258.

Mahárásthra Brahmans, 615.

Mahá Rudra Náth, a phallus at Sohánág, 545.

*Mahás*, a kind of fish, 580.

*Maháser*, the prince of Indian freshwater fishes, 297, 319.

Mahávíra, "the great hero," a Jain saint, 511.

Maháwat, a clan of Nats, 636.
Mahauli in Basti, 553, 571, 618, 660, 677, 727 note, 777, 781-82; pargana, 274-76, 346 note, 352, 354, 553, 565-66, 574, 596 note, 610, 612, 668, 677, 679, 683, 685, 705, 707-08, 720, 722-23, 725, 730, 752, 763, 765-69, 773, 777-82, 795; old principality and rájas of, 518-19, 554, 676-77, 777.
Mahauliya Lohárs, 635.
Mahdeo lagoon, Basti, 754.
Mahdeva in Cawnpore, 12.
Mahdewa or Mahadewa in Basti, 748.
Mahendar or Mahendrá, rája of Shiúrájpur, 54, 124; rája of Bánsi, 676.
Mahend in Gorakhpur, Bisens of, 518.
Mahesari Baníyás, 356.
Mahesh Dás, the original name of Akbar's minister Bírbal, *q. v.;* Mahesh Sitlábakhsh Singh, rája of Basti, 679.
*Mahgujur*, a variety of sugarcane, 326.
*Máhi* (*lit.*, fish), an obsolete duty paid by persons fishing the Káli Nadí, 90 note.
Mahípál, rája of Basti, 676.
*Mahiya*, a variety of Bhadui rice, 589.
Mahnáni in Basti, 671, 762.
Mahoba in Hamírpur, 51-53, 53 note.
Maholi in Mathurá, 777.
Mahrawár Rájputs, 617.
Mahrípur ferry, Basti, 567.
Mahsin, a tappa of Gorakhpur, 281, 461-63.
Mahson in Basti, 571, 618, 677, 777, 781-82.
Mahta Rájputs, 353.
Mahtauli or Mahtoli, a tappa of Basti, 555, 778.
Mahthi, a tappa of Basti, 553 note, 556, 777.
*Mahto* or *mahton*, the headman of a village, or of certain castes, such as the Thárús, 358 note, 670, 686.
*Mahua* tree and timber, 40, 42, 289, 334-35, 514, 527, 557, 582-83, 586, 600, 734, 750, 753 note, 775; berries, see *Koendi;* oil, 647.
Mahuádabar in pargana Nagar, centre of an old police-circle, 610, 728, 789 note; a small mart in pargana Basti, 610, 755.
Mahuádih in Gorakhpur, 478.
Mahuáin in A'zamgarh, 524.
Máhúl, *chakla*, now a part of the Gházípur and Jaunpur districts, 275.
*Maidá*, a variety of flour or meal, 646.
Maiju-Shamspur ferry. See Kakrá-Purwa.
Máil (or Mail-khás), a village of Gorakhpur, 299, 310, 505, 512; tappa, 282, 531, 544.
Maimár or builder caste, 623-24, 648.
*Mainá*, hill, *the mimicking birds so called*, 315, 579.
Maindi ferry, Basti, 567.
Mainphal tree, 336, 582, 585, 600.
Mainpur or Mainpur-Khás village, Gorakhpur, 311; or Mainpur-Sabákhor tappa, 280, 506, 537.
Mainpuri district, Chauháns of, 61, 201, 253, 674; infanticide in, 662; plough of, 592; Gazetteer notice of, 615 note, 617, 770.
*Mair*, a field which after a long fallow is prepared for an autumn crop, 599.
Mairwa in Gorakhpur, rebels defeated at, 457.
Maitha, a small cotton-mart in Cawnpore, 267.
Maithil Bráhmans, 351, 615.
Maize or Indian-corn, 27, 28, 138, 470, 539, 587.
Majaura or Majora, a tappa of Basti, 553 note, 556, 738, 773, 775.
Majdíp village and ferry, Gorakhpur, 298, 482.
*Majgidwa*, a kind of snake, 577.
Majhaua-Mír village and lagoon, Basti, 754-55.
Majharia in Gorakhpur, 296.
*Majhaula*, the same as mánjha, *q. v.*
Majhauli and Salempur, adjoining villages of Gorakhpur, 310, 374, 423, 434 note, 456, 516-19, 533, 682.
Majhauli, the old principality and its rájas, 273-74, 286, 349, 354-55, 359, 391, 398-402, 433, 435-37, 439-41, 448, 450, 452, 456-58, 462, 467, 487, 517-19, 524, 530, 534, 536, 540, 543, 545-46, 672, 676, 681; pargana, see Salempur-Majhauli.
Majháwan village and police-circle, Cawnpore, 6, 23, 48, 50, 245, 249; old pargana of, 2, 4, 242, 259.
Majhgawán, a hamlet of Bánsgáon in pargana Anola (Gorakhpur), 463.
Majhna or Majhui river, 292, 296, 309, 502, 527-29, 541-43.
Majholia or Majhaulia, a tappa of Gorakhpur, 281, 476.
Majhua, a tappa of Gorakhpur, 280, 535.
*Majíth*, Indian madder, 700, 714.
Majnún, "the love-mad," a celebrated oriental lover, 584.
Majúri, a tappa of Gorakhpur, 281, 296, 480.
Makan Deo, the ogre after whom Makanpur was named, 251.
Makanpur village, 23, 76, 89, 153, 211, 249-51.
*Makhána*, the seeds of the water-lily, 601.
Makhaura fair at Sirsi, 706, 795.
Makhdúm Jahána, 67, 239; Shah, 240.
Makhund Singh, founder of the Bútwal principality, 435, 649, 721.
Makrand I., rája of Maghar (Bánsi), 673; II., or Mukrám, rája of Bánsi, 676.
Makrandpur-Kaiujari, a Chamargaur domain in Cawnpore, 58.
Maktopár in Gorakhpur, 296.
*Mál*, a wreath, 635.
Mal, a title suffixed to the names of the Majhauli rájas, 518.
Málanpár in Gorakhpur, 484 85.
Malaria, 303, 438, 474, 520, 712.
Malása in Cawnpore, 129, 204.
Maláwa swamp, Gorakhpur, 336, 548.
Milch-cattle, Cawnpore, 133.
Malcolm, Sir John, accepts surrender of Báji Ráo Peshwa, 217; his *Essay on the Bhíls*, 637, note.
Málda mangoes, 334; satin, 644.
*Málda*, a variety of Aghani rice, 590.
Malda, a channel connecting Ghágra and Kuána, 566.
*Malga*, a kind of fish, 580.
Malgáon, a Chamargaur domain in Cawnpore, 58.

Malgosa. See Malkonsa.
*Málguzári*, relating to a málguzár, 124 ; profits, the balance left to a proprietor after payment of the Government demands, 116.
Malguzárs, payers of land-revenue, 92, 94-97, 106, 114, 127.
Máli or gardener caste, Gorakhpur, 357; Basti, 623, 635, 648.
*Málik*, a master, a proprietor, 105 ; the chief of a Dom circle, 627.
Malik Lohárs, 635.
Malik, a Muslim tribe, 66, 211, 638.
*Málikána*, a seignoralty paid by Government to proprietors of sequestrated estates and by sub-proprietors (*biswadár*, *birtia*) to superior proprietors, 92, 124, 126, 156, 390, 397, 399, 452, 484, 671, 709.
Malik Ládhan. See Ládhan, Malik.
Malikpur-Ain, a name of Amrodha, *q. v.*
Malipur railway-station, 569.
Málkanpurwa, a Chamargaur domain in Cawnpore, 58.
Malkhan Rájputs, 353.
Malkin, Lady, a grantee of forest-lands in Gorakhpur, 287.
Malkonsa or perhaps Malgosa, old name of Rasúlabad, 2, 3, 254.
Malláhs or boatmen, 68, 268, 304 note, 320, 357, 361, 368, 464, 466, 487, 524, 580, 623, 635-36, 648.
Mallard, 578.
Mallian chiefs, 509-10.
Malon in Cawnpore, 23.
Malsil-sareini, a tappa of Gorakhpur, 280, 537.
Málwa, 73.
*Man*. See Maund.
*Máná*, a measure of weight, 707.
Manaráma. See Manwar.
Manauwa, an affluent of the Rohin, 473.
*Manda*, the quarter of a bigha, 422.
Mánda in Allahabad, Gahrwár rájas of, 519.
Mándar, a tappa of Basti, 556, 777.
Mándás, a late custodian of the Hindu shrine at Maghar, 772.
Mandauli ferry, Cawnpore, 17; village, 23, 198, 201.
*Mándha*, a row of betel-vines, 37.
Mandhana in Cawnpore, 107 note.
Mándháta, rája of Shiúrájpur, 54.
*Mandi*, a measure of area, 708.
*Mandir* or *mandil*, a temple, 76.
Mandla, an extinct pargana of Gorakhpur-Basti, 274-75, 554.
*Mandua* millet. See *Merua*.
Mandwa, an extinct pargana of Gorakhpur-Basti, 274-75, 553-54, 724, 751 note, 756.
*Máng*, the parting of the hair, 645 note.
Mangal Kunwari. See Bankat Narsaiya.
Mangal Singh, an ancient rája of Bakhira, 738; Khán, name given of Mangalpur, 4, 228, 251.
Mangalpur village and police circle, Cawnpore, 4, 6, 22-23, 59, 87, 89, 227, 231; old pargana, 3, 58, 228, 246, 251.
Manghát in Basti, 569.
Mango fruit and tree, 247, 283, 334, 426 ; 514, 557, 582-83, 586-87, 597, 750. See also groves, of which mango-groves are the commonest.
*Mangur*, a kind of fish, 320.
Manhan in Basti, 751.
*Máni*, a measure of weight, 422, 590, 706.
Maniár the Bhar of Amorha, 442, 681.
Manihár or bracelet-making caste, 357, 526.
Mánik Chand the Chamargaur, 59 ; the Ráthor, 62.
Mánikpur in Oudh, rájas of, 518-19.
Manirám in Gorakhpur, 295, 312.
*Mánjha*, *miyána* or *ausat*, the middle zone of the village lands, the tract immediately surrounding the gauhán, 16, 131-35, 394, 559-60; and pargana articles, Cawnpore notice.
*Manjha*, a sandy alluvial tract skirting the Ghágra and covered with thick grass, 560, 576, 735.
Manjhauri, a brook of Basti, 787.
Mankápur in Oudh, 610.
Mankaura in Basti, 570.
Mánkor in Gorakhpur, 484.
Manoharpur in Basti, 687.
Manorial cesses, Gorakhpur, 405-07; Basti, 688.
*Mansár*, a variety of Aghani rice, 590.
Mán-sáwar, Mán-ságar, or Mán-sarwar tank, 433, 493, 497.
Mán Sen or Madan Singh, Ráthor or Tháru, 432-33, 439, 441 note, 497, 504.
Mán Singh Paijwár, rája, 49, 268.
Mansúr 'Ali Khán, *alias* Safdar Jang, viceroy of Oudh, 756-57, 773.
Mansúrganj village, Gorakhpur, 272, 276, 282, 291, 308, 376-77, 516, 519 ; old police-circle, 345-46 ; old tahsíl, 276, 291, 398 ; a ferry in Basti, 567.
Mansúrnagar-Basti pargana. See Basti pargana.
Mansúrnagar village, Basti, 565-66, 755-57.
Manu or the Mánavas, Hindu *Institutes* of, 278, 594, 621, 633, 654.
Manufactures, Cawnpore, 142; Gorakhpur, 411-13, 420; Basti, 595-96.
Manúlál, a grantee of forest lands in Basti, 557.
Manure, 33, 41, 65-67, 134, 323, 325, 337-38, 478, 491, 528, 559, 575, 596-98, 735.
Manwar or Manaráma river, 565-66, 569, 608-09, 720, 734, 736, 766, 780, 785, 787-88.
Manwarpára, a tappa of Basti, 555, 608, 785.
*Már*, black cotton soil, 16, 233, 238.
Maráchi-Chandaur, a tappa of Gorakhpur, 279, 304, 500.
Marár-Bindwála in Gorakhpur, 312.
Marchaha Thárús, 358.
Maraiya Kanjars, 632.
*Marhala* (*lit.*, a stage of marching), an outpost of road-watchmen, 82.
*Marhaladár*, a road-watchman, 378.
Marhattas, the, 124-25, 162, 217, 226-27, 248, 252, 254; Marhatta wars, 766.
Marhni lagoon, Basti, 787.
Marhundia in Gorakhpur, 299.
Mariáni in Cawnpore, 62.

Marirwa in Basti, 669-70.
Markets and fairs, Cawnpore, 153-154 ; Gorakhpur, 421 ; Basti, 705-706.
Marna ferry, Basti, 567.
Marni in Basti, 699.
Marochetti, Baron, the sculptor, 188.
Márpáli, a clan of the Nats, 636.
Marriage customs, 648-49 ; fees on marriages, 406.
Marshman, Mr., his *Life of Havelock*, 163 note; his *History of India*, 432 note.
Marti river, 562.
Martin, Sir Roger, C.S., Collector of Gorakhpur, 453, 498; General, founder of an indigo-factory at Biposi-Najafgarh, 107-08, 215 ; Mr., founder of an indigo-factory at Mangalpur, 251 ; Montgomery, editor of Buchanan's *Eastern India*, 402, 552 note ; Lieutenant, at siege of Cawnpore, 171.
Márwár, 619. See also Jodhpur.
Marwári Bráhmans, 47 ; Baniyás, 465, 521.
*Marwat* form of birt tenure, 396-97, 670.
*Masádhar*, a kind of fish, 580.
Masdi river, 562, 744.
*Másh*. See *Urd*.
*Másha*, measure of weight so called, 80 note, 155.
*Mashrú'*, "the lawful," a mixture of silk and cotton, 644, note.
Masíh-ud-dín, Sultán, 240.
Masna, a tappa of Basti, 555, 741.
Masonry or bricked wells, 35-36, 595.
Masons, wages of, 410, 693.
Massacre at Cawnpore, 182-184 ; 186, 187.
*Masúr* or red lentils, 29, 326, 328, 334, 477, 548, 588, 646, 792.
Maswánpur. See Muhsanpur.
*Máta*, small-pox, rinderpest, *qq. v.*
Matauli in Basti, 677.
Matchlockmen, 167, 172, 727.
*Math*, a monastery, 76, 523, 655.
Mátha-kuár-ká-kot, the castle of the Dead Prince, 507-08.
Mathia in Gorakhpur, 503, 543.
Máthur, a clan of Káyaths, 624-25.
Mathurá, 193, 521, 546, 618 note 651 note, 771, 777.
Mathuriya Lohárs, 635.
Matkopa, a tappa of Gorakhpur, 279, 500.
*Matla'-i-Núr* newspaper and printing press, Cawnpore, 225.
Mats, 146.
*Mattiyár*. See Clay soils.
Maulavi, a Musalmán doctor of divinity, 173.
Maulsari tree, 582, 585.
Maund (*man*), a measure of weight, 18, 20, 27-28, 107, 111, 137, 140, 142, 146, 152-53, 155, 293-94, 297-99, 306, 323-24, 331-33, 412-17, 421, 564-65, 580, 586, 590, 598, 651, 694, 698-99, 706, 736,
Mau Ránipur in Bundelkhand, 152.
*Maur*, the garland placed on the head of a bridegroom, 636.
Mauritius, emigrants to, 367, 641.
*Maurúsi*, an hereditary or occupancy tenant, 684.
Maurya dynasty, 468, 503, 506, 529.
Mausolea, Musalmán (*Makbara, rauza*), 643.
*Mauza'*, a village and its lands, a parish, 611, 641, 767, 769 ; and all pargana articles, Gorakhpur and Basti notices.
Máwar village, 17, 22, 49, 77, 205, 208, 251.
Maxwell, Messrs., landholders and indigo-planters in Cawnpore, 36, 71, 108-109 ; Colonel, force under, 194 ; Mr. Hugh, proprietor of Elgin Mills, Cawnpore, 143.
Maya, mother of Buddha, 720.
Mayápuri, the ancient name of Máwar, *q. v.*
Mayyura Misra or Mewar Bhát, ancestor of the Majhauli rájas, 353-54, 359, 433, 450-51, 517, 619.
McCleish, Mr., an "interloper," 418.
McComish, Mr., a grantee of forest-lands in Gorakhpur, 287.
McLachlan, Mr., the first grantee of forest-lands in Gorakhpur, 420.
McLeod, Captain Malcolm, raises a force for the preservation of order in Gorakhpur-Basti, 727.
Measurements, Gorakhpur, 393.
Measures and weights, Cawnpore, 154-55 ; Gorakhpur, 421-22 ; Basti, 706-707.
Meat, 368, 646-47.
Mecca (Makka) in Arabia, 70, 638.
Medical history, Cawnpore, 159-160 ; Gorakhpur, 425-28 ; Basti, 711.
Medicines, native, 713-15.
Medína (Madína) in Arabia, 365, 638.
Mednipur in Gorakhpur, 503.
Meerut (Merath), 51-52, 164-65 ; division, 144 ; district, 392 ; Gazetteer notice of, 615, 620.
Megasthenes, Greek ambassador and topographer, 508.
Mehia in Gorakhpur, 412.
Mehndi (Mahdi), munshi, a corrupt official of Cawnpore, 84.
Mehra in Gorakhpur, 479.
Mekra, a brook of Basti, 761.
Melons, 28, 30, 303, 337, 589.
Memorial Church, Cawnpore, 166 note, 220 ; school, 79 ; gardens, 184, 188, 220-21.
Menhdáwal town, 414, 418, 515, 553, 564, 566, 568-69, 571, 606-07, 611-12, 641, 647, 658, 660, 683, 700, 705-06, 709, 711, 749, 763, 765, 768, 772, 776, 782-84 ; tappa, 553 note, 556, 773, 782, 788.
Menzies, Messrs., formerly owners of the Najafgarh indigo concern, 108.
Meo caste, 49-50, 54, 57, 62, 67-69, 129, 192, 129, 192, 201, 208-09, 229, 239, 268-69.
*Merh*, the banks enclosing a rice-field, 322.
Merivale, Mr. Herman, C.B., joint author of the *Life of Sir H. Lawrence*, 313 note.
*Merua, marua* or *mandua* millet, 326, 521, 587 note, 588, 694.
Mesne profits, 106.
Metalled roads, 21, 307, 569-70.
Metallurgists, 363-64, 487-88 ; wages of, 410, 693.
Metals, traffic in, 20, 145-46, 416-17, 496.

Metayer system, the: a system under which the produce is divided between landlord and tenant, the former providing all or a part of the necessary stock, seed, implements, etc., 134.
Meteorology and climate, Basti, 571.
Mewár, mahárájas of, 362 note.
*Mewát* or *Mewáti*, a breed of cattle, 26.
Míán-bázár at Gorakhpur, 491, 495.
Míán, Miyán or Mír Sáhib, the, a Muslim hierarch of Gorakhpur, 291, 364, 370, 400, 491-92, 525.
"Middleton," an English rendering of Majhauli, 440.
Mihrbán Singh Bais, 129.
Mihtar. See Khákrob.
Milk, 575, 647, 649.
Milki, a Muslim tribe, probably the same as Malik, *q. v.*
Mill, the elder, his *History of India*, 449.
Millets, 27-28, 138, 587-88, 603, 646, 700, 735.
Milne and Thomson's sugar-mill, 248.
Milne, Dr., potable waters of Cawnpore examined by, 222.
Mina caste, 623, 636.
Mineral kingdom, Cawnpore, 41-42; Gorakhpur, 344; Basti, 608.
Mint, 427.
Minto, Earl of, Governor-General, 453.
Minton's tiles, 220.
*Mír*, a title sometimes bestowed on Sayyids, 639.
*Mirát-i-Madári*, work so called, 250 note.
*Mircha*, a variety of Aghani rice, 590.
Mirchawár or Mirchwár, a tappa of Gorakhpur, 279, 473, 525.
Mír Nawáb, the leader of some mutinous Oudh regiments, 178.
Mirzápur town, 144-47, 224, 634, 736, 757, 784; district, 62, 273, 360, 430, 519, 594, 625, 641, 662 note, 681, 696, 707 note.
Misr or Misra, a Bráhman title, 352-53, 518, 534, 615-16.
Misraulia village, 553, 570-71, 660, 746, 784.
*Misri*, fine or "Egyptian" sugar, as opposed to coarse *chíní* or "Chinese," 413 note.
Missionary schools, 78, 374.
Missionary societies: "Church" 494, 643, 650, 658; "Propagation of the Gospel," 70, 78, 220, 239.
Mississippi river, the, 562.
Mithaura, a small mart in Gorakhpur, 549.
Mithila, old kingdom of, 463, 544, 767.
Miuri tree, 336.
Miyána. See Mánjha.
Mlechhas, Malays, the aborigines as opposed to the Aryan invaders, 652.
Mochi or cobbler caste, 357, 623.
Mohan river, Gorakhpur, 300, 499, 502, 535-36.
Moháoa in Cawnpore, 61; at the mouth of the Rápti, 797.
*Mohanbhog*, a variety of Aghani rice, 590.
Moi (Teonga) in Cawnpore, 49, 208.
*Moi*, a kind of fish, 320, 580.
Moira, Lord, succeeds Lord Minto, 453.
Molasses (*shíra*), 146, 703-04.
Money, Mr. Rowland, c.s., Senior Member of the Board of Revenue, North-Western Provinces, 395.
Money-lenders, 74, 367, 402, 405-07.
Money-lending. See Loans.
Mongolian look of Nepálese hillmen, 362; of the Thárús, 474.
Monkeys, 315, 494, 576.
Montgomery, Sir Robert, Bart., c.s., formerly Collector of Cawnpore, 1 note, 4, 7, 32, 42, 79, 81, 83, 89, 93, 98, 100, 103, 106-08, 125, 129, 132 note, 137-38, 162 note, 226 note, 233, 242.
*Monte Cristo*, the novel of the elder Dumas, 584.
Moore, Captain, the hero of the Cawnpore defence, 172, 177-80, 183; Mr., c.s., another victim of the mutiny, 662-63.
Moran and Co. of Calcutta, owners of an indigo factory near Gola, 484.
Mosques (*masjid*) 220, 227, 370, 463, 643.
Mosquitoes, 577.
*Moth* or *mothi*, a vetch or pulse, 27, 38, 588, 788; the leather bucket used in irrigation from the better class of wells, 341, 594.
*Motíchár*, a variety of Aghani rice, 590.
Motiganj of Allahabad, 708.
Motihári in Bengal, 457.
Motí-jhíl or Pearl Lake, a name of the Bakhira Tál, *q. v.*
Motí Khánam, Bíbí, once the proprietress of the Ganeshpur domain, 765.
Motirám-ká-Udda or Adda Motirám, police outpost, Gorakhpur, 310, 519-20.
*Motísáyur*, a variety of Aghani rice, 590.
Motí Sháhi rupees, 708.
Mounted police, 85.
*Mu'áfi* or revenue-free tenures. See *Lákhiráj*.
Mu'azzim, prince. See Bahádur Sháh, emperor.
Mu'azzimabad, a former title of Gorakhpur city and of the Gorakhpur-Basti district, 274 note, 448, 445, 493, 497, 773.
Mubárak Khilji, emperor, 518.
Mubárakpur ferry, Basti, 567.
Múchh, rája of Maghar (Bánsi), 673.
Mud buildings, Basti, 641-42.
*Mufassal*, the outlying parts of a country or district, as opposed to the capital and its environs, 83, 102.
Muftis, doctors of Musalmán law, 5.
Mughalha village, Basti, 292, 796.
Mughal road or Sarak Bádsháhí, 21-22, 206, 227, 234, 249, 267.
Mughals, 3, 50, 69, 201, 638-39; so-called Mughal (but really Turk) Government, 89.
Mughal Sarái, Cawnpore, 173.
Muhabra, a tappa of Basti, 556, 777, 781.
*Muhalla*, a ward or quarter of a town, 467, 490-91.
Muhammad the Prophet, 251, 401, 638; Muhammad 'Alí Khán, nawáb, *alias* the Nanhe nawáb, 70, 177, 185; Muhammad Hasan, the leader of the Great Rebellion in Gorakhpur-Basti, 456-57, 728-30; Muhammad Mihndi (Mahdí), a lawyer of Cawnpore, 224; Muhammad Salím, see Boddh Mal; Muhammad Sháh, emperor, 54, 400; Muhammad Sháh and

Muhammad Yár Kháns, Pindárís of Gorakhpur, 484.

Muhammadanism, 64, 71, 365, 650.

Muhammadan population, Cawnpore, 2, 43, 45, 46, 69 ; Gorakhpur, 364 ; Basti, 638-39.

Muhammadpur in Cawnpore, 130, 209.

Muhammad Sháhi rupees, 708.

Muhára fair at Lálganj in Basti, 705.

Muharram fast, the, 365.

Muhsanpur or Maswánpur, a village in Cawnpore, 23, 41, 67, 238, 245, 252 ; old pargana of, 2, 4, 242.

Muir Mills, Cawnpore, 143, 224.

Muir, Sir William, c s., 1 note, 127, 269 ; Mr. J.W., c.s., 124-25.

Mu'izz-ud-dín, probably the same as the Emperor Bahádur Sháh (prince Mu'azzim), 497.

*Mukaddam*, the hereditary managing headman in a village owned by some large absentee proprietor, 67, 102, 104-05, 124-26, 265, 397, 670, 686 ; *mukaddam* form of birt tenure, 396-97, 670.

*Mukhia*, an alternative term for Chaudharí, *q. v.*

Mukhlispur in Basti, 565 66, 705, 780-81.

Mukta Devi, the Pearl Goddess, 252.

Mullet, grey, 319.

Mumps, 711.

*Mundan* or *Churávarana*. the ceremony of shaving a Hindu boy's head for the first time, 250.

*Múng* pulse, 27, 588.

Mungoose, 576

Municipalities, Cawnpore, 155, 221-22 ; Gorakhpur, 423, 490, 495-96.

Municipal police, 85.

Munír-ud-daula of Lucknow, nawáb, 63.

*Múnj* grass, 37, 588.

Munsifs, petty judges so called, 5-7, 282-83, 552, 556.

Murádabad district, 240.

Murádpur, a tappa of Basti, 556. 777.

Muraí or Muráo caste, 67, 623, 636, 683-84, 793. See also Koeri and Káchhi, castes wherewith the Muráos are sometimes identified.

Múrat, rája of Maghar (Bánsi), 673.

*Murchabandi birt*, wardenship of the marches, 671.

*Murdakhor* or corpse-eater, a locally recognized variety of jackal, 576.

Murder, cases of, 87, 378, 661.

Muriári Kahárs, 631 ; (or Muria) Malláhs, 635.

Murphy, Mr., road overseer, wounded by rebel troopers at Cawnpore, 170; Private, 86th Regiment, a survivor of the Cawnpore siege, 184.

Mursán in 'Alígarh, 125.

Murshidabad in Bengal, 579, 708.

Murwáni Shaikhs, probably a subdivision of the Kuraishis, 638.

Musahar caste, Gorakhpur, 357, 409 ; Basti, 600, 623, 636, 644, 727 note.

Musalmáns, Muslims. See Muhammadan population.

Músánagar town, 11, 22-23, 50, 87, 89, 154, 204, 206, 209, 234, 252.

Musela or Miúsela village, Gorakhpur, 308, 310, 376, 478, 520.

Musharúa in Basti, 748.

Musk, 714 ; musk-melons, see Melons.

*Múskhori*, destruction of crops by field mice, 97.

*Mustájir*, a farmer of revenue, 102, 105.

Mustard, 27, 303, 304 note, 329, 334, 426, 482, 548, 588, 647, 704, 769, 792, 797.

Mu'tamad-ud-daula, *alias* Agá Mír, 69-70.

*Muthiya* or handle of the plough, 592.

Mutiny of 1857-58, Cawnpore, 163 ; Gorakhpur, 456 ; Basti, 728.

*Muttri* or *mútri*, a variety of Bhadui rice, 329, 589.

Muzaffarnagar district, Gazetteer notice of, 615 note, 620.

Muzaffarpur district, 544.

Myrobalans, 427, 460, 584.

N.

NACHTAR, an instrument for scraping the opium off the incised poppy-heads, 600.

*Naddáf*, cotton-carders, 625.

*Nádha*, a thong attached to the Basti plough-yoke, 593.

Nádirí, the a rebel Oudh regiment, 178.

*Nádir-un-Nakát*, the Bábáláli work so called, 73.

Nadiya distributary, Ganges Canal, 19.

Nadua ferry, Gorakhpur. 293.

Nága, the military class of the Dádúpanthis, 72 ; an aboriginal rice, 355.

Nagahra in Basti, 787.

Nágapur in Cawnpore, 107 note.

Nagar, the old name of Salempur in Gorakhpur, 274 note, 518 ; a village in Basti, 442, 456, 679, 705, 716, 784 ; the old principality and its rájas, 442, 457, 554, 671, 676, 679-81, 721, 724-25, 729-30, 785 ; pargana, 346 note, 350, 354-55, 553-54, 558 note, 565, 569, 583, 596 note, 608, 610, 612, 661, 664, 668, 670, 671, 676, 679-80, 685, 705, 707-08, 722, 725, 728, 730, 732, 751, 765-66, 780, 785-89.

Nágari or Devanágarí character, 217, 373.

Nágbansi Rájputs, 353, 355, 617.

*Naggin* or *Nágin* (*lit.*, a female snake generally), a female karait, 315, 577.

Nágpanchami festival, 653.

Nágpur, said to have been the old name of Sohánág, 544.

Nagsen, Nages, or Nagesar, son of Mayyur Bhát, 517.

Nagseni, the Bráhmani wife of Mayyur Bhát, 517-18.

Nagwa, a tappa of Basti, 555, 741, 796.

Nagwán, a tappa of pargana Binàyakpur in Gorakhpur, 279, 473 ; or Naugawán, a tappa of pargana Sidhua-Jobna in same district, 280, 537-38 ; or Nagwa, a tappa of pargana Sháhjahánpur in same district, 280, 535.

Nágwán-Tíkar or Nagwa-Tikari, a tappa of Gorakhpur, 281, 296, 526, 541.

*Náha*, a kind of transplanted rice, 28.

*Náhar* or *nájar-chor*, a locally recognized variety of tiger, Gorakhpur, 314 note.

*Náhu*, a variety of Bhadui rice, 589.
Nahuri or Narraí, a tappa of Gorakhpur, 281, 480, 483.
Nai, an ancient fortress in Gorakhpur, 517, 534.
Naí (or New) Karhi, a tappa of Gorakhpur, 279, 547.
Náí or Náú, Hindu barbers. See Hajjám.
Nái Gajhari, a tappa of Gorakhpur, 282, 531.
*Náib-názim*, the deputy of the názim (*q. v.*), 447-48.
Náik, a title borne by the chiefs of the Banjáras, 448, 472, 784; a misnomer for the Banjára caste generally, 357.
Naikot. See Piásia.
Naikumbh Rájputs, 353, 354 note, 518, 672.
Naini, a kind of fish, 319; a barber's wife, 630.
Nainjot, a variety of Aghani rice, 324.
Naipálí-Kanaujiya Bráhmans, 351-52.
*Naishád* of Shri Harsha, 657.
Najafgarh indigo concern, 100, 105-08, 258-60, 183; ferry, 17; see also Biposi-Nájafgarh.
Najaf Khán, nawáb, Oudh governor, 56, 107, 215.
*Nák*, a crocodile. See Crocodiles.
*Nakkára*, a drum, 84, 250.
Naksauli, a tappa of Basti, 555, 741.
Nakúri or Nakauri, a tappa of Gorakhpur, 281, 480.
*Nál* or *nár*, a kind of reed or flag, 284, 600.
*Nála*, a watercourse, 502 note.
Nálband caste, Gorakhpur, 357.
Namakhatta, the salt market at Barhaj, 466.
Náná Naráyan, revenue-free holder in Cawnpore, 130.
Náná Sáhib (Sririkh Dundu Panth, mahárája of Bithúr), 164-73, 175-76, 178-91, 193, 217, 240.
Nának Chand of Cawnpore, his diary during the Great Rebellion, 163-64 notes, 165, 169 note, 172 note, 177-78 notes, 186 note.
Nánaksháhis or Sikhs, 623, 654 note.
Nánámau, an old pargana of Cawnpore, 2; a ferry in same district, 17.
Nanda, the adoptive father of Krishna, 653.
Nandan, rája of Maghar (Bánsi), 673.
Nándapár, a tappa of Basti, 555, 741.
Nandashtami festival, 653.
Nandaur lagoon, Gorakhpur, 302, 318, 471; village, Basti, 570, 682.
Nandna ferry, Cawnpore, 17.
Nanhe Nawáb. See Muhammad 'Ali Khán.
*Nánkár, lit.*, "a bread-maker," a maintenance in money or land, 65, 68, 92, 380, 384.
Nánúa junction, 8-10.
*Nanwánsi*, a measure of length, 155.
Náotanwa in Gorakhpur, 414-16.
Nár in Cawnpore, Chamargaur rájas of, 58-60, 129, 178-79, 193, 195, 255.
Nara railway-station, 569.
Naráigana, a clan of Muráos, 636.
Naráyan Dás, Panwár, 63; prior of Sohánág, 546.
Naráyan Ráo, life-holder of the Arázi-Lashkar, 217.
Naráyani, a name of the Great Gandak river, 297, 319, 519.
Naráyanpur in Cawnpore, 76, 107, note, 30, 236.
Naráyanpur-Chiurha, a tappa of Gorakhpur, 280, 541.
Narbada river, the, 432, 678.
*Narh*, a variety of Bhadui rice, 589.
Narha-Kuser or Rahniánpur lake, Cawnpore, 15, 198; old village, 57, 60, 201.
Nárhai Tál, Gorakhpur, 303, 490.
Narharpur or Chillúpar, rájas of, 441, 467-68, 478 note, 518.
Narhon in Gorakhpur, 482, 484.
Nariáon, a market village in Gorakhpur, 299; a lagoon in Basti, 754.
Narindargír Gosain, 4, 126-27, 229, 253, 268-69.
Narkatha or Narkata village, Basti, 676, 739, 789.
Nárnaul, 73.
Naronha's Press, Cawnpore, 225.
Narraí, tappa. See Nahuri.
Nar Singh Bhán Gahlot, 63.
Narwal village, 4, 22-23, 61, 88-89, 129, 154, 253, 258-61; rájas of, 253; pargana, see Sárh Salempur.
Násir 'Ali, díwán, 102, 220, 230; descendants of, 70.
Násir-ud-dín Haidar, king of Oudh, 69.
Nat caste, Gorakhpur, 357, 361, 632, 636.
Natal, emigrants to, 641.
Native Christians, 70, 612.
Naubasta in Cawnpore, 88.
*Naubatkhána*, an orchestra in which big drums (*naubat*) are beaten, 250.
Naudánr, a tappa of Basti, 556, 777.
Naugarh in Basti, 570.
Naulakha, a grove at Farrukhabad, 493 note.
*Nauleva*, the rich layer of mud deposited by back-waters of the flooded Jumna, 16, 205.
Nau-muslims, 64, 129, 238.
Naurahni ferry, Basti, 567.
*Naushádar*, sal-ammoniac, 715.
Nautan in Gorakhpur, 312.
Navigation, Cawnpore, 18, 20; Gorakhpur, 306; Basti, 564-65, 567.
Navvies, wages of, 410.
Nawábganj in Cawnpore. See Jeorá-Nawabganj; a *chakla* now in Oudh, 275, 286, 385, 610; the capital of that chakla, 415.
Nawáb Vazír, a title borne by the imperial viceroys, afterwards styled kings, of Oudh, 39, 81, 89-91, 94, 104, 162, 198, 202, 249, 274, 343, 349. 380, 385, 391, 438, 444, 498, 451, 485, 498, 505, 520, 549, 676, 725, 746, 794,
Nawal Kishor's Press, Cawnpore, 225.
Nawalpuria Thárús, 358.
Nawái, a tappa of Basti, 555, 785.
Nawápár or Nawápur, old name of Salempur, 274 note, 434, 440.
Nawar Tál, Gorakhpur, 305, 471.
Nayá bázár at Barhaj, 466; at Basti, 650 note, 659, 749-50.
Náyanpur in Basti, 352.
*Názim*, a semi-military official employed under the Oudh Government to coerce defaulting tax-payers and to protect treasure, 447-48, 676 note.
*Názir*, a subordinate executive officer attached to the office of the district magistrate, 83-84.

*Nazrána*, fees paid to Government by revenue-free estates, 395.
Neill, General, 176, 191-92.
Nemaí Charan, bábu, his school at Cawnpore, 78.
*Nenua*, a pumpkin-like vegetable, 326, 368.
Nenua lagoon in Gorakhpur, 481.
Neorá, the greater of the two confluents which form the Non river, 198 ; the old name of Mangalpur, 228, 251 ; one of the four tappas into which tappa Ghos is sometimes divided, 741 ; forest grant in Basti, 557, 744.
Nepál, 191, 274-76, 284, 289, 293-95, 297, 300-01, 313 note, 314, 318, 345-46, 351, 360, 362, 371, 385-86, 413-21, 430, 436, 454-55, 458, 473-74, 500-01, 513, 516, 521, 525, 544, 546, 549-550, 552, 558, 561-62, 569-70, 575-76, 580, 604, 607, 610, 650, 696-702, 721, 728, 736, 739, 741, 745-46, 757-58, 760-62, 764, 768-69, 783, 788, 794, 796-97.
Nepálese war, 273, 275, 346, 360, 376, 384-85, 389, 452-56, 475, 498, 520, 549, 610, 727, 761.
Nets, fishing. See Fish and Fisheries.
Netwár. See Nitwal.
Nevis, one of the Leeward Islands, 641.
Newár, a tribe of Nepálese hillmen, 362.
Newnham, Mr., C.S., Collector of Cawnpore, 39, 99-100, 103-04, 106, 108-09, 124.
Newspapers, Cawnpore, 225, absence of, at Gorakhpur and Basti, 373.
New Zealand, 84 note.
Nibáhgarh in Bundelkhand, 49, 268.
*Nibua*, a variety of Bhadui rice, 589.
Nichlaval village, Gorakhpur, 272, 279, 284 note, 308-09, 311, 324, 376-77, 385, 414-15, 454, 468, 474, 512-13, 515, 520, 549 ; old police-circle, 345-46 ; rája of, 458, 549.
Nicholls, Colonel, a proposed second Nepálese campaign under, 455.
Nidhi, an affluent of the Rohin, 473.
Nigohi in Cawnpore, 76.
Nihál Gautam, a cadet of the Nagar family, 680.
Nikhád, the reputed ancestor of the Malláhs, 636.
*Nílgae, nílgáo.* See Blue-bull.
*Ním* tree and timber, 40, 42, 75, 251, 335-30, 582-83.
*Nimak sáir*, an obsolete duty paid on the collection of saline earth, and the manufacture of salt therefrom, 90 note.
Nimbua in Gorakhpur, 308,
*Nirái*, weeding, 322, 590 note, 598.
*Nirbísí*. See *Jadwár*.
Nírpat Singh, a captain of rebel horse, 193.
Níru the Bhar of Nai, 517,
*Nirvána* of Buddha, his absorption into the Divine Essence, or death, 509-10.
Nirváni, celibate Atíths, 655.
Nista, a name of the Rámrekha river, 734.
Nitrate of potash. See Saltpetre.
Nitre, 715.
Nitrous acid, 223.
Nitwál or Netwar, a tappa of Basti, 555, 559, 758.
Niwán Bráhmans, 615.
Niwáz Singh, an Oudh governor, 545.
Nizámi Press, Cawnpore, 225.
Nizám-ud-daula, nawáb, 70.
Nodular limestone. See *Kankar*.
Non, two rivers so named in Cawnpore, 12, 14, 17, 21-22, 24, 40, 66, 198, 233-34, 236, 241, 263.
Non-agricultural classes, occupations of, Cawnpore, 74 ; Gorakhpur, 366 ; Basti, 640.
Non-Asiatics, 2 note, 71, 612.
Nonári-Bahádurpur, an alternative name of Onha, *q. v.*
Norfolk, 569.
Norman baron, the Gorakhpur rája compared to, 404.
Nose-rings, 645.
*Numberi panseri*, a measure of weight, 154.
Nunera or Nonera caste. See Lunia.
Núr Muhammad's Hotel, Cawnpore, temporary residence of the Náná Sáhib, 186-87.
*Núr-ul-Anwár*, a native journal of Cawnpore, 225.
Nutmeg, 714.
Nyctanthes. See Harsingár.

O.

OATS, 588.
Occupancy tenants, Cawnpore, 131 ; Gorakhpur, 340, 406, 408-09 ; Basti, 684-86.
Occupations of the people according to the census of 1872, Cawnpore, 74 ; Gorakhpur, 366 ; Basti. 639-40.
Ochterlony, General Sir David, Bart., his Nepálese campaigns, 455.
Octroi tax in towns, 147, 221, 495-96, 698-99, 797.
Oelsen, Mr., founder of Uska, 797.
Oil and oilseeds, 27, 142-46, 148-54, 329, 415-18, 466, 496, 523, 577, 585, 628, 638, 645-47, 654, 700-04, 735, 762, 769.
Oil, river of, at Kapila, 720.
Ojha Bráhmans, 353, 616.
*Ojha*, low-caste magicians, 608.
*Okhdon*, a field sown with garden crops, 599.
*Okhli* or *akhui*. See *Akhui*.
Ol Aima or Satti in Cawnpore, 209.
Oldham, Mr. Wilton, L.L.D., C.S., his memoir of Gházípur district, 352-53, 433.
Oleander, 427.
Ollivant, Major, 84 note.
Onha, Chandel ráwats of, 3, 53, 55.
Onions, 337, 646.
Opium, 27, 142, 145-46, 157-58, 203, 328-30, 332, 334, 339-40, 359, 424, 426, 462, 588, 591, 666, 700, 704-05, 710, 735.
Opium Department and its officers, 7, 328, 330, 470, 488, 492, 556.
*Ora*, a kind of basket, 600.
Oranges, 334-35, 426, 584.
Orchha in Bundelkhand, 62.
Orh or Rorh caste, 623, 638.
*Orhni*, a veil, 642.
Orik Rájputs, 617.
Orphanages, Christian, 70, 78-79, 239-40, 493.
Orpiment, yellow arsenic. See Arsenic.
Ortolans, 578.

Otters, 576.
Oudh, 1, 2, 31, 69, 81, 85, 89, 91-92, 107, 115, 147, 150, 152-53, 163, 170, 182-84, 191, 194, 248, 274 note, 275, 283, 292, 299, 313, 352, 355, 360-61, 376-77, 380-81, 401, 403-04, 415, 418-20, 438-39, 443-44, 447-49, 452, 462, 472, 475, 478, 485, 487, 531, 536-37, 540, 543, 549, 554, 562, 587, 618-19, 634, 636-37, 647, 675-76, 697, 703 note, 707, 718, 725-26, 727 note, 729, 732, 736-37, 756, 773, 781, 789, 794; Oudh Gazetteer, 431 note, 517-18 notes, 554, 618, 619 note, 678, 686 note, 690, 717-18 notes.
Oudh detachment, mutiny of at Chaubepur, 175.
Oudh irregular cavalry, mutiny of, 167.
Oudh and Rohilkhand Railway, 8, 9, 18, 21, 147, 150-51, 153, 219, 241, 306, 489 note, 569, 703, 748 note.
Outram, General Sir James, Bart., "the Bayard of India," 192.
Outturn of various crops, 331-32, 591.

P.

Pachá, the two parts of the Basti plough-yoke, 593.
Pachahr, a tappa of Basti, 555, 741, 743.
*Pachela*. See *Harsudha*.
Pachgoti, perhaps a Bráhman (but probably a Rájput) clan, 615.
Pachhaiyan or western, a division of the Kasaundhan Baniyás, 620.
Pachhimi or western, a division of the Thárús, 357-58.
Pachisi or Pachási, a tappa of Gorakhpur, 281, 305, 470.
Pachlakhia, "the grove of 500,000 (trees)," 493.
Pachmahla ferry, Cawnpore, 17.
Pachor in Cawnpore, a former seat of the Chandels, 53, 56.
Pachos in Basti, 706, 754, 736.
Pachpiria Halwáis, 630-31.
Pachúri or Pachauri village, Gorakhpur, 515; tappa, 279, 513, 668 note.
Pachwára, a tappa of Gorakhpur, 279, 500, 503.
Padam Indargir Gosáin, 126-27.
Padamdeo or Surjandeo the Chamargaur, 58.
Padiápár or Pariápar, a tappa of Gorakhpur, 280, 535-36.
Padkhori, a tappa of Gorakhpur, 280, 500.
Padrauna or Parrauna town, Gorakhpur, 272, 282, 284 note, 298, 308-09, 311, 314, 349-51, 376-77, 411, 423, 429, 476, 503, 509, 515, 520-22, 526, 540-41; tahsíl, 272, 291, 326, 328, 331, 348, 350, 412, 499-500, 516, 523; old police circle, 345; domain and chiefs of, 286, 359, 383 note, 392, 398-99, 441, 450-51, 457, 520-21, 523.
Padravana and perhaps Padarban or Párwan, the old name of Padrauna, 523.
*Pádsháhi-sarak.* See Mughal Road.
Pagarghát, a market-village in Basti, 755.
Paghaiya river, Cawnpore, 12, 24, 258.
Pahá ris or Nepálese hillmen, 362.
Pahárpur, a tappa of Gorakhpur, 280, 541.
Pahárya, an alternative name of Makanpur, *q. v.*
*Pahia*, *patela* or *hengá*, a heavy plank dragged across the field to break its clods, 325, 598.
*Páhikásht* or *páhikáshtkár*, a non-resident cultivator, 94, 132.
Pahlwán Singh Chandel of Sapíhi, 55; Pahlwán Beg, a dishonest Cawnpore official, 102.
Paijwár, a sub division of the Kachhwáha Rájputs, 49, 268.
Paikauli village, Gorakhpur, 392 note, 421, 462, 467, 523-24; *ta'alluka*, 400.
Paikaulia village, Basti, 553, 571, 660, 755, 789.
Paina town, Gorakhpur, 299, 309-10, 315, 351, 456, 466, 479, 524, 532-33.
*Painá*, an ox-goad, 524, 600.
*Paintiya*, a breed of cattle, 26.
*Paira*, narrow bed of alluvial soil skirting beds of small rivers, 14.
Paisiya. See Piásia.
Paithan-tola quarter of Basti, 749.
*Paká* (standard or regular) *panseri*, a measure of weight, 155; (standard or regular) *bigha*, a measure of area, *ib.*, 325-26, 330, 594; (kiln burnt) *inta*, a large variety of brick, 315; (two-plough) cultivator, 593; (masonry) well, 595.
*Pákar* or *pilkhan* fig, 510 note, 582-86, 609, 739.
*Pakhánbed*, a rhizome used as a drug, 701.
Pakri-Gaugráni, a tappa of Gorakhpur, 280, 521, 537.
Pál, a title borne by the rájas of Mahauli, 677.
Pála in Basti, 352.
Palanquins, 335, 496, 631.
Palásí, *vulgo* Plassey, battle of, 360
Páli, a tappa of Gorakhpur, 281, 296, 480; old police-circle of 345-46; old pargana, 453; a place in Hardoi, 619.
Páli annals of the Buddhists, 523.
*Palihár*, a field sown first with rice and next, after a long fallow, with wheat, 598-99.
Palládár or weighman caste, 623-24.
Palli in Márwár, 619.
*Pallu*, the outermost and least manured zone of the village. See *Barha*.
Palma Christi. See castor-oil plant.
Palmer Mr. W., 469.
Palmyra tree and its fermented juice or toddy (*tári*), 157-58, 335, 424, 481, 583, 634 note, 710, 715.
Pálpa in Nepál, 362, 452, 454-55, 475, 701, 721.
Paltádevi shrine and fair at Alídápur, 706, 745, 747.
Palwála, a reputed ancestor of the Palwár Rajputs, 356.
Palwár or Parwár Rajputs, 355-56, 472, 486, 617, 619.
*Pán*. See Betel.
*Pánan* or Sándhan tree, 335, 582-83.
*Páncha*, a rake, 600.
*Pancháyat*, committees or councils so called, 77, 81-2 156, 367-68, 627, 648, 709.
Panchbati-Mahárásutrades, a Southern Indian kingdom, 517.

*Panchendra*, five images of Indra, 506.
*Pandá*, a temple priest, 616.
Pándar or pándal tree, 582, 586.
Pánde, a Bráhman title, 352, 472, 484, 615-16; a title borne by certain Gorakhpur Káyaths, 364, 633.
Pandia or Paria, a tappa of Basti, 555, 752, 754-55.
Pandí-Naurangpur in Cawnpore, 238.
Pandipár domain in Gorakhpur, 460, 472.
Pandits, doctors of Hindu divinity and law, 5, 74, 306, 470, 490, 632, 640, 747.
Pandol in Basti, 706, 736.
Pandri in Cawnpore, 23.
Pándu river, 11, 20, 32, 211, 241, 253-54, 258, 263; water-shed between Pándu and Rind river, 14-15.
Pandu, an apparently extinct tappa of Gorakhpur, 398; the father of the Pándavas, 470.
Pandúbi Malláhs, 635.
Pandúr, a small mart in Basti, 788.
Panera or Kamásin village, Gorakhpur, 272, 279, 312, 376-77, 525
Panghata ghát near Bánsi, battle of, 677, 725,
Panhári-jí, a holy man of Paikauli, 421 note, 462, 523.
*Paniha*, a kind of watersnake, 316, 577; name of a tree, 335-36.
Panjáb, the, 144, 150, 152-53, 672.
Panki-Gangáganj in Cawnpore, 23; Chandel rája of, 67.
*Panseri*, a measure of weight, 154, 324, 706.
Panthers, 314.
*Panthi*, apparently a synonym for *gotra* (*q. v.*), 616.
Panwár, Ponwár or Pramár Rájputs, 48, 63, 208, 211-12, 236. 252, 353, 355, 402, 617.
Panwár Baniyás 620.
*Panya*, a variety of Aghani rice, 590.
*Panyár* tree, 582, 586.
Pápur, a tappa of Gorakhpur, 280, 305, 526, 537.
*Paráchini*, a term applied to the most ancient of temples, 76.
*Parag*, a pace, 422 note.
Paralysis, 711.
*Parás* or *dhák* tree. See *Dhák*.
Parásar, a clan of Sarwariya Bráhmans, 616.
Parási, a brook of Basti, 720, 743, 790-91
Páras Náth, the great Jain saint, 505, 511.
Parasrám or Parasurám, Chandel, of Sachendi, 57,
Parasrámpur village, Basti, 553, 571, 660, 790
Parasuráma, the incarnation of Vishnu, 364, 367, 371, 433, 469-70, 544-45, 637.
Parasurámjí, an idol at Sohánág, 545.
*Parbhuiya*, a variety of Bhadui rice, 589.
*Parchalla*, a kind of fish, 580.
Parhalabi, a hamlet of Khakhundu, 510.
*Parhin* or *parhni*, a kind of fish, 320, 485, 579.
Paria. See Pandia.
Parihár Rájputs, 48, 64.
*Parinda*, "flying things," 578.
Parishes. See *mauza*.
Parjani in Cawnpore, 68.
*Parjatta* and *parjatti*, varieties of Aghani rice, 590.
*Parjot* or *parjawat*. See Ground-rent.
Parker, Major Sir George, Bart., Cantonment Magistrate, at Cawnpore during Mutiny, 167.
Parmal the Chandel, 53.
*Parnáli*, wooden spout of the native sugar-mill, 412.
*Parni*, *parhni* or *padni*, and *parhni-surkh*, varieties of Bhadui rice, 322, 589.
Parri, a market-village in Gorakhpur, 543.
Parrots or rather parroquets, 315.
Parsáin in Basti, 677.
Pársi disposal of the dead, 72.
Parsi, a tappa of Gorakhpur, 281, 460, 485
Parsoni ferry in Gorakhpur, 298.
Parsotam Rái, revenue-free holder in Cawnpore, 130.
Partáb I., rája of Maghar (Bansi), 673; II., rája of Bansi, 675.
*Partala*, a sword-belt, 315.
Partáp Mal Bisen, rája of Bhágalpur, 518, 531.
Partáwal, market-village in Gorakhpur, 503.
Parti in Basti, 796.
Partridges, 578-79.
Párvati. See Bhawáni
Párvati, a sect of Atíths, 654.
*Parwa*, a soil of Bundelkhand, 6, 205, 233.
Parwár (or Palwár) Rájputs. See Palwár; (or Parwál or Paliwál) Baniyás, 64, 619
Parwarpár, a tappa of Gorakhpur, 280, 300, 476, 500; domain (*ta'alluka*)), 399, 441, 540,
Parwarpára in Basti, 641.
*Pasai*. See *Tini*.
Pásí caste, 357-58, 402, 404-05, 409, 579, 623, 637, 648; a clan of Khatíks, 634.
Pásikhera in Cawnpore, 261.
Pásíwan, a clan of Pásis, 637.
Pastures, Cawnpore, 26; Gorakhpur, 317-18, 539; Basti, 574-75.
*Pat*, the upright pestle of the sugar-mill, 335, note.
Pat Deo the Chandel, 53.
Patahra. See Patura.
Patára village, Cawnpore, 23, 61, 236, 253.
*Patási*, a kind of fish, 580.
*Patelu*. See *Pahia*.
*Pátho*, a peg which forms part of the lever-well apparatus, 594, note.
*Páthá*, *pathi*, standards of capacity for measurement of grain, 707 and note.
Páthakh, a Bráhman title, 352, 616.
Patháns, 69, 201, 634, 638.
Pathar Deo the Chamargaur, 58-59.
*Patharchatar* or *patharjit*, a kind of fish, 320, 579.
Patharhat, a village of Gorakhpur, 310, 543; a tappa of Basti, 555, 559, 741.
Pathra Tál or lake, Basti, 568-69, 578, 581, 792.
*Páthu*, a peg which forms part of the Basti plough, 592,
Pátiha, the true as opposed to the half-bred (Jútaha) Bráhmans, 353.
*Patik*, the first watering of the spring crop, 596, 603.

*Patju* tree, 582, 586.
Pátkápur of Cawnpore, 220, 225.
Patna or Patnán, a tappa of Gorakhpur, 278, 280, 300, 412, 526, 535.
Patna in Bengal, 297, 324, 345, 384, 418, 442, 476, 511, 513, 524, 579, 645, 784.
Patna-Hasanpur, a tappa of Basti, 555, 741.
Patra, a tappa of Gorakhpur, 279, 500, 525.
*Patra*, a kind of fish, 580.
Patráj, Pirthíráj or Burhdeo, ancestor of Palwár Rájputs, 355, 619.
Patti Nakkát parganah, 3.
*Pattidár*, the holder of a separate share (*patti*) or parcel in a coparcenary estate, 105.
*Pattidári*, or coparcenary estates, perfect and imperfect, 122, 201, 213, 230, 243, 255, 260, 265, 396, 668, 776, 793.
*Patuka*. See *Chilwania*.
Patwá or Patahra caste, Gorakhpur, 357; Basti, 628, 637.
*Patwá* or *patsan* plant, 588.
*Patwárí*, a village accountant, 94, 101, 120, 200, 242, 387, 393, 406.
*Pauwa* or quarter-ser, a measure of weight, 155; a variety of Aghani rice, 590.
Páwa, the old name of Padrauna, 437, 509, 522-23.
Pawnbroking, Cawnpore, 141-142.
Peaches, 336-37.
Peacocks, 578; their feathers, 579.
Pearls, 645.
Pearson, Major, his report on the Gorakhpur forests, 288.
Peart, Mr., district-engineer of Gorakhpur, 307.
Peas, 27, 303, 305, 329, 334, 462, 588, 591, 596, 599, 603, 640, 646, 694, 704, 735, 745, 780, 788.
Peasantry, condition of. See Agricultural classes.
Pegu, 585.
*Pehin*, a variety of Aghani rice, 590.
*Pelni*, a hand-line, or the frame on which the line of a fishing rod is wound, 321.
Pencil-cedar (*Juniperus excelsa*) 697 note.
Penda in Basti, 680
*Pengni*, a kind of fish, 320, 579.
*Peon*, a Government messenger, 93
Peppé, Mr. W., grantee of forest-lands in Basti, 400 note, 557, 563, 590, 728, 761.
Pepper, 28, 80, 309, 337, 474, 486, 589, 784.
Perájor in Cawnpore, 57.
*Peri* or *banjar*, a second crop of sugarcane off the roots of the first, 326.
Penriya in Basti, 795.
Permanent settlement, proposals for a, 98, 387, 737, 789.
Permit-ghát ferry, Cawnpore, 17.
Persia, 554, 639.
Persian language, 82, 354 note, 483 note, 555, 633; schools, 374.
*Peshwáz*, a woman's skirt, 643.
Peter, St., 580.
Petticoats, female, 643-44.
Pewter, 164, 715.
Phálgun, Hindu month corresponding to February-March. See paragraphs on Agriculture and Fairs, *passim*.
Phalphandi in Cawnpore, 54 note.
Phallus. See Linga.
*Phansi*, a kind of fish, 580.
Phaphúnd, pargana of Etáwa district, 2.
*Phár*, the share of the plough, 592.
*Pharaha*, a mattock, 600.
*Pharend* tree. See *Jáman*.
Pharend or Phren river, Gorakhpur, 293, 296, 502, 525, 527.
Pharendia lagoon, Basti, 754.
Pharmacopœia. See Drugs.
Phen, a variety of Aghani rice, 324.
*Phitar*, a kind of snake, 577.
Phosphoric acid, 223.
*Photha* or *bhotaha*, a kind of fish, 580.
Phulethu, a tappa of Basti, 556, 773, 775.
Phúlpur ferry and village, Basti, 567, 730.
Phuphuár in Cawnpore, 258, 269.
Physical features, Cawnpore, 6; Gorakhpur, 283-84; Basti, 556.
Piári Mohan Bándhopádhyay, bábú, his assessment of Salempur-Majhauli and Silhat, 392, 394, 534 note.
Piásia, Paisia or Naikot village, Gorakhpur, 272, 279, 309, 312, 376-77, 474, 525.
Pick-axe heads, 701.
Pickles, 585-86.
Pidi in Gorakhpur, 352.
Piece-goods, cloth, 142-43, 149, 151-52, 416-18.
Pigeons, wild, 578-79.
Pilái, a tappa of Basti, 555, 785.
Pilauli in Gorakhpur, 545.
Pilgrimage, local places of, Gorakhpur, 371.
Pilibhit, 444.
*Pinda*, a rice-ball offered to the *manes* of Hindu ancestors, 252, 649-50.
*Pindar* or panár tree, 582, 586.
Pindáris and Pindári lands, Gorakhpur and Basti, 365, 391 note, 398, 484, 680, 765-66, 788.
Pindia in Gorakhpur 308.
Pine-apples, 337, 491.
Pinra in Gorakhpur, 479.
Pinri in Gorakhpur, Misrs of, 534.
Pintail duck, 578.
*Pípal* fig, 77, 479, 482, 508, 510 note, 545, 582-83, 601, 643, 704, 787.
Pípargawán ferry, Cawnpore, 17; village, 23.
Pipori ferry, Cawnpore, 17.
Pípra, the name of two villages in Gorakhpur, 342, 457; a village of Basti, 570, 788; a tappa of Basti, 555, 583, 785; old *ta'alluka*, Basti, 680.
Pípragh át in Bengal, 415 note.
Piprâhia lagoon, Basti, 792.
Pipráich, market and post town, Gorakhpur, 272, 308, 311, 376-77, 392 note, 413, 423, 457, 503, 525-26
Piprauli in Gorakhpur, 312, 374, 472.
Pirdewan Singh Chauhán, ráo, 61.
Pirthí Singh Kausik, a prince of Dhuriápár, 441, 444.

Pirthípur, a tappa of Gorakhpur, 280, 475, 537.
Pír Zahr, a saint worshipped by Muslim sweepers, 633. But see Lál Guru.
Pistachio nuts, 586.
*Pit*, bile or heat, one of the four "predisposing causes of disease" recognized by native physicians, 713.
*Piyár* tree, 335, 582-586, 600.
*Piyás*, a kind of fish, 320.
Piyás river. See Jharrí.
Piyási in Gorakhpur, Misrs of, 518, 534.
Planck, Surgeon-Major, his Sanitary reports, 303 note, 465, 467, 489 note, 492, 526 note, 528, 740, 782-83.
Plantains, 337, 427, 582.
Planters, indigo. See Indigo and Factories.
Platts, Ensign, is murdered with his friend Mr. Ravenscroft, 40.
Pleuritis, 711.
Plevna, an entrenchment within which the Turks stoutly resisted the Russians, 174.
Pliny, 111, 601.
Ploughmen, 691-93. See also *Harwáha.*
Ploughs and plough-cattle, 133-34, 333-34, 346, 583, 592-93, 686-87.
Plowden, Mr. W. C., c.s., 2 note, 410 note.
Po river, the, 562.
Pochard, 578.
Pogson, Captain J. F., his remarks on the waternut, 601-02.
Pohu, rája of Maghar (Bánsi), 673.
Poila-Rámpur ferry, Gorakhpur, 299.
Pokhráen in Cawnpore, 23, 89, 153-54, 203, 205, 209.
Police, Cawnpore, former and modern systems, 81-88; Gorakhpur, 376-78, 382-83, 389; Basti, 660; district superintendents of, 7, 85, 492, 556.
Pomegranates, 427.
*Pona*, an iron skimmer with which the surface of boiling sugar-juice is cleared, 695.
Ponies, tame and wild, 575.
Pontoon bridge at Cawnpore, 145.
Poorhouses, famine 602, 605-07.
Poppy cultivation, 27, 30, 266, 328, 330, 337, 482, 487, 503, 533, 539, 593, 596, 598-99, 608, 745, 755, 792.
Population, according to censuses of 1847, 1853, 1865, and 1872, Cawnpore, 42-48; Gorakhpur, 345-367; Basti, 610-643.
Porcupines, 315, 576.
*Porha*, a sugarcane cutting, 325.
Pork, 627, 652.
Porpoises, 294, 315, 320, 576-77.
Porridge, 595, 602, 640.
Porters, wages of, 410, 693.
Post-offices and postal statistics, Cawnpore, 89; Gorakhpur, 375-76; Basti, 659-60.
Potable waters of Cawnpore, 222.
Potatoes, 28, 66, 337, 480. 533, 588, 646, 698.
Potters, wages of. See Kumhár.
Pottery, 696.
Powlett, Mr. C. J., c.s., Preface, 650 note, 667 note.
Prás in Cawnpore, 50.
Prasenájit, king of Srávasti in Buddha's time, 545, 717, 719.
Prashád Rái Kurmi, a Marhatta governor, 22.
Prawns, 319-20.
Prayág, Allahabad, 530, 601, 613.
Prayág Naráyan Tiwári, 237; his temple at Cawnpore, 220.
Prentis, Dr., 425-26, 428.
Prices of agricultural produce, Cawnpore, 139-41; Gorakhpur, 411; Basti, 607, 694.
Principal Sadr Amín. See Judges.
Prinsep, Mr. H. T., c.s, his *Political and Military Transactions in India*, 452 note.
Printing presses, Cawnpore, 225; Gorakhpur, 373.
Prison, Central, at Benares, 378, 666.
Prithivi Deo the Gaur, 57.
Prithivíráj the Chauhán, last Hindu king of Dehli, 53, 268.
Privy Council, Court of, 164, 766.
Profits of cultivation, 331-34, 407-08, 692.
Proprietary tenures, Gorakhpur, 396.
Proprietors. See Landholders.
Prout, Major, guns under during siege of Cawnpore, 171.
Prunes, dried, 713.
*Pua bhangra*, a Nepálese fibre-manufacture, 701.
Public Works, Department of, 42, 308, 531, 569, 609.
Pudhár (Padhán ?) caste, 357.
*Pujári*, an Atíth temple-priest, 545, 655.
Pulandar Sáh Panwár, 63.
Pulandar village, Cawnpore, *ib.*, 208.
Pulasta, a clan of Sarwariya Bráhmans, 616.
Pulses, 27-28, 138, 411, 416, 462, 471, 539, 587-88, 604, 607-08, 638, 646, 700.
Pumpkins, 326, 427.
*Pun*, alms, a glebe granted to Bráhmans, 55.
Púna, peshwa of, 164, 171, 174, 179, 280 note, 184-85.
Punch, the drink so called, 634 note.
Pundír Rájputs, 617.
Pur, ancestor of the Chandels, 52.
*Pur*, a leathern bucket. See *Moth.*
Pura in Cawnpore, 22-23, 211.
Púrabi or eastern, a division of the Thárús, 357-58.
Puraina, a tappa of Gorakhpur, 282, 520, 531, or Purena, a tappa of Basti, 555, 782, 766; or Purena, a tank at Kaháon, 506.
Purána, the *Dharma*, 635; the *Brahma-Vaivartta*, 655; the Vishnu, 717.
Puráni or Old Karhi, a tappa of Gorakhpur, 279, 512, 547.
*Puranmáshi*, the full moon, 153, 421.
Puranpurwa in Cawnpore, 14 note.
Purbiha or eastern, a clan of the Muráos, 636.
Purbiya or eastern, a division of the Kasarwáni Baniyás, 44; of the Kasaundhan Baniyás, 620; of the Karwals, 632; of the Lohárs, 635.
*Púri*, a cake made of wheat-flour and clarified butter, 646.
Puri, a class of Atíths, 654.

Purohits, family priests, 74, 366, 616, 640.
Purwa-Mír in Cawnpore, 21.
Pús, Hindu month corresponding to December-January. See paragraphs on Agriculture and Fairs, *passim*.
Putranjíva, "child's-life," the old name of the *patju* tree, 586.
*Putri*, a kind of unrefined sugar, 704.
Pyári in Cawnpore. See Bihári.
Python. See *Ajgar*.

Q.*

Quail, 25, 578.
Queen's Birthday salute, 166.
Queiros, Mr. J., a former indigo-planter of Cawnpore, 97.
*Questions of Famine Commission*, 1878, *Answers to*, 587, 596, 647 note.
Quilts, 154, 644.
Quince seed, 713.

R.

*Ráb*, boiled sugar syrup, 413, 704.
*Rabi'* or spring harvest, 29, 231, 238, 241, 587-88. But see Spring crops.
Racecourse at Cawnpore, 219; former at Gorakhpur, 498.
Racquet-courts, 221, 498.
Radal Singh, a member of the Amorha family, 732.
Rádhá, the favourite mistress of Krishna, 651, 655-56; Rádhá-Krishn, the couple just named, 203.
Rádhában̈abhí sect, 654-56.
Rádhan, village and tappa of Cawnpore, 53, 54 note.
Rádhan-ghát in Cawnpore, 248.
Rádhi in Gorakhpur, 353.
Radishes, 28, 337, 492, 636.
Ragarganj in Gorakhpur, 300, 312, 414, 540.
*Rágho*, a kind of fish, 580.
Raghu Indar Ácharya, revenue-free holder in Cawnpore, 130.
*Raghu and Kumár* of Kalidása, 657.
Raghu, king of Ajudhya, 620; a rája of Maghar (Bánsi), 673; a cadet of the Nagar family, 680.
Raghubansi Rájputs, 48, 353-54, 617, 620.
*Rahdári* or transit duties, obsolete, 90, 418, 647.
Rahíla, an aboriginal rája of Nagar in Basti, 679.
Rahilwára in Basti, *ib.*
Rahnas lagoon, Cawnpore, 2, 258.
Rahniánpur. See Narha-Kuser and Kasru.
Rahti caste, Gorakhpur, 357.
Rahu, a god of the Doms and Dúsádhs, 628.
Rái Bareli in Oudh, 147.
*Rái*, a chief, 520-21, 541; a title borne by certain Káyaths of Gorakhpur, 364.
Rai, a rája of Maghar (Bánsi), 673.
*Raibhánghát in Gorakhpur*, 308.
Ráiganj quarter of Gorakhpur, 496.
Raikalár, a clan of the Kaláls, 632
Raikawár Rájputs, 48, 353, 617.
Railways, Cawnpore, 20-21.
Ráín caste, 623-24.
Rainfall, Cawnpore, 24-25; Gorakhpur, 312-14; Basti, 572.
Rái Pithaura, a name of Prithivíráj Chauhán, *q. v.*,
Raipur or Ráipura, a tappa of Gorakhpur, 282, 231, 534; a bridge in Cawnpore, 22; a place in Jaláún, 49.
Raisins, 714.
Raitás in Basti, 763.
Raithaulia in Basti, 687.
*Raiya*, a fish something like a smelt, 320.
*Ra'iyat, vulgo* ryot, a tenant, 404, 422, 451.
*Ráj*, a principality, the domain of a rája, 265, 273, 278, 434-35, 518, 554.
Ráj Ráni, morganatic† wife of Narindargir Gosáin, 126, 253.
Rája Sultánpur ferry, Gorakhpur, 299.
Rajab Baniyás, 620.
*Rájal*, a variety of Aghani rice, 324.
*Rájbahas* or canal distributaries, 18.
Rájbhar caste, Gorakhpur, 357, 430; Basti, 618-19, 623-24, 676-77, 723, 781.
Rájdháni-Khás or Upadaulia, a village of Gorakhpur, 468, 503; Rájdháni tappa, 279, 468, 500, 502-03, 529.
Rájgarh in Gorakhpur, 483.
Rajgat, a name bestowed on the southern parts of tappas Lehra and Sumákhor, 501.
Rájghát bridge over the Ganges, 219 note; Rájghát or Royal Landing of Ajudhya, 567; do. of Tánda, *ib.*, 569.
*Rájháns*, a variety of Aghani rice, 590.
*Rajia*. See Razia.
Rájkumár Rájputs, 617.
Rájpur of Bhognipur, Cawnpore, 23, 253; of Shiúrájpur, same district, 261; of Salempur, Gorakhpur, 292-93, 299, 533; of Rasúlpur, Basti, 679.
Rájpúsi, an aboriginal tribe of Oudh, 431.
Rájputána, 72, 144, 152, 670, 704, 724.
Rájpúts, 48, 63, 328, 351, 402, 434, 489, 614, 617-20, 721.
*Rákar*, a soil of Bundelkhand, 16, 233.
Rakba drain, the Cloaca Maxima of Barhaj, 465-66.
*Rákshas*, a demon, 639, 653.
*Rál*. See *Karáyal*.
Rám I., rája of Maghar (Bánsi), 673; II., rája of Bánsi, 675; III., rája of Bánsi, 676.
Rám Bakhsh, bábú, a rebellious Oudh landholder, 183.
Rám Mohan Ghos, tahsíldár of Shiúli, 93.
*Rám Rám*, ordinary form of Hindu salutation, 771.
Rám Singh the Chamargaur, 59.
Ráma or Rámchandra, the incarnation of Vishnu, 67, 72, 216, 352, 370-71, 421, 428-29, 431, 434, 463, 544-45, 615-16, 618, 620, 636, 651, 653-54, 716, 734, 758, 767, 784, 795.
Rámabhár-Bhawáni or Devísthán lake and mound at Kasia, 302, 507-08, 510; see also Devísthán.
*Ramaia caste, Gorakhpur*, 357, 623, 638.

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* Qalandar Gír, Qalb 'Alí, qánungo, qází, Quraishí, Qutb-ud-dín, and other words beginning with ق will be found under K.

† Being a monastic under vows of celibacy, a Gosáin cannot, strictly speaking, have a lawful wife.

Rámánand, founder of the Rámánandi sect, 71.
Rámánandí sect, 71, 545, 651, 654.
Rámávatár Singh or Sáhi Kausik, bábú, 469, 484.
Rámáyana, the Lay of Ráma. 216, 511, 657.
*Rámbhog*, a variety of Aghani rice, 500.
Rámbiyáh, festival of Ráma's marriage, 705.
Rámchandr, rája of Shiúrájpur, 54.
Rámdhám temple, Padrauna, 521.
Rameípur in Cawnpore, 61, 226, 253, 259.
Ramel in Cawnpore, 43, 216-17, 241.
Rameshwar-dás, prior of Soháng, 546.
Rámganga river, 24, 562.
Rámgarh-Gauri, a pargana of Oudh, 274.
Rámgarh, forest in Gorakhpur, 280-90; lagoon in Gorakhpur, 303, 432, 436, 469, 490-91, 494, 497, 502 note, 604; tappa of Basti, 555, 681, 731-32.
Rámjani csate, Gorakhpur, 357.
*Ramjawain*, a variety of Aghani rice. 590.
Rámkola in Gorakhpur, 272, 311, 374, 376-77, 540; lagoon, 305; ta'alluka. 399, 441, 540.
Rámlál, rebel deputy collector of Cawnpore, 175 note.
Ramlíla festival, 421, 654, 784.
Ramna in Cawnpore, 107 note.
Rámnauami festival, 421, 654, 705, 736.
Rámparshád-dás, prior of Soháng, 546
Rámphal Tiwári of Rájgarh in Gorakhpur, 483.
Rámprakásh, rája of Nagar, 680.
Rámpur-Bhinga in Oudh, rájas of, 518.
Rámpur-Borahán, a village of Gorakhpur, 311, 540.
Rámpur-Dháb, a tappa of Gorakhpur, 280, 537-38.
Rámpur-Khánpur village, Gorakhpur, 412, 423, 526.
Rámpur-Kota. See Kota.
Rámpur of Salempur in Gorakhpur, 401; of Maghar in same district. 295; of Silhat in same district, 543; in Basti, 677.
Rámpur-Paili, a tappa of Basti, 556, 773, 775.
Rámpur-Ragha, a tappa of Gorakhpur, 280, 464, 537.
Rámrekha river, Basti, 565-66, 731, 734; fair, 705, 732.
Rams, 317, 575, 745.
Rámsaran-dás, prior of Soháng, 546.
Ráuá, a Rájput title, 264; a tribe of Nepálese hillmen, 362.
Ranchhor Tíkam, an image at Soháng, 545.
Randhír Singh Chandel of Ráwatpur, 55, 244; Sarnet of Anola, 436, 462, 672.
Rangkí or Musalmán Kaláls, 632.
Rangpur in Bengal, 470.
Rangrez or dyer caste, 357.
Rangwár caste, 623, 638.
Ránighát village, Gorakhpur, 526, 534.
*Ránt-ká-jar*, a variety of Aghani rice, 590.
Ranjít Singh, revenue-free holder in Cawnpore, 130; rája of Bánsi, 675-76; a cadet of the Amorha family, 732.
*Rankajra*, a variety of Bhadúi rice, 589.
*Ránth*, a variety of Aghani rice, 590.
Rao, a Rajput title, 264.
Ráo Sáhib, his rebel raid through Cawnpore, 195.
Ráotápur-Bákarganj ferry, Cawnpore, 17.
Rape (*sarson*), oilseed so called, 702, 704.
Rápti river, 272, 284, 291-96, 303-08, 32 , 342, 385, 428, 432, 436, 438, 440, 448, 457, 464, 468, 470-72, 487, 490-91, 493-95, 497-503, 513-14, 516, 519, 526-27, 531, 533, 541-43, 558, 561-62, 569, 570, 577, 581, 602, 696, 699-700, 716, 721-22, 739-40, 743-44, 764, 773, 775, 782, 789, 793, 797.
Rári Nats, 636.
*Ras*, the juice of the sugarcane, 412.
*Rás*, a variety of Aghani rice, 590; a heap of grain, 687.
Rasdhán in Cawnpore, 22-23, 43, 89, 227, 231, 253.
Rásik Deo the Chamargaur and his descendants, 58, 59.
*Raskapúr*, corrosive sublimate, 715.
Rasna lagoon, Basti, 754.
*Rassi* (*lit.* rope), synonym for the measure of length called *latha*, *q. v.*
Rastogi Baniyás. 356, 620.
Rasu Musahar, family priest of rája Madan Singh, 523.
Rasúlabad town, 23, 78, 87, 89, 246, 253, 263; pargana, 53, 95, 102, 116, 121, 133, 162, 192, 194, 254, 257.
Rasúl Khán, name-giver of Rasúlabad, 254.
Rasúlpur, a village of Gorakhpur, 436; a tappa of Gorakhpur, 279, 500, 503; a village of Basti, 794; Rasúlpur Ghaus, a pargana of Basti, 274-76, 346 note, 356, 553-55, 558 note, 559-61, 564, 593, 596 note, 612, 668, 672, 676-77, 685, 687, 692, 705-08, 721-22, 724-25, 730, 741, 752, 755, 757, 762-64, 773, 790-95; old principality of, Basti. 675, 678-79.
Rasúl-Ráwatgáon, a Chamargaur domain in Cawnpore, 58.
Ratan, rája of Bánsi 515, 674-75, 724, 746.
Ratanpur-Bánsi pargana. See Bánsí pargana.
Ratanpur Maghar, an ancient pargana of Gorakhpur, 274, 515, 746, 776.
Ratanpur, a tappa of Gorakhpur, 281, 480; a tappa of Basti, 555, 752; a village of Cawnpore, 23, 257
*Ratgol*, a variety of Aghani rice, 590.
Rath, rája of Maghar (Bánsi), 673.
Ráthor Rájputs, 48, 57, 212, 353-54, 432, 438, 504, 617, 625, 720, 790-95.
*Rati* (a seed of the *Abrus precatorius*), a measure of weight, 155.
Rattan cane, the, 304, 336, 584, 600, 713.
*Rátul*, giant scales for weighing sacks, 707.
Ratwáha river, Cawnpore, 12, 24.
Rauna tree. 582. 586.
Raunivár Baniyás, 356, 620.
Raushan 'Ali Sháh, a Shí'a devotee, 400, 492.
*Rausli*, a term applied in the Dúáb to fine loam, 559.
Rautagí Baniyás, 356.
Rávana, giant king of Ceylon, 216, 654.
Ravenscroft, Mr., his settlement of Cawnpore, flight and murder, 109, 112.

Ravines, 13-16, 31, 82, 198, 204, 258, 263, 482, 560 ; ravine-deer, 25, 204, 227.
Rawá caste, Gorakhpur, 357.
Rawái river, 565-66, 609, 752, 754, 785, 789.
Ráwan Lálpur in Cawnpore, 41.
Rawáni Kahárs, 631.
Ráwat, a Rájput title, 60, 257 ; the title of certain Ahírs and Bantarias in Gorakhpur, 359, 362.
Ráwat Rájputs, 353 ; an inferior caste, 357.
Ráwatpur village and domain, Cawnpore, 23, 55, 193, 257, 243-45.
*Razái*, a quilted counterpane, 154, 644.
*Razia* or *rajia*, a Gorakhpur measure of weight, 323, 422.
Reade, Mr. E. A., C.B., C.S., 106, 112, 124-25, 330, 337, 360, 377 note, 391 note, 395, 419-20, 446, 489 note, 493, 497, 499, 554, 624.
Reapers, wages of, 693
Rebellion of 1857-58, Cawnpore, 163, 195 ; Gorakhpur, 456-57 ; Basti, 728-730.
"Redan," the, at Cawnpore, 170-71.
Red lead (*sendúr*), 645.
*Regan* and *reganjásu*, varieties of Bhadui rice, 689.
Registration of documents, fees on, 425, 711.
Regulations:—XVI. of 1803 (appointing muftis and pandits to try cases relating to values of less than Rs. 100), 5 ; X. of 1807 (appointing Commissioners to assess land-revenue), 98 note ; XXIII. of 1814 (powers of the judges called sadr amíns and munsifs), 5 ; I. of 1821 (appointing commissioners to investigate and decide certain revenue cases), 83, 102, 105, 114 ; II. of 1821 (extending powers of munsifs and sadr amíns) 5 ; VII. of 1822 (assessment of land-revenue), 113, 387 ; IX. of 1825 (farming out estates for arrears of revenue), 112 ; IV. of 1827 (extending powers of sadr amíns), 6 ; I. of 1829 (trial of circuit criminal cases), 6 ; V. of 1831 (sadr amíns and munsifs), *ib* ; IX. of 1833 (assessment of land-revenue), 100, 104, 113, 128, 139, 390.
*Reh*, *úsar* or saline soil, Cawnpore, 40-41, 263 ; Gorakhpur, 285 ; Basti, 560.
Rehra-bázár in Basti. See Uska.
Reid, Mr. J. R., C.S., his *A'zamgarh Settlement Report*, 372.
Religion and religious sects, Cawnpore, 71-73 ; Gorakhpur, 370 ; Basti, 650 ; festivals, 653.
Religious buildings, Hindu, 642 ; Muhammadan 643.
*Renr*, *arenda*, the castor oil plant, 427, 583, 586.
Rent-rates, Gorakhpur, 394.
Rents, Cawnpore, 134-37 ; Gorakhpur, 332, 408-10 ; Bastí, 687-88.
Renuka, mother of Jamadagni, 545.
Reona distributary, Lower Ganges Canal, 20, 234.
*Reonra*, a term applied to cereals and millets, when nearly ripe, 600.
*Reori*, a kind of sweetmeat, 647.
Reptiles, Gorakhpur, 315-16 ; Basti, 577.
Resins, fragrant, 696.
Ret, a tappa of Gorakhpur, 279, 305, 470.
Revenue and expenditure, Cawnpore district, 156 ; Gorakhpur district, 423 ; Basti district, 709.
Rewah (Ríwán) in Central India, 518-19.
Rewáli in Gorakhpur, Misrs of, 518, 534.
Rheumatism, 711.
Rhine, the, 743 note.
Rhubarb, 716.
Rice, 28, 32, 134, 138, 154, 254, 321-24, 331, 334, 339, 368, 411, 414, 416-18, 474, 477, 489, 501, 503, 525, 533, 538-39, 558-60, 564, 587, 607, 646, 694, 700, 704, 706, 735, 745, 760, 769, 775, 781, 784, 788, 792.
Richardson, Mr., C.S., 90 note.
Richika, father of Jamadagni, 545.
Ridhaura village, Basti, 682.
Ridsdale, Mr., S. O., C. S., his notes on Gorakhpur, 317, 330 note, 342 note, 349, 360 note, 379 note, 332 note, 404 note.
Rieley, Mr., Assistant Commissary, 170.
Rigoli or Rigauli village, Gorakhpur, 272, 301, 312, 376-77, 503, 526 ; tappa, 279, 479, 500, 502.
Riháwa water-course, Basti, 791.
Rihlapára, an ancient pargana of Gorakhpur-Basti, 274-75, 553-54, 788.
Rihli, an ancient pargana of Gorakhpur, 274.
Rikábi rupees, 708.
Rikh Gautam, rája of Argal, 49.
Rikhai Tiwári of Pinra, 479.
Rind river, 11-12, 15, 20, 22, 198-99, 241, 254-55, 258, 263
Rinderpest, 428, 576.
Riparian disputes. See Alluvion and diluvion.
Risál Singh. See Irsái Singh.
*Risáladár*, a native captain of horse, 63.
*Ritiya*, a variety of Aghani rice, 590.
Rivers, Cawnpore, 11-12 ; Gorakhpur, 292-306 ; Basti, 561-567.
Road-fund, establishment of in Gorakhpur, 391.
Roads, metalled and unmetalled, Cawnpore, 21-22 ; Gorakhpur, 307-08 ; Basti 569-571.
Roberts, Miss, her *Scenes and Characteristics of Hindústán*, 219 note.
Robertson, Mr. T. C., C.S., afterwards Lieutenant-Governor of the North-Western Provinces, 82-83, 102, 124.
Roha, a discarded channel of the Little Gandak, 507.
Rohilkhand, 24, 50 note, 144, 150, 359, 412 note, 438, 571, 601, 718, 740.
Rohilla Patháns, the, 61, 444, 675,
Rohin river, Gorakhpur, 291-95, 300-01, 308, 415, 433, 474, 501-03, 626.
*Rohu*, a kind of carp, 294, 302-03, 318, 485, 580.
Roman agriculture, 111 ; camps, 743.
Roman Catholic Chapels at Cawnpore, 221.
"Romany," the gypsy of Europe, 626.
Rorh. See Orh.
Rosaries, 72, 586.
Rose, General Sir Hugh (afterwards Lord Strathnairn), his capture of Kálpi, 195 ; Mr., C. S., Collector of Cawnpore, 1 note, 37, 39, 105-06, 113-14, 116-19, 124-25, 127.

Roshan or Raushan Deo the Chamargaur, 58.
Rost, Dr., his edition of Wilson's *Essays on the Religion of the Hindus*, 71 note.
Roughsedge, Major, a well-known political officer, 726 note.
Routledge, Mr., C. S., first Collector of Gorakhpur, 286 note, 379-80, 418, 451, 491, 726, 756.
Rowcroft, Colonel, suppresses the rebellion in Gorakhpur-Basti, 457, 730.
Royal Rájput tribes, the thirty-six, 617.
*Rozína* (*lit.*, a daily allowance), a maintenance in money or land, 380.
Rudar Singh of Satásí, 401, 443, 529-30, 543
Rudarpur town or Rudarpur East, Gorakhpur, 272, 308, 310, 350-51, 376-77, 421-23, 425, 429, 431-32, 436, 443, 512, 519, 526-30, 543.
Rudhauli village, Basti, 561, 571, 607, 660, 673-74, 795, 776; tappa, 555, 773, 775, 782.
Rudrapur village or Rudarpur West, Gorakhpur, 272, 308, 310, 377, 527, 530,
*Rúdwa*, a variety of Aghani rice, 590.
Rúíháta, the cotton-market at Gola, 488.
Rúm (Rome), the Byzantine empire, 52.
*Rúni*, a half-ripe ear of barley or wheat, 600.
Rupees, Farrukhabad and others, 154.
Rúpnagar in Basti, 732.
Rúra village, Cawnpore, 12, 22-23, 89, 197-99, 201, 203, 227, 257, 264.
Rúrkí in Sahâranpur, 78, 172 note, 240.
Russell, Mr. Claud, Judge of Cawnpore, 217.
Russellganj at Bithúr, 217.
Russo-Turkumán campaign, 555 note
Rust (blight). See *Garúhi.*
Rustam, Mirzá, probably the same as Fidáe Khán, 723 note.

S.

Sa'ádat Khán, first independent Viceroy of Oudh, 444, 446, 725, 737; Sa'ádat' Alí, Viceroy of Oudh, 451.
Sabhájít the Chandel, 52-53.
Sabia in Gorakhpur, 308, 311.
*Sabri*, a burglar's chisel, 626.
Sachendi or Chachendi village and police-circle, Cawnpore, 6, 23-24, 43-44, 50, 55-57, 87, 89, 179, 191-93, 215, 245, 253, 258; rájas of, 55-57, 193, 195, 226.
Sacholi ferry, Cawnpore, 17.
Saddle-makers, wages of, 693.
Saddlery, Cawnpore, 143.
Sádh or Sádhu sect: Cawnpore, 73; Gorakhpur, 357; Basti, 580, 654.
Sadíkí Shaikhs, 638.
*Sadr*, the capital and its environs, as opposed to the outlying parts of a district, 83, 102.
Safdar Husain, owner of a large property in Cawnpore, 243; Safdar Jang, nawáb of Oudh, 773.
Safflower (*kusúm*), 27, 30, 209, 588, 705, 714.
*Sagái*, morganatic remarriage of widows, 648.
Sagara, a tappa of Basti, 555, 757, 790, 792-93.
Ságara, a sect of Atíths, 654.
*Sagdaran*, a fruit of the citron kind, 335.
*Ságun*. See Teak.
Sahái the Dom executioner of Gorakhpur, 627.
*Sahan*. See *Chauk*.
Sáhan or Sánh, reputed founder of the ruined fort at Rudarpur, 529.
*Sáhankot* or *Sánhkot*, ruined forts at Rudarpur and Upadaulia, 468, 529.
Saháranpur district, 625; *Settlement Report* of, 278, 692; Gazetteer notice of, 620.
Sahári in Cawnpore, 232.
*Sahári*, manorial or feudal "aids," 333.
Sahas-kund, a reservoir at Derápur, 227.
*Sahdiya* or *satdiya*, a variety of Aghani rice, 324, 590.
Sahia ferry in Gorakhpur, 299.
Sáhibganj on the Ganges, 146-47; on the Great Gandak, 297, 311, 368, 413-14, 418, 540; on the Ghúnghi, 469, 503; a quarter of Gorakhpur city, 491, 494; a quarter of Padrauna, 521, 523, 526, 540; a small mart in Basti, 755.
Sahiya village, Gorakhpur, 531, 534.
Sahnjanua or Sahjanua village, Gorakhpur, 272, 308, 312, 376-77, 515, 531.
Saibassi lagoon, Cawnpore, 258.
Saigaura in Gorakhpur, Bráhmans of, 472.
*Saika*, a wooden cup for ladling the sugar-juice into the cauldron, 695.
*Sáil*, the outer pins of the Basti plough-yoke, 593.
*Sainjna* or *sainjan*, "horse-radish" tree, 583, 586.
*Sáir*, miscellaneous seignorial dues levied by landlords, large and small, 90, 120, 123, 418, 670
*Sáka* æra of Sáliváhana, 506.
Sakarwár or Sikarwár Rájputs, 353, 617.
Sakat Sarnet, rája of Bánsi, 675; Kulháns, rája of Babhnipáir and Rasúlpur, 679.
Sakatia-purwa police outpost, Cawnpore, 88.
Sakháwatulláh, a former tahsíldar of Padrauna, 522 note.
*Sákhu*, a young sál tree, 289, 583.
Sakra or Sagra, a tappa of Basti, 553 note, 556, 773, 775.
Sakrej, a Chandel domain in Cawnpore, 3, 53, 55, 264.
Saksena Bharbhunjás, 624.
*Sakti Sanggam Tántra*, 716 note.
*Sakuchi*, a kind of fish, 319.
Sákya, a tribe of ancient Kapila, 718-19; Sákya Muni, the saint of the Sákyas, a title of Buddha, *q.v.*
Sal ammoniac, 715.
*Sál* or *sakhu* tree and timber, 42, 286, 289, 291, 304, 335-36, 474, 476, 509, 519, 527, 583, 587, 702, 734, 745.
Sálánagar, old name of Mansúrnagar in Basti, 756.
Sálár-i-Mas'úd, Ghází, a militant saint and martyr of Muslim romance, 76, 354, 365, 421, 438, 523, 631, 706.
Salem Sháh, evidently the same person as the Shaikh Salím Chishti of Fatehpur-Síkri, alleged grant of land to in Gorakhpur, 440.
Salempur, a Bais domain and extinct pargana, Cawnpore, 4, 97, 99, 109, 162, 259; tappa, Gorakhpur, 282, 531; village, Gorakhpur see Majhauli.

Salempur-Mahera, a Chamargaur domain in Cawnpore, 58.
Salempur or Salempur-Majhauli pargana, Gorakhpur, 272-74, 276-77, 282-83, 286, 292, 298, 326, 328, 330, 339-40, 348, 352, 354 note, 365, 372, 376, 392-93, 399, 401, 407, 412, 416, 418, 421-22, 432, 437, 448 note, 462-65, 469, 476, 478, 479 note, 487, 505, 510, 512, 516-18, 523-24, 526, 531-37, 541-42, 544-46; old police-circle, 345; old tahsíl, 276.
Sales, Cawnpore, 103-04.
*Sáligrám*, an ammonite fossil or its matrix, 297 note, 546, 651.
Sáligrámi, a synonym of the Great Gandak, 297, 651.
Salím Khán, a renegade Bisen noble—see Boddh Mal; a renegade Káyath noble, 681
Salona ferry, Basti, 567.
Salt, 20, 142, 146-48, 151-53, 345, 363, 411, 418-20, 428, 466, 646-47, 666, 696, 698, 702-04, 706, 755, 784, 793.
Saltpetre, 41, 142, 145, 345, 359, 417, 419, 428, 573, 696, 793.
Saltpetre-workers, wages of, 693.
*Samádh*, the tomb of a Hindu ascetic, 546, 772.
Samákhor or Sumákhor, a tappa of Gorakhpur, 279, 385, 500-01.
Samarpáli, a clan of the Nats, 636.
Samáún, a Chamargaur domain in Cawnpore, 59.
Samaya, a Tháru demigod, 794-95; Samayasthán, his shrine, 795.
*Sambut* era of Vikramáditya, 38, 252, 506.
Sambhal in Rohilkhand, 52.
Sambhar Singh Chandel, 56.
Sambhuí-bridge, Cawnpore, 22.
Sámil Deo the Chamargaur, 58-59.
Samogar, a small mart of Gorakhpur, 533; tappa, 282, 531.
*Samra*, cross or double ploughing, 593.
Samudra Pál, a mythical ascetic, 717; Samudra Gupta, an historic king, *ib.*
Samúr in Gorakhpur, 308-09, 311, 415, 417, 546.
*Sanad*, an imperial charter or patent, 54, 55 note, 124-25.
Sanádh Bráhmans, 47, 615.
Sanauli in Basti, ruined fort at, 747.
Sanaura in Basti, 332.
Sándel, a subdivision of certain Bráhman tribes, 615-16; a tribe of Baniyás, 620.
Sándi, a tappa of Gorakhpur, 280, 298, 537; a pargana in Oudh, 619 note.
Sandy soils, Cawnpore, 13, 15; Gorakhpur, 285; Basti, 558-60, 566; and pargana articles, Gorakhpur and Basti.
Sangal Deo the Chamargaur, 58-69.
Sangaldípi Bráhmans, 354, 615.
Sangrámpur, a name of Anola, *q. v.*
*Sang-wazani*, a tax levied by the native Oudh Government to pay their inspectors of weights, 90 note.
Saniási sect, 623-24, 654.
Saníchara, an old police-circle corresponding pretty closely with pargana Mahaulí, 610, 782.
Sánís or market-gardens, 635
Sanitary Commissioner, 460, 578 note. See also Planck, Surgeon-Major.
Sanitary statistics, Cawnpore, 160-61; Gorakhpur, 425-26; Basti, 711-12.
Sanjeti or Sajeti, a village in Ghátampur of Cawnpore, 87, 89; Sanjeti-Bádsháhpur, a ferry in Bilhaur of same district, 17.
Sankahár Bráhmans, 615.
*Sankalp* form of birt tenure, 396-97.
Sankat Kanjars, 632.
Sánkhopár property in Gorakhpur, 399, 540.
Sansár Singh Sarnet of Anaula, 673.
Sanskrit, 354 note, 374, 396, 566, 579 note, 654, 657, 670, 795 note.
Santánáth, a Jain hierarch, 511.
Sánwat Doms, 626; Nats, 636.
Sapíhi, a Chandel domain in Cawnpore, 53, 55-56, 244.
Sarabjit, rája of Bánsi, 676, 682.
Saráhia caste, 623, 637.
*Sarái* or *dharmsála*, native hostels, 493, 749, 783, and elsewhere.
Sarái-ghát, a ferry in Cawnpore, 17; a village in Basti, 769.
Saraini lagoon, Basti, 754.
Saraiya, a small mart in Gorakhpur, 472.
Sáran district, 272, 298, 300, 401, 416, 419, 437, 443, 450, 454, 523-24, 531, 536, 538, 541, 546, 784; old government of, 274.
Sarandwípi Rájputs, 617.
Saráogi, Jain Baniyás, 356, 511, 691.
Sarár in Gorakhpur, 352.
Sárasút Bráhmans, 47, 351, 615.
Sarauli forest-grant, Basti, 557, 744.
*Saraya*, a kind of Bhaduí rice, 589.
Saráyán-Rádhan or Saraiya-ghát ferry, Cawnpore, 17, 248.
Sarayat village, Basti, 747.
Sárda river, 716.
*Sardár* bearer, the, 631.
Sardhi, a clan of sweepers, 634.
*Sardí-garmí*, a kind of fever, 711 note.
Sargáon-Buzurg in Cawnpore, 23.
*Sarghana*, a head surveyor, 393.
Sárh village, Cawnpore, 22-23, 88-89, 234, *258*; (or Sárh-Shankarpur) a Gautam domain and extinct pargana, 4, 96, 162, 259.
*Sárhí*, a female garment, 643-44.
Sárh-Salempur or Narwal pargana and *tahsíl*, Cawnpore, 2, 4-5, 7, 12, 14-15, 17, 22, 24, 28-30, 33-37, 43, 45, 48, 60, 103, 108, 118, 120-22, 129-31, 133, 135-36, 162, 192, 204, 215 note, 233, 241, 249, 253, 258-62.
Sariya in Gorakhpur, Pándes of, 484.
Sarju, a name of the Ghágra, 298, 434, 455, 469, 506, 566, 615, 678.
Sarjúpár, the country "across the Ghágra," 352, 434, 615, 722-24.
Sarjúprashád, treasurer of Gorakhpur, 525.
*Sarkár*, government, 414, 443, 485; one of the territorial divisions of ante-British administrations, 2, 274, 554, and most pargana articles, Gorakhpur and Basti.

Sarnet Rajputs, 353, 354 note, 356, 401, 434, 437, 462-63, 472, 480, 490, 504, 515, 519, 543, 554, 617, 633, 672, 678, 721, 725-26, 746-47, 772-73, 776, 794-95.
Sarohi river, Basti, 562, 743.
*Saroti*, a kind of sugarcane, 326.
Sarpabhásha, the dragon's tongue, 657.
*Sarpat* grass, 37.
Sarúp Singh, a rebel Káyath, 68 note, 105, 206.
Sarwár. See Sarjúpár.
Sarwár, Sarwál or Surwár Rájputs, 43, 353, 617.
Sarwariya Bráhmans, Gorakhpur, 351-53, Basti, 615-17; Muráos, 636.
Satási in Gorakhpur, rájas of, 273-74, 286, 342, 349, 364, 388, 391-92, 398-401, 434-37, 438 note, 440-42, 445, 449, 452, 456-57, 472, 487, 490, 493, 497-98, 504, 515, 519, 528-30, 543, 672, 676 note, 682, 724.
Satgawán, a tappa of Gorakhpur, 279, 513-14, 668 note.
Sathara, a tappa of Basti, 556, 777.
*Sathiya*, *sáthá* or *sáthi*, a rice supposed to attain maturity in 60 (*sáth*) days, 28, 322, 589.
Sathra in Cawnpore, 68, 208.
Sati Chaura, scene of the principal Cawnpore massacre, 180-81, 184, 188 note.
Sati Parshád, last rája of Shiúrájpur, 52, 54, 193, 195.
Satiáon, a tappa of Gorakhpur, 282, 531.
Satijí, daughter of king Vachh, 252.
Satin, 644 note.
Satmara or Sithmara, a market-village in Cawnpore, 153, 231.
Satnámi, or believers in the True Name, a title applied to Sádhs and a kindred sect, 73.
Satohi river, Basti, 562, 743.
Satti. See Ol Aima.
Saturnalia, the, 653.
Satwar caste, Gorakhpur, 357.
Saul, King of Israel, 639.
*Saur*, a kind of fish, 580.
Saura in Bútwal, 453.
Saváda or Salvador House at Cawnpore, 173, 176, 179-80, 182, 184, 239.
Sávaranya, a clan of the Sarwariya Bráhmans, 616; of the Súrajbansi Rájputs, 618.
*Sáwak*, the sum for which the ploughman sells his services, 691.
*Sáwakdár*. See *Chhatián*.
*Sáwaki*. See Serf ploughmen.
Sawálákhi or Siwálakhia Bráhmans, 351-52, 353 note, 616.
Sáwan, Hindu month corresponding with July-August. See paragraphs on Agriculture and Fairs, *passim*.
*Sáwán* millet, 587 note, 588, 645.
Sawárdand in Basti, Káyaths of, 674.
Sayyids, descendants of the prophet, 69, 365, 401, 638-39.
Scabies, 711
Scarcities. See Famines.
Scheldt, the, 743 note.
Schools, Cawnpore, 78-79; Gorakhpur, 374-375; Basti, 658-59.
Scorpions, 316.
Scullions, wages of, 693.
Scythians, 355.
Sects. See Religion.
Sehari, a tappa of Basti, 555, 790.
*Set*, a measure of weight in Gorakhpur and Basti, 422, 706.
Seine nets, 581.
Sej or Sahaj the Kulháns, 678-79, 721.
Semal tree, 289, 336, 583.
Semra (or Semara) in Chillúpár of Gorakhpur, 273, 441, 478; tappa of same pargana, 281, 476; (or Simara) in Havelí of same district, 272, 279, 312, 377, 534; (or Semra-Hardeo) in Sidhua-Jobna of same district, 311, 376, 534, 540.
*Sengar*, a kind of rice, 324, 539.
Sengar Rájputs, 48, 64, 88, 353, 355.
Sengar river, 8, 11-13, 16-17, 20-22, 39, 41, 49, 66, 76-77, 198, 201, 204-06, 227, 251-52.
Sengh in Cawnpore, 62.
Sengraula lagoon, Basti, 754.
Senna, 715.
*Sentha*, a kind of grass or reed, 37.
Seobakhri. See Subakhri.
Seondhi, a kind of transplanted rice, 28.
Seontha in Cawnpore, 61.
Seorí or Sivira caste, *Addenda*, 623-24, 718 note.
Sepoys (*sipáhi*), 165, 170, and elsewhere in account of the Cawnpore mutiny.
*Ser*, a measure of weight, 137, 141, 155, 324, 328-29, 332-33, 343, 411, 421-22, 589, 607, 706, 736.
Serf ploughmen (*sáwaki*), 691-93.
Sesamum (*til*), 27, 588, 647, 702.
Settlements of land revenue, Cawnpore, 91-152; Gorakhpur, 380-93.
Sewand lagoon, Basti, 792.
Shah 'Abdulláh Sabzposh of Gorakhpur, 365, 401.
Sháh, a title of Sayyid ladies, 639.
Sháhabad in Bengal, town, 579; district, *Addenda*, 645.
Shaháb-ud-dín Ghori, king, 58, 69, 201, 212.
Sháhganj in Oudh, 152.
Sháhjahán, emperor, 68, 73, 208, 249, 442, 537, 675 note.
Sháhjahánpur district, 275, 385; village, Gorakhpur, 312; pargana, Gorakhpur, 272-74, 276-77, 280, 282, 300, 328, 330, 342, 348, 388, 392-93, 412, 422, 437, 465, 499-500, 519, 526, 531, 534-37, 541, 546
Sháhpur, an ancient town and pargana of the Kálpi government (*sarkár*) 2-3, 49, 69, 199, 203, 206, 208; (or Biláon-khurd) a mart in Gorakhpur, 300, 308, 310, 342, 400, 458, 482, 484; Sháhpur-Kabra or Bánsgáon, a quarter of Bánsgáon in Anola of same district, 463; a village of Basti, 679; a tappa of Gorakhpur, 281-480.
Shaivas, worshippers of Mahádeo or Shiva, 654, 657.
Shakpur in Gorakhpur, Sayyids of, 365.
*Shakti*, the energy or essence of a god, as personified in his wife; hence his consort, 652.

Shaikh, Muslim tribe so named, 69, 357 note, 364, 513, 623, 633-34, 638-39.
*Shámán*, a kind of pet-bird, 317, 379.
Shamsher Sháh, revenue-free holder in Cawnpore, 130; Shamsher Sáhi, first bábú of Salemgarh, 401.
Shams-ud-dín Khán, *súbadár*, 168.
Shankáchuda, a demon, 656.
Shankara or Shankarácharya, a saint of the Atíths, 654.
Sharki kings of Jaunpur, 251, 434, 439.
Sheep, 26, 41, 575.
Shepherds and herdsmen, wages of, 318, 410.
Sher Sháh, emperor, 439.
Sherer, Mr. J. W., C.S., formerly Collector of Cawnpore, 163 note, 167, 169 note, 180 note, 188 note, 190-92, 194-95.
Shergarh in Basti, 674.
Sherpur, an alleged ancient name of Dhuriápár, 483 note.
Sherring, Revd. M., his Castes and Tribes of Benares, 351-54, 360-61, 430-31, 433, 552 note, 616 note, 617, 619, 624-25, 631, 634-36, 672 note.
Sherwa ferry, Basti, 567.
Shí'a Musalmáns, 71, 370, 400.
Shircore and Co., their Press at Cawnpore, 225.
*Shírmal*, a kind of cake, 646.
*Shísham* tree and timber, 42, 289, 335, 583.
*Shisht*, a fishing-line, 581.
Shiú Narayan, revenue-free holder in Cawnpore, 130.
Shiú Singh, Chandel rája of Shiúrájpur, 54, 94-95; Kachhwáhá, of Jaipur, 776.
Shiúbansi Rájputs, 617.
*Shiúbart* fair at Baniípára, 202.
Shiúli town and police-circle, Cawnpore, 3, 6, 22-23, 43, 87, 89, 193, 262, 264, 266; (*or* Shiúli-Sakrej) old pargana and tahsíl, 2-4, 53, 55, 57, 93, 102-03, 199, 264.
Shiúpur-Raushanganj in Gorakhpur, 482; Shiúpur-Gopálpur, a tappa of Basti, 555, 752, 754-55.
Shiúráj Deo Chandel, founder of Shiúrájpur, 52-54.
Shiúráj, a Nepálese tract north of Basti, 452-53, 456, 697, 727.
Shiúrájpur town and police-circle, Cawnpore, 6, 22, 24, 52-56, 66, 76, 87, 89, 191-93, 194, 262, 266; (or Shiúli-Shiárájpur or Shiúrájpur-Sakrej or Shiúli-Shiúráj or Shiúrájpur-Barecháman) pargana and tahsíl, 2-3, 5, 7, 12, 14, 17, 22, 28-30, 32-37, 40, 43, 45, 48, 55, 57-58, 66-68, 94-55; 103, 105, 118, 120-22, 124, 126-27, 129-31, 133-34, 136, 140, 162, 192, 198, 204, 211, 226, 241-42, 248, 254, 262-67.
Shiúráttri or Shivaráttri festival, 371, 421, 530, 706, 738, 777, 784, 796.
Shiva or Mahádeo, the Destroying member of the Hindú Trinity. See Mahádeo.
Shivaprashád, rája, C.S.I., 358, 363 note.
*Shola-i-Túr*, a native journal of Cawnpore, 225.
*Shora*. See Saltpetre.
Shujá'-ud-daula, nawáb of Oudh, 162, 675, 725, 757.
Shukrpur-Prás village, Cawnpore, 4, 23, 267; old pargana, 234.
Shukul, a Bráhman title, 351, 484, 615, 674, 760.
Shyámdhám temple at Padrauna, 521.
*Sibandí* or *sipáhbandi*, irregular levies, 727.
Siddha, a holy man, 273, 540; the name of a goddess (*Deví*), 240.
Siddheshwar, a god, 240.
Siddhnáth temple near Cawnpore, 220.
Siddhpuri, old name of Jájmau, 210.
Sidhári Lál Chaube, Honorary Magistrate, Cawnpore, 7, 61, 253, 265.
Sidháwa, a small mart in Gorakhpur, 525.
Sidhua-Jobna pargana, Gorakhpur, 272-74, 276-77, 280, 283, 460, 537-41, 286-88, 297, 300, 318, 324, 328, 330, 339 note, 348-50, 355, 359, 364, 392-94, 397 note, 399-401, 405, 409, 412-15, 418, 421-22, 429, 437, 450, 460, 464-65, 475, 500, 506, 510, 520, 523, 526, 531, 534-41, 543, 547.
*Sidhri*, a kind of fish, 320.
Sigauli, 455-56, 492.
Sikandar Lodi, emperor, 268, 401; Sikandar Khán, a rebel of Akbar's reign, 439, 723.
Sikandarpur, a village in A'zamgarh, 517; a village and lagoon in Basti, 578, 682, 734; a tappa named after this last village, 555, 752, 754-55, 763; a tappa in Gorakhpur, 281, 304, 476.
Sikandra village and police-circle, Cawnpore, 6, 22-24, 87, 89, 268-69, 227, 231, 268; (or Sikandra-Biláspur) extinct pargana of same district, 4-5, 7, 12, 16-17, 22, 28-31, 34-37, 43, 48, 50, 59, 68, 96, 99, 103, 118, 120-22, 126-127, 129-31, 133, 135-36, 162, 193-94, 228-29, 239. See also Biláspur.
Sikhs, 365, 654.
Sikhoni property in Gorakhpur, 399, 540.
Sikra, a tappa in Gorakhpur, 279, 293-94, 500, 502.
Sikrí, a brook of Basti, 743.
Síkríganj in Gorakhpur, 300, 308, 310, 484-85.
iktar in Basti, 677.
Silhat pargana, Gorakhpur, 272-74, 276-77, 280-81, 283, 286, 288, 291, 296, 328, 348, 352, 364, 392-93, 401, 412, 421-22, 437, 443, 470, 476, 500, 502, 519, 526-27, 531, 535-36, 541-43.
Silk, 586, 644. See also *Tasar*.
*Sillí*, a beam of timber, 587.
Silni or Gangri, a brook of Gorakhpur, 296.
Silver, 142; silver filings, 715.
Simaria in Sáran, 300.
*Sina*, a variety of Bhaduí rice, 322.
Sinar Lohárs, 635.
Singarjot in Basti, 561, 793-94.
Singh Man Panwár of Amolí in Cawnpore, 63.
Singhalese account of Buddha, 716.
Singhára. See Waternut.
Singhpur in Gorakhpur, 401; tappa, 280, 541.
*Síngi*, a prickly fish, 319.
*Singua*, a drug imported from the Nepálese hills, 701.
*Síp*, *Sípi*, lacustrine shells, 304, 341, 609.

Sipáhi-Kuchia, a tappa of Gorakhpur, 280, 537.
*Sír*, the home-farm of a cultivating proprietor, 131, 134, 140, 687, and pargana articles, Cawnpore notice.
Sirápár in Basti, 674 note.
*Siras* tree, 510, 583.
Sirijam, a small mart of Gorakhpur, 543; tappa, 281, 541.
Siriyár Khákrobs, 634.
Sirkári Káyaths, 681.
Sirkarpur in Sáran, 524.
Sirmaur, a clan of Málís or gardeners, 635.
Sirnet Singh Chauhán, rája of Rameípur, 61.
Sirsa or Sirsiá village, Gorakhpur, 474; tappa, 279, 473.
Sirsaul, Sarsaul or Sirsol village and police-circle, Cawnpore, 6, 20, 23, 60, 89, 97, 191-92, 194, 258, 261.
Sirsáwal, a clan of Khákrobs or sweepers, 634.
Sirsewa, a mart in the Nepálese Tarái, 697, 699.
Sirseya Ghát, Cawnpore, 221.
Sirsi in Basti, 705, 795; tappa, 553 note, 556, 778, 795.
Sirwant, a tappa of Basti, 555, 741.
Sisai in Basti, 677.
Sísámau, suburb of Cawnpore, 23, 129, 269.
Sisodhia Rájputs, 48, 63, 209, 442, 721.
*Sisú*. See *Shísham*.
Sisúpur in Cawnpore, 60.
Siswa-Bázár village, Gorakhpur, 311, 374, 423, 543, 549.
Siswa river, Basti, 562, 567, 744; a small mart in same district, 755.
*Sít*, cold, one of the four "predisposing causes of disease" recognised by native practitioners, 613.
Síta or Jánki, wife of Rámchandra, 216, 371, 463, 544, 5.6, 651, 767.
Síta Rasoí or Sítá's kitchen, 53.
Sítal Shukul, tanks built by, 198, 204.
Sítalganj, a suburb of Bánsí, 639.
Sítárámpur in Basti, 705, 795.
Sivawa, a stone pillar at Bhuila in Basti, 756.
Sivira. See Seori.
*Siwái*, a form of grain-lending, 141; a loam soil, 559.
Siwái, a small mart in Gorakhpur, 472.
Siwáijpur in Cawnpore, 172.
Siwálikh hills, 352 note.
*Siwár*, a kind of river grass, 465.
*Siwariya*, sellers of grass and wood, lumberers, 580.
Siyá Rám Dás, late prior of Paikauli, 524.
*Siyár*, a kind of snake, 577.
Siyári, a brook of Cawnpore, 254.
Siyármárwa, jackal-killer, a title applied to Badhaks, Musahars, and perhaps to other low-born and disreputable classes, 361, 727.
Sleeman, Genl., 110, 438, 449.
*Sohiya*, a kind of fish, 320.
*Sohuá*, a last ploughing, to weed out the grass, 593.
Soi, an old name of Sháhpur in Cawnpore, *q v.*
*Soi*, a hollow. See *Dábar*.
Soils, Cawnpore, 13, 16-17; Gorakhpur, 284-86; Basti, 558-60.
*Sokan*, a variety of Bhaduí rice, 589.
Solar Races of Rájputs, 354, 429-30, 616, 617-18, 651, 672.
Solankhi Rájputs, 353, 554, 674, 720.
Soleh water-course, Gorakhpur, 548.
Som lagoon, Basti, 787.
Sombansi, Rájputs of the Lunar Race generally, 619; Rájputs of the tribe specially so called, 48, 64, 353, 518; a *gotra* of the Ujjayyini Rájputs, 62.
Sonaha, a pond in Gorakhpur, 494; a village in Basti, 553, 571, 660, 755, 768.
Sonáo swamp and water-course in Cawnpore, 12, 204, 227.
Sonár. See Sunár.
Sonári tappa, Gorakhpur, 279, 515, 547-48; forest 289-90, 336, 515.
Sonda lagoon in Gorakhpur, 296.
Sondhela in Cawnpore, 107 note, 108.
Small-pox, 159-61, 425, 576, 643, 711-12.
Smeaton, Mr. Robert, C.S., his remarks on infanticide in Basti, 661-66.
Smelt, the *raiya* compared to, 320.
Smilax or China root, 7.3.
Smith, Col. Baird, C.S.I., 38; Col. G. A., commander of the Fatehgarh garrison, 186.
Smut-blight (*sáhu*, *dáwa*), 608.
"Snags" in rivers, 297, 565, 746.
Snakes, 25, 315-16, 597.
Snipe, 234, 533, 578.
Soda Kanjars, 632.
*Sogana* or *sigona*, a venomous green snake, 316.
*Sohámin*, a kind of snake, 577.
Sohan, a mythic king of Nepál, 544.
Sohanág, a shrine in Gorakhpur, 371, 421, 506, 524, 533-34, 544-46.
Sohanpur, a tappa of Gorakhpur, 282, 531.
Sohás in Basti, 564, 699, 746; tappa, 555, 557, 724, 741; forest-grant, 557, 744.
Sohás Kunwari, ráni of Satási, 487.
Sohgaura in Gorakhpur, 295.
Sohiauna, a small mart of Gorakhpur, 543.
Sonháu in Mahauli of Basti, 566.
Soni Deo the Chamargaur, 58.
*Sonkátar*, a kind of snake, 316, 577.
*Sonkharcha*, a variety of Bhaduí rice, 589.
Sonmati, a stream of Nepál, 298.
Sonpur horse-fair in Sáran, 153, 574.
Sonsár Chand the Chamargaur, 59.
*Sontar*, a kind of snake, 577.
Sopha, a name of the Jhakarahi tank, *q.v.*
Sotheby, Lieut., commands some artillery at siege of Cawnpore, 171.
Sow-faced queen, a, 738.
Sparta, 676.
Spelter, 154.
Spices, 146, 154, 327, 496, 513, 646, 696, 700, 702, 706, 736, 757, 762, 769, 784, 788.
Spleen disease, 425, 711.
Spring crops, 29, 324, 326, 329, 587-88; and pargana articles in all three notices.
Spot bill duck, 578.
Spotted deer, 315, 576.

Squills, 428.
Squirts for perfumes, 488.
*Sráddh, sapindí-sráddh*, funeral obsequies, 650.
Srávasti, now Sahet-Mahet, in Gonda, 716-18.
Srí Bais, a title assumed by certain Gorakhpur Káyaths, 364.
Sríbástab Káyaths, 364, 633.
Sribástak Hajjáms, 630; Lohárs, 635; Telís, 638.
Sri Harsha, his *Naishád*, 657.
Srínagar, a place in Garhwál, or near Láhor, or elsewhere in the far north-west, 354, 434 note, 618, 672.
Srípraksh, rája of Bánsi, 676.
Stamp duties, Cawnpore, 158-159; Gorakhpur, 424; Basti, 710.
Stephen, King of England, 722.
Stephenson, Major, reconnoitres Bithúr, 191.
*Sthán*, a small village-shrine, sacred usually to some local god, 652.
Stirling, Lieut., at siege of Cawnpore, 174.
Stoker, Mr. T., c.s., 526 note, 529.
Stone-quarries, 344.
Stone, see Building materials; S. in the bladder, 711.
Stoneham, Capt., employed in bringing North Gorakhpur under better cultivation, 475.
Storax, 715.
Strachey, Sir John, c.s., Lieutenant-Governor of the North-Western Provinces, 604.
Strawberries, 247.
*Stupa*, a Buddhist relic temple, 507-08, 510-11, 522, 544, 718-19.
Strychnine, 584.
*Súba* or province, a territorial division of native governments, 2, 61, 274 note, 444, 554; and pargana articles, Gorakhpur and Basti.
Súba-bázár in Gorakhpur, 310.
*Súbadár*, a native captain of foot, 165, 168, 175; súbadar-major, a native major of foot, 169.
Subakhri or Seobakhri, a tappa of Basti, 555, 748, 778.
Sub-inspectors of police, 85-86, 88, 377, 660.
*Subra*. See Alloy.
Sudáma, a cowherd friend of Krishna, 656.
*Sudarshana*, a variety of transplanted rice, 28.
Suddhodana, king of Kapila, 718.
Súdra, the fourth or lowest class of Hindús as classified by Manu, 353, 431-32, 621, 624, 633, 656.
Sudrishta Naráyan, a cadet of the Bhojpur family, 469.
*Sufed*, white, a variety of nodular limestone, 608.
*Sufeda* (or *charakh*), white leprosy—see Leprosy; white-lead, 715.
Suganpur, an old pargana of the Kálpi government (*sarkár*), 3.
*Sugápankí*, a variety of Aghani rice, 590.
Sugar, 142, 146, 151-53, 155, 306, 647, 653, 696, 698, 704, 762, 769, 784, 793; manufacture and trade, 411-15, 418-20, 465-66, 496, 513, 525, 539, 702-03.
Sugarcane, 18-19, 27, 30, 32, 66, 229, 238, 256, 325-26, 329-32, 334, 337, 339-40, 356, 409, 413, 428, 478, 482, 487, 502, 533, 539, 588, 591, 596, 599, 603, 706, 735, 745, 754-55, 775, 788, 792.
Sugarmills, 248, 412, 465, 485, 695.
*Sugwa*, a kind of snake, 577.
Suhila or Suhela, a tappa of Basti, 555, 741.
Suicides, 690.
Sujári, a stream of Cawnpore, 12.
*Sújí*, a kind of flour, 646.
Sukarhari, a tappa of Gorakhpur, 279, 547-48, 550.
Sukha Kunwar, munshi, revenue-free holder in Cawnpore, 130.
Sulphate of soda, 223; of iron, 715.
Sulphur, 715.
Sully, duc de, 110.
Sultán Ibráhím Sharkí of Jaunpur, 251.
Sultán Singh, revenue-free holder in Cawnpore, 130.
Sultaua, a small mart in Basti, 755.
*Súmaya*, a kind of fish, 580.
*Sumbha*, a kind of fish, 320.
*Summara*, a kind of transplanted rice, 28.
Sunár (goldsmith or metallurgist) caste, 65, 357, 363-64, 487, 620, 623, 628, 648.
Sung-yun, Chinese *traveller*, *716*.
Sunkhar, a clan of *Khatíks*, *634*.
Sunní sect of Muslims, *71*, *370*.
Súpa water-course, Cawnpore, 263.
Supdeo the Chandel, 53.
Suraha, an ancient Bhar chief, 517.
Súrajbansi, Rájputs of the Solar Race generally, 430-31, 443; the Rájput tribe specially so named, 48, 353-55, 517, 519, 617-18, 664, 676-77, 681, 723, 725, 732, 735, 737, 777, 781-82.
*Súrajbedi*, an epithet applied to tanks which are longest from east to west, *777* note.
Súrajprabhá, Rájputni wife of Mayyura Misra, 517.
Súrajprashád Tiwárí, a large proprietor of Cawnpore, 129, 208.
Suras, a tappa of Gorakhpur, 279, 513, 668 note.
Surási in Cawnpore, a former seat of the Chandels, 59.
Súrat, rája of Maghar (Bánsi), 673.
Súrat Singh, sardár, a Sikh nobleman, 400 note.
Surauli or Suroli village, Gorakhpur, 517, 534, 546; tappa, 282, 531.
Suráya, a clan of Malláhs or boatmen, 635.
Surharpur in Faizabad, 486.
Surhi, Sunri or Sirdhi, a clan of Kaláls or distillers, 632.
Suriya Rájputs, 353.
Surjandeo. See Padamdeo.
*Surji*, a kind of fish, 320, 579.
*Surkhi* or brickdust, an ingredient in builders' messes, 609.
Súrsáh Panwár, ancestor of the Ujjayyini Rájputs in Cawnpore, 62.
Surveys; Cawnpore, 113; Gorakhpur, 387; Basti, 565.
Surya in Gorakhpur, 296.
*Suskar*, a kind of snake, 577.
*Suson* or Sason, a swamp weed, 304.
Susru, a Chamargaur domain in Cawnpore, 59.
Swariya, a clan of potters, 635.

Sweetmeats, 646-47, 695, 706.
Swetenham, Mr., c.s., Collector of Cawnpore, 109.
Swinton, Mr. Alan, c.s., his Gorakhpur *Manual*, 271 note, 285, 289 note, 338, 362, 420, 560-61.
Switzerland, old lake-dwellings of, 601.
*Syámj ra*, a variety of Aghani rice, 324
Sym, Mr., a grantee of forest-lands in Gorakhpur, 287, 457 note, 540.

T.

Ta'alluka, a term sometimes loosely applied to any large property, but in strict accuracy a property of whose land-tax some over-lord receives a tenth, 95, 104, 123-26, 163, 278, 286, 383 note, 387, 392, 397-400, 450-52, 457, 680 788.
*Ta'allukadár*, the over-lord just mentioned, 124-25, 384, 387, 390-91, 397, 399, 450-51, 672.
*Tába*, an insect devourer of unripe grain, 608.
*Tabakát-i-Sháhjahání*, historical work so called, 250 note; *Tabakát-i-Akbarí*, 439 note, 723 note.
*Tabarruk*, leaves carried off as relics, 793 note.
*Tabreni*, a variety of Bhaduí rice, 589.
Tabrízi Sayyids, 639.
*Tábu*, a rope-muzzle for the oxen, which tread out the grain, 600.
Tadwa near Kapila, 716 note.
Tafazzul Husain, a dishonest Cawnpore official, 84.
Tagá caste, Gorakhpur, 357.
Tahsíldárs or sub-collectors, revenue officials so called, 7, 82, 84, 93-94, 96-97, 101-02, 105, 116, 225, 275-76, 331, 376, 380-83, 389, 412, 556, 591, 646, 707, 727, 730, 741, 750, 763.
Tahsíli schools, 78-79, 211, 374, 499, 526, 658, 740, 750, 757, 766.
Tahsíls and parganas, arrangement of: Cawnpore, 5; Gorakhpur, 275; Basti, 553.
Tailors, 74, 367, 640; wages of, 410, 693
Tâj-ud-dín H. Khân, a corrupt sub-collector, 102, 105.
*Tak*, balances for weighing wood, 707.
*Takávi*, (*lit.*, a strengthening or comforting) advances made by Government to cultivators to assist the latter in their cultivation, 36, 91, 93, 112.
Takht Singh Gahrwár, popularly called rája of Sengh, 62.
Takia lagoon, Gorakhpur, 533.
Takrár, a field which, after bearing rice at the autumn harvest, is tilled to bear another crop for the following spring harvest, 599.
Takshak or serpent race, 355.
*Tál*, a lake or lagoon, see Lagoons; Tál Balaur lagoon, Basti, 754; Tál Khará lagoon, *ib.*, 754.
*Talabána*, fee payable on a judicial summons, 156.
Tallow, 146.
Táma, a village in Maghar of Basti, 706, 796; a tappa in Mahauli of Basti, 556, 777.
Tamarind, timber and fruit of, 42, 426, 510.
Tamarisk, 426, 560, 566.
Tamboli caste, 65, 68, 623, 637.
Tamerlane. See Tímúr Lang.
Tamkúhi in Gorakhpur, 311, 376, 401, 540, 546; domain and rájas of, 301, 352, 359, 392, 398-401, 441, 450, 456, 458, 517, 541, 546.
Tan-stuffs, 583-86.
Tánda in Faizabad, town, 152, 457, 566-67, 569-70, 702-03, 765, 768-69, 788; pargana, 677, 730.
*Tángra*, a worm which attacks the roots of rice, 608.
*Tánk*, a measure of weight, 155.
Tánk or Ták, a clan of the Kalâls, 632; a clan of the Khákrobs, 634.
Tanks, Cawnpore, 36.
Tannery at Cawnpore, Government, 143, 224.
Tánsen in Nepál, 701.
Tántia Topi, the rebel officer who superintended the Satí Chaura massacre, 181, 194-95.
Tântras, the, 651.
Tantrika Buddhists, 505.
*Tápahu* or *tápa*, a kind of net, 320, 581-82.
Tapeshwari Deví, temple of, at Cawnpore, 220.
Tapha, a local name of the Rámrekha river, 734
Tappas, Gorakhpur, 277-82; Basti, 554-56.
Taraf-Belghatia, a tappa of Basti, 553 note, 556, 778.
*Tarái*, low alluvial soils, 14, 16, 40, 205, 233, 321.
Tarái, the country skirting the foot of the Himálaya, 275, 284, 357, 385, 425, 428, 452, 454-56, 473, 475, 503, 515, 538-39, 548, 558, 562, 564, 575-76, 684, 698-700, 705, 711, 743-44, 759, 762, 784.
Taraina river, Gorakhpur, 292, 296, 304, 307, 344, 461, 477, 481.
*Taraina*, a fishing-float, 321.
Tárakulwa village, Gorakhpur, 272, 312, 376-77, 421, 536, 546-47; tappa, 280, 535.
*Tarázú*, scales, 707.
Targáon village, Cawnpore, 23.
*Tári*. See Palmyra.
Tariá Suján police-station, Gorakhpur, 272, 311, 376-77, 540, 547.
Tariápár, a tappa of Basti, 556, 777.
Tarkhar caste, Gorakhpur, 357.
*Tarmúchí*, the lower piece of the Basti plough-yoke, 593.
*Tár-o-Khajúr*, "palmyra and date-palm," a duty formerly levied on extracting the juice of those trees, 90 note.
Tartaulí-bridge station of G. T. Survey, 9.
*Tása*, a drum, 575.
*Tasar* or *Koá*, Indian silkworm and silk, 301, 601, 644.
Taskhár caste, 623, 638.
Tátars, 639.
Tattooing, 645.
Tawáif, prostitute caste, 621, 623.
*Táwán*, the fine inflicted by a pancháyat, 648.
Teak (*ságun*) tree and timber, 42, 583, 586.
Teal, 25, 503, 578.
Tegdhar temple at Bánsi, 643, 739.

Tebri water-course, Basti, 574.
Tej (Partáb Bahádur Chand), rebel rája of Barhiápár, 483; (Mal), rája of Majhauli, 518; I, rája of Maghar (Bánsi), 673; II and III, rájas of Bánsi, 645; the Kulháns, 678; (Singh Chamargaur), ráwat of Bhindemau. 59.
*Tejpat*, a spice imported from Nepál, 702.
Telegraph, 307, 660.
Teli caste, 65, 357, 359, 623, 637-38.
*Telia* or dark, a variety of nodular limestone, 344, 608.
Telingána in Southern India, 51.
Temples, Cawnpore, 76-77 and 220; Gorakhpur, 369-70; Basti, 583, 642-43, 739.
Tenants, classes and rights of: Cawnpore, 131-32; Gorakhpur, 402-08; Basti, 684-88.
Tenant holdings, size of Cawnpore, 131-32; Gorakhpur, 407; Basti, 685-86.
Tenantry, castes of, Gorakhpur, 409-10, 684.
Tendna, a small mart in Basti, 755.
*Tengar*, a kind of fish, 319.
Tenures of land, proprietary, Cawnpore, 122-30; Gorakhpur, 396-400; Basti, 669-71; non-proprietary or cultivating, see Tenants, classes and rights of.
Teonga in Cawnpore, 68, 206, 208; see also Moí.
Teora ferry, Basti, 567.
Termites, 608.
*Thagi*, gang-robbery accompanied by murder, 82.
*Thákur* or "lord," a title bestowed on Rájputs, but not (as too often supposed) on that caste only, 64, 66, 79, 119, 192-93, 200-01, 208, 212, 230, 256, 259-60, 339; a title assumed by certain Gorakhpur Káyaths, 364; a division of the Súrajbansi Rájputs, 664; a title of Shiva, 358.
*Thákurdwára*, a temple dedicated to Krishna or kindred deities, 524, 545, 642, 767, 783.
Thákurvári, the Lord's House, a paltry temple at Amorha, 732.
*Thána*, a police-station, 82-85, 279, 377, 552, 660.
*Thánadár*, officer in charge of a police-station, 83-84, 86.
Thának Singh, Káyath, Governor of Bhognipur, 68, 208.
Thápa Rájputs, 353.
Tharauli, a market-village in Basti, 746; tappa, 555, 741.
Thárú caste, 273, 286, 322, 351, 357-58, 385-86, 429-33, 724, 441, 472, 474-75, 483, 504, 534, 549, 620, 676, 681, 718, 720-21, 723, 737, 739, 746-47, 751, 755, 758, 773, 776-77, 781, 794-95.
Thathera caste, 357, 517, 623, 648.
Tháthi, a tappa of Gorakhpur, 281, 480, 485.
Thattia or Thatiya, pargana of Farrukhabad district, 2-5, 163.
Theatre at Cawnpore, 220.
Theft, cases of, 87, 378.
Thermometer, thermometrical readings, 23, 313, 573.
*Thok*, a small share of an estate owned by a body of share-holders, 687.
Thomson, Col. Mowbray, a survivor of the Cawnpore garrison, 163 note, 174, 178, 180 note, 184; Mr. J. B., C.S., 552 note, 560, 590-91, 596 note, 608, 669, 672 note, 675 and 676 notes, 678, 684-85, 686 note, 688.
Thornhill, Mr., C.S., a victim of the Náná Sáhib, 186.
Thornton, Mr. R., C.S., 373 note; Edward, his *Gazetteer*, 489 note, 492 note.
Thracians, ancient, 601.
Tíar, a tappa of Gorakhpur, 281, 480-81; a clan of Malláhs or boatmen, 635.
Tibet, 419.
Tibetan Buddhists, 248; origin of Thárús, 358 note; salt, 702, 704; Mansarovar, 497 note.
Tieffenthaler, Jesuit father, 498.
Tigáin branch of Ganges canal, 20, 198.
Tigers, 314, 343, 472, 474, 498, 503, 513, 576.
Tíghra, a domain in Gorakhpur, 400; a small mart in Basti, 793.
Tíhár, a clan of Hindú confectioners, 630.
*Tihára*, a variety of ploughman, 691.
*Tíja*, a tomb-offering of flowers and a funeral-feast, held on the third day after his death by the kinsmen of a Muslim, 634.
Tíka Singh, *súbadár*, a prominent rebel at Cawnpore, 168-70, 179, 181, 185, 187.
Tikait-Rái, rája, a minister of Ghází-ud-dín Haidar, king of Oudh, 217.
Tikar, a grain mart of Basti, 563.
Tíkárám, prior of Sohánág, 546.
Tikra ferry, Cawnpore, 17.
Tikua-bázár in Gorakhpur, 300.
*Til*. See Sesamum.
Tilag Rájputs. See Tilang.
*Tilak*, a mark painted on the forehead of a rája, at his installation, 57, 59, 681 note.
Tilak Sen, a cadet of the Bútwal family, 273, 444-45, 549; T. Deo, Súrajbansi invader of pargana Amorha, 677, 723.
Tilang Bráhmans, 351; (or Tilag) Rájputs, 353.
Tilár river, Basti, 562, 576 note, 744-45, 760.
Tilaura in Gorakhpur, 308.
Tilbhunja, a clan of Hindú confectioners, 630.
Tiles, 345, 369, 494, 609.
Tilja in Basti, 683.
Tilkonia forest, Gorakhpur, 289-90.
Tilokchand Bais, a king of Daundiakhera in Oudh, 56.
Tilokchandi, *descendants of king* Tilokchand, a title applied to the Bais Rájputs of Daundia Kherá, 56.
Tilokpur village, Basti, 553, 569, 571, 660, 796.
Tilpur pargana, Gorakhpur, 272-77, 279, 284 note, 285 note, 286-88, 291, 314, 321, 328, 348, 364, 385, 392-93, 422, 452, 454, 455 note, 458, 473-75, 500, 512, 516, 537, 543, 547-50.
Tilsahri village, Cawnpore, 23, 41, 61, 269.
Tilsanda in Cawnpore, 238.
*Tilwa*, a kind of sweetmeat, 647.
Timber, trade in and price of, 42, 146, 148, 151, 309, 415, 418, 421, 586-87, 696, 700, 702-03, 762.
Timúr Lang, *alias* Tamerlane, 195, 438-39.
*Timur*, a Nepálese spice, 702.

*Tín, tína, tinní* or *tíní*, wild rice, 75; 590, 601, 734, 787.
Tin, 715.
Tinawa, a stream of Basti, 760.
*Tínká*, a fraction (probably a third) of the produce, formerly paid to superior proprietors, 54 note.
*Tír*, culturable land in the bed of a river, 16.
Tirhut, 353, 372, 419.
*Tírthankára*, the saints or fathers of the Jain church, 505, 511.
Tirwa, a pargana of Farrukhabad, 5, 163, 255.
*Tísah*, or three harvests of the Gahlots: autumn harvest, spring harvest, and plunder, 63 note.
Tishti, an obsolete police-circle of Cawnpore, 6.
*Tithí*, yearly commemoration of deceased parents and grand-parents, 650.
Tiwári, a Bráhman title, 352, 472, 615-16, 672, 674, 682.
Tiwárí patti in Gorakhpur, 308, 311, 414, 540, 542.
Tobacco, 18-19, 27, 30, 146, 150-54, 214, 226, 266, 327, 427, 462, 496, 588, 591, 627, 647, 690, 698, 702-03, 745, 755, 762, 768, 783-84, 788.
Tod, Colonel, his *Rájasthán*, 58, 617-19.
Todar Mal Khatri, rája, village of Rájpur built by, 253.
*Tola*, a measure of weight, 706.
Tomar Rájputs, 48.
Tongri in Gorakhpur, 468.
Tonha, a clan of the Kahárs, 631.
Torikoriya, a clan of Muráos, 636.
*Toti*, a disease which affects rice, 590.
Towns and villages, population of according to census of 1872: Gorakhpur, 351; Basti, 641.
Toys, 706, 755.
Trade and manufactures, Cawnpore, 142-53; Gorakhpur, 411-421; Basti, 695-705.
Traffic registration. See pages referred to under last heading.
Transfers of land. See Alienations.
Transit duties. See *Ráhdári*.
*Trapa*. See Waternut.
Trees, Gorakhpur, 334-36; Basti, 582-87.
*Treta yug*, third cycle of the Hindu mythology, 76, 252.
Trevelyan, Mr. G. O., M. P., his Cawnpore, 163-64 notes, 167 note, 169 note, 172 note, 174, 178 note, 180 note.
Tribes and castes. See Castes and tribes.
*Trinarája*, "King of grasses," Sanskrit name of the palmyra palm.
Trinidad, emigrants to, 367, 641.
Tripáthi, a Bráhman title, 616.
Trisúliya Pásís, 637.
Trupasandihi, "the high place of the worshipper of three gods," 748.
Tuár Rájputs. See Tomar Rájputs.
Tucker, Mr., c.s., appointed in 1805 a commissioner for superintending the land-assessment of Cawnpore, 98; another Mr. Tucker, c.s., Collector of Gorakhpur (circ. 1845), 307, 373.
Tucker embankment in Gorakhpur, the, 295, 305, 307, 309, 469, 471.
Tughlak emperors, 678, 721.
*Túl*, a kind of net, 581.
Tulsídás, Rámáyana of, 657.
Tún (*Cedrela toona*), 335-36, 538.
Tupp, Mr. A. C., c.s., writer of some *Imperial Gazetteer* articles on various districts, 219, 411, 613.
Túra river, Gorakhpur, 295, 309, 502.
Turáni or Turanian Mughals, 639.
Turban, the, 644-45, 648; probable derivation of the word, *ib.* note.
Turbine water-mills, 20.
Túrha Kahárs, 320, 580, 631, 648.
Turkiya, a clan of Karwals, 632; or Turkiya, a Musalmán tribe of cultivators, 684.
Turmeric, 28, 337, 427, 539, 589, 646, 698, 702, 736, 757, 784.
Turnbull, Captain, commands main-guard at siege of Cawnpore, 171.
Turnery, 496.
Turpentine, 714.
Turtles, 577.
Tútibhári in Gorakhpur, 279, 309, 311, 376-77, 414-16, 549-50.
Tyre, curds, 734.

U.

UDAI CHAND, a former mortgagee of the Shiurájpur domain, 95.
Udai, rája of Bánsi, 673
Udainaráyan Mal, rája of Majhauli, 518.
Udaipratáp, last rája of Nagar, 680-81.
Udaipur family, 362 note, 442, 681.
Udaiya Chand the Chamargaur, 59.
Údal the Banáphar, 53.
Udháráj the Kutháns, 678, 721.
Udit, rájas I. and II., of Bánsi, 673.
*Ughái*, short (*chhotí*) and long (*lambí*) forms of money-loan, 141.
Ugrasen, Dom rája of Gonda, 678.
Ujena or Ujayyini Rájputs, 62, 211, 128, 211-12, 353.
Uji, a tappa of Basti. See Aujhi.
Ujiár, a tappa of Basti, 556, 650, 763, 765, 773, 775.
Ujjain in Málwa, 62-63, 252, 517, 544.
'Ulaví Shaikhs, 638.
Ulysses, bow of, 767.
Umarhat in Cawnpore, 48.
Ummar Banyás, 64, 356, 620.
'Umr the Dscriminator, 638.
Umra, a tappa of Basti, 555, 752, 754.
Umran in Cawnpore, 41.
'Umrgarh, a quarter of Músánagar town, 49, 208, 252.
Ún, a tappa of Basti, 556, 773, 775.
Unáo district, 214, 240-41, 258, 263, 354; town, 219.
Unaya or Unai Baniyás, 356, 620.
Unchwár Rájput, a, 268.
Union Church, Cawnpore, 79, 221.
Unitarianism of the Bábálális and the Sádhs, 73; of Kabír, 770.
*Unniyán*, a variety of Bhadui rice, 589.
Untáhir Gaur Rájputs of Tod, 58.

Untápár, a tappa of Basti, 555, 557, 741, 744, 796.
Unti, a tappa of Gorakhpur, 279, 295, 500, 503.
Unwal, an alternative name of Anola or Anaula, *q. v.*
Upadaulia in Gorakhpur, ruins at. See Rájdháni-Khás.
*Upadesh*, formal instruction in the Hindú religion, 770.
Upádhya, a Bráhman title, 351, 352, 616.
Upper India, Bank of, 8, 224.
*Urd* or *másh* pulse, 27, 326-27, 503, 542, 588, 646, 745, 754, 775, 781, 788, 792.
Urdiha village, Gorakhpur, 482.
Urdú language, 78, 364 note, 524, 657-58.
Urdú-bázár, a quarter of Gorakhpur city, 491, 493-94.
Urísa or Orissa, 365, 771.
Uruwa, a small mart in Gorakhpur, 485.
'Urs fair at Makanpur, 249.
Urwára lagoon, 754.
*Úsar*, saline or *reh*-infected plains, 14-15, 40, 258, 285, 482.
Uská in Basti, 553, 564, 571, 660, 699-702, 705, 760, 769, 793-94, 796-97.
'Usmán, caliph, 638.
'Usmáni Shaikhs, *ib.*
Usri, a tappa of Gorakhpur, 281, 480.
Usurers, Cawnpore, 74, 141; Gorakhpur, 330, 402-03, 405, Basti, 640.
Usury. See Loans.
Utraula, a tahsíl of Gonda, 552.
Utráwal. See Atráwal.
Uttar or North Haveli, a tappa of Gorakhpur, 279, 513.
Uttaráha Bharbhunjas, 624.
Uttariya Karwals, 632.

V

VACCINATION, Cawnpore, 160; Gorakhpur, 425-26; Basti, 712.
Vachh, a mythic king, 252.
Vágud. See Bágud.
Vaisa, old name of Bais Rájputs, 717 note.
Vaisháli, the modern Bíhar, 510, 717.
Vaishnava sects, 71-72, 523, 636, 651, 655-56.
Vaisya, the mercantile or third of the four classes into which the Mánavas divide all Hindús, 656, 717 note.
Válmíki, Hindú saint and hermit, 216-17, 657.
Vamana, an incarnation of Vishnu, 732.
Vána, a sect of Atíths, 654.
Vasisht, a subdivision of several Bráhman tribes, 615.
Vasishta, St., 355, 513; Singh, founder of New Káshí, 429 note.
*Vastu*, the "*astu*" of the Greek grammar, 716 note.
Vasudeo, a name applied in Gorakhpur-Basti to images of Vishnu, 651, 795.
Vats, indigo, 107, 109-10, 215; sugar, 412 note.
Vatsa, a clan of Sarwariyá Bráhmans, 616.
*Vazír*, a vizier or prime minister, 203.
Vazír 'Alí, revenue-free holder in Cawnpore, 130; Singh, Nepálese Colonel, 454.
Vazírganj, an old police-circle, now included in Oudh, 610.
Vedánta school of Hindú philosophy, 72.
Vedas, the, 651, 656.
Vegetable dyes, 784.
Vegetable kingdom, Cawnpore, 27-30; Gorakhpur, 321-37; Basti, 582-91; products of the wood and lagoon, 600-02.
Vegetables, 28, 66, 337, 482, 496, 589, 598, 646, 745, 755, 792.
Veils, female, 643.
Venice, 601.
Venison, 647.
Venomous snakes, Gorakhpur, 315.
Vetches, 27.
*Viaticum* for soul's journey to Hades, 648.
Vibart, Major, an officer of the ill-fated Cawnpore garrison, 171, 179 note, 183-84.
*Vihára*, a monastery, 252, 510, 718.
Vijayanagar or Vizianagram, mahárájás of, 362 note.
Vikramáditya, monarchs so named, 429, 544, 717.
Village gods, 652.
Villages, number of, 350, 641, and pargana articles of all three notices.
Villeins, 403-04.
Vincent, Mr., a former possessor of the Najafgarh indigo-concern, 108.
Vincent, St., emigrants to, 641.
Vindhya range, 62, 430.
Vinegar, 335-36, 584.
*Virakta*, ascetic order of the Dádúpanthis, 72.
Virgil, 689.
Virudhaka, king of Kapíla, 718-19.
Vishnu, the Preserving Member of the Hindú Trinity, 71-73, 216, 226 note, 297 note, 370-71, 469, 511, 544, 642, 651, 653, 655, 716, 732, 767.
*Vistardhári*, civilian order of the Dádúpanthís, 72.
Visvakarma, workman of the gods, 635.
Visvamitra, St., spiritual instructor of Ráma, 355 note, 428, 431, 434.
Vrigu. See Bhrigu.

W.

WAGES, Gorakhpur, 410; Basti, 692-93.
Wagons, 696.
Wahhábi sect, 71, 650.
Wájid 'Alí Sháh, Mián Sáhib of Gorakhpur, 291, 365, 401.
Wales, 690.
Walí Muhammad, rebel chaudharí of Tilja in Basti, 683.
Wallace, Mr. C., grantee of forest-lands in Basti, 557.
Walpole, Brigadier-General, marches through Cawnpore district, 194.
Wards, Court of, 55, 57, 62, 247, 458, 505, 518.
*Warga*, a Basti name of the *amaltás* tree, *q.v.*
Warren's girders, 22.
Waste land and barren tracts, 31, 40, 285-86; (saline plains and marshes) 557, 560, and classifications of area in pargana articles of Cawnpore notice.

Watchmen, village, town and road, 81-85, 88, 211, 217, 232, 253, 333, 376, 378, 661, 712.
Waters, potable, of Cawnpore, 222.
Water-cress, 427.
Water-fowl, 578-79.
Water-hens, 578.
Watering. See Irrigation.
Water-level or spring level, Cawnpore, 14-15, 20, 205; Gorakhpur, 338-39, 466, 491, 528, 548; Basti, 560-61, 787.
Water-lily, edible seeds of, 601.
Water-melons. See Melons.
Watermen, *i. e.*, water-carriers (*bihishti*), 74, 366, 640; wages of, 410.
Water-mills. See Turbine.
Water-nuts (*singhára*), 368, 601, 787.
Water-rate paid for canal irrigation, 19-20, 341.
Weavers, 357 note, 368.
Weeding, 134, 322, 337, 590, 598.
Weighmen, public, 419. See also *Palládár*.
Weights and measures, Cawnpore, 90 note, 154-55; Gorakhpur, 421-22; Basti, 706-07.
Welland, Mr., c.s., Collector of Cawnpore, 82, 90-91, 102, 234.
Wells, Cawnpore, 35-36; Gorakhpur, 338-40; Basti, 595.
Wemyss, Mr., c.s., Collector of Cawnpore, 112.
West Indies, French, 367, 641.
Wheat, 27, 29, 32, 66, 138-39, 148, 152-53, 201, 214, 230, 238, 245, 247, 256, 266, 303, 325-26, 329, 332, 334, 343, 411, 462, 477, 484, 503, 514, 533, 539, 548, 558-59, 587, 590, 593, 598-99, 603, 608, 646, 700, 704, 735, 745, 754, 762, 769, 775, 780, 788, 792.
Wheeler, Major-General Sir Hugh, K.C.B., commander of the ill-fated Cawnpore garrison, 164-67, 170, 172-73, 175, 177-78, 180-81, 220; his wife Lady Wheeler, 182; Wheeler Club, Cawnpore, see Club.
White, Mr. P. J., 285 note, 392, 394, 422, 434 note, 552 note, 681 note, 691, 734, 736, 755, 787.
White-ants. See Termites.
"Whitebait of India," 319.
Whitewash, 609, 642.
Whitings, Captain, an officer of the Cawnpore garrison, 172.
Widdowson, Bridget, captured sepoys guarded by, 175.
Wigram, Mr. Percy, c.s., Collector of Basti, 552 note, 561 note, 573, 797.
Wild animals, Cawnpore, 25; Gorakhpur, 314-17; Basti, 576.
Wilford, Colonel, the oriental antiquary, 717.
Wilkinson, Mr., a grantee of forest-lands in Gorakhpur, 287; Revd. Mr., founder of a Christian village in Gorakhpur, 370.
Williams, Col., his *Synopsis and Review of Evidence taken at Cawnpore*, 163-64 notes, 169 note, 172 note, 184 note, 188 note; Mr. J. C., c.s., his *Oudh Census Report*, 638.
Willows, 584.
Wilson, Professor H.H., his *Glossary* and *Essays on the Religion of the Hindús*, 71 and 72 notes, 371, 396, 555, 624, 655-66 notes, 674 note, 771 note; Sir J. C., c.s., formerly Collector of Cawnpore, 84; Brigadier-General, 193; Mr. Herbert, c.s., 392-95, 552 note, 780-81.
Windham, Genl., forces under at Cawnpore, 193.
Wingfield, Sir Charles, c.s., formerly Commissioner of Gorakhpur, 376 note, 456-57, 728 note.
Wolves, 25, 576-77.
Woodland. See Forest.
Wood, Genl. J. S., commander of a column during the Nepálese war, 454, 498, 727.
Wool, 418.
Wright, Mr., F. N., c.s., principal author of the Cawnpore notice, Preface, 1 note, 15, 27, 36 note, 50, 74, 118-19, 132-34, 138-40, 199-200, 202, 206, 210, 212, 223, 228, 233, 235, 237, 243, 259, 264-65; Dr., his *History of Nepál*, 362.
Wroughton, Lieut., his survey (1821-22) of Gorakhpur, 337, 387; Col., marches some Nepálese regiments down from Nepál during the mutiny (1857), 456.
Wynne, Mr. H. leP., c.s, 278, 285 note, 393-94, 404-05, 408, 434 note, 443, 446, 552 note, 554 note, 559, 593-95, 597-98, 672 note, 684-88, 692, 708, 745, 758-59, 762, 792, 794, 797.

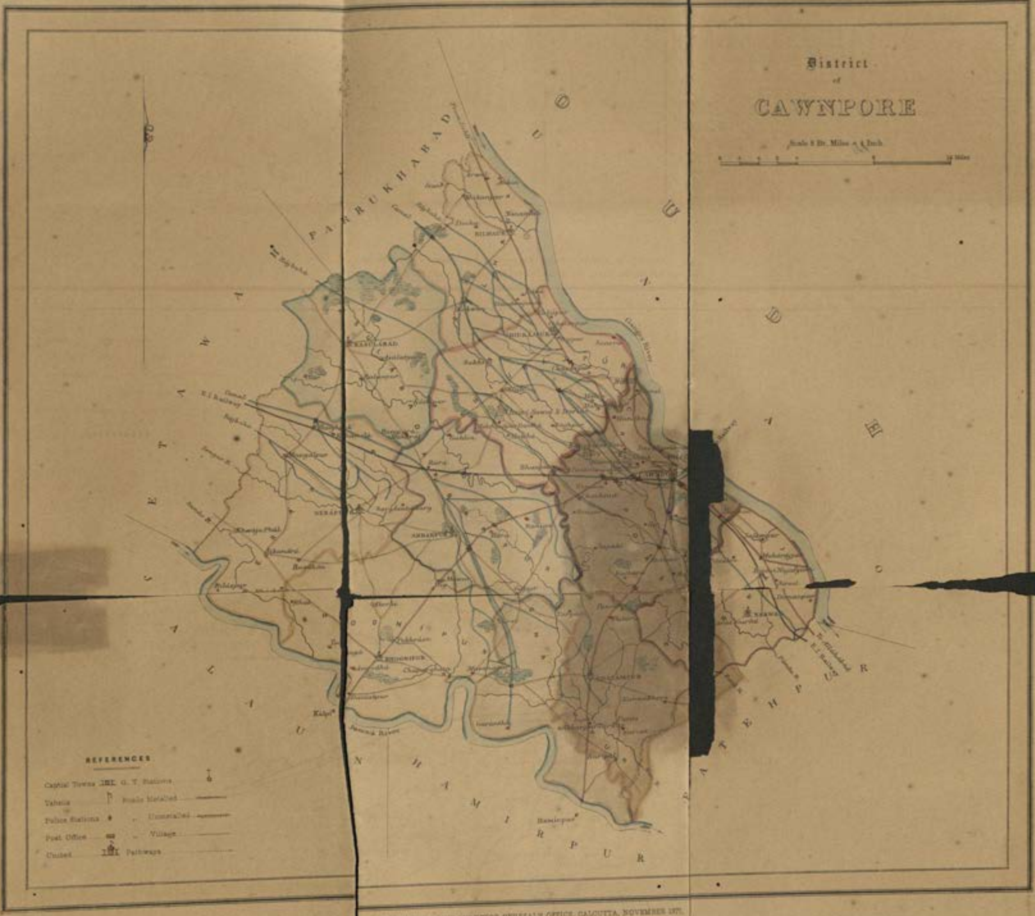
Y.

*Yádgár-i-Bahádurí*, book so named, 250 note.
Yaks'-tails, 579.
Yams, 337, 492.
Yards, measures so called, 155, 708.
Yarn, 702.
*Yati*, a Jain priest, 505.
Yeld, Mr., a would-be indigo-planter, 419.
Yeomanry, Akbar's, 724.
Yogís, Hindú ascetics, 490.
Yoke of the Basti plough, 592-93.
Young, Mr., c.s., Collector of Gorakhpur, 468, 494.
Yuddishthir the Pándava, 51.
Yúsufzai Patháns, 208 note, 639.

Z.

ZAHÚRI the loyal exciseman, 178.
Zakáyár Nazáyár (Kripádiyál's) Press, Cawnpore, 225.
Zamán Khán, mosque of at Patkápur, Cawnpore, 220.
Zamánia railway station, Ghházípur, 306-07.
*Zamíndárí* tenure, 123-24, 127, 287, 288 note, 388, 396, 669, 793, and pargana articles, Cawnpore.
*Zamíndárs* or landlords, 40, 54, 65-66, 93-64, 100, 105, 107, 109, 115, 124-25, 134, 136, 154, 195, 301, 381-85, 388-91, 397, 403-06, 450, 684-86, 692.
Zardrang, a yellow snake, 316.
*Zila*,' a district, 83.
Zila,' schools, 78, 374, 494, 658.
Zinc, 637.
*Zinda*. "the living," a title of Saint Sháh Madár, 251.
Zoráwar Singh, rája of Shiurájpur, 54.
Zulfikár 'Alí, a child tahsíldár, 102, 234.

FOR THE NORTH-WESTERN PROVINCES GAZETTEER.



LITHOGRAPHED AT THE SURVEYOR GENERAL'S OFFICE, CALCUTTA, NOVEMBER 1875.
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# STATISTICAL AND DESCRIPTIVE ACCOUNT
OF THE
# NORTH-WESTERN PROVINCES.

## CAWNPORE (KÁNHPUR) DISTRICT.

## CONTENTS.

PART I.

Page.
Boundaries and area ... ... 1
Administrative subdivisions ... 2
General appearance ... ... 8
Heights ... ... ... ib.
Rivers ... ... ... 11
Lakes and jhíls ... ... 12
Soils ... ... ... 13
Ferries ... ... ... 17
Canals ... ... ... 18
Communications ... ... 20
Climate ... ... ... 23
Rainfall ... ... ... 24

PART II.

Animal kingdom ... ... 25
Vegetable kingdom ... ... 27
Crops ... ... ... ib.
Outturn and value ... ... 32
Irrigation ... ... ... 33
Droughts and famines ... ... 38
Groves ... ... ... 40
Building materials ... ... 41

PART III.

Page.
Population ... ... ... 42
Castes ... ... ... 47
Occupations ... ... ... 74
Customs ... ... ... 77
Education ... ... ... 78
Jail ... ... ... 79
Police, ... ... ... 81
Infanticide ... ... ... 88
Post-office ... ... ... 89
Fiscal history ... ... ... ib.
Tenures ... ... ... 122
Landholders ... ... ... 132
Tenants ... ... ... ib.
Rents ... ... ... 134
Enhancements... ... ... 136
Food and clothing ... ... 137
Trade ... ... ... 142
Revenue ... ... ... 156
Excise ... ... ... 157
Stamps ... ... ... 158
Medical history ... ... 159
History ... ... ... 162
Gazetteer of the district.

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Boundaries and area.

CAWNPORE (Kánhpur), a district[1] of the Allahabad division, lies entirely within the Duáb. It is bounded on the north-east by the river Ganges, which separates it from Oudh; on the south and sout-west by the river Jumna, which forms the boundary between it and the

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[1] This notice has been contributed mainly by Mr. F. N. Wright, C.S., who adopts as materials his own final settlement report and the parganah rent-rate reports written by himself, Mr. Buck, and Mr. H. F. Evans; notes by Mr. Clarmont Daniell, late Collector of Cawnpore; Mr. (now Sir Robert) Montgomery's District Memoir of 1848; the settlement reports of Mr. Rose and Mr. (now Sir William) Muir; a vernacular account of the district by Lála Dargáhi Lál; and the records of the Board of Revenue.

Jalaun and Hamírpur districts; on the south-east by parganahs Bindki and Kora of the Fatehpur district; and on the west by parganahs Thattia and Kanauj of the Farukhabad district, and parganahs Phaphúnd and Auraiya of the Etáwa district. The Cawnpore district lies between 25° 56′ 15″ and 26° 57′ north latitude, and 79° 34′ 45″ and 80° 38″ east longitude, and has an area of 1,495,621 acres, or 2330·65 square miles, of which 864,574 acres are cultivated, and 222,974 acres, including groves, are culturable, and 408,073, including roads, village sites, and canals, are unculturable. In 1865 the population numbered 1,064,095 souls, and in 1872 there were 1,156,488 inhabitants, or 495 to the square mile, of whom 1,065,786 were Hindús, 89,215 were Musalmáns, and 1,487 were Christians and others, neither Musalmán nor Hindú.[1] In shape the district resembles a four unequal-sided figure, the angles being situated north, south, east, and west; the greatest length from north to south is about seventy miles, and from east to west is about sixty-four miles.

Administrative subdivisions.

For the purposes of revenue and general administration the district has been divided into nine tahsíls or fiscal subdivisions. In the time of Akbar these were all included in Sirkárs Kanauj and Kálpi, belonging to Subah Agra, or in Sirkár Kora, belonging to Subah Allahabad. The relative position of the old and the new parganahs will easily be understood from the following table:—

| Parganahs in Akbar's time. | Belonging to Sirkár. | Now included in | Parganahs in Akbar's time. | Belonging to Sirkár. | Now included in |
|---|---|---|---|---|---|
| Bilhaur ... | Kanauj ... | Bilhaur ... | Biláspur ... | Kálpi ... | Dera-Mangalpur. |
| Deoha ... | ... | ... | Derapur | ... | ... |
| Nánámau ... | ... | ... | Bithúr (part), | Kanauj ... | Jájmau |
| Malkonsa ... | ... | Rasúlabad ... | Jájmau ... | Kora ... | ... |
| Shiúli ... | ... | Shiurájpur ... | Muhsanpur ... | ... | ... |
| Bithúr (part), | ... | ... | Majháwan ... | ... | Sárh-Salempur (part). |
| Bára ... | ... | Akbarpur ... | Kora ... | ... | ... |
| Sháhpur ... | Kálpi ... | Bhognipur ... | Ghátampur ... | ... | Ghátampur |

Bilhaur and Deoha remained separate parganahs until the cession to the British. Nánámau was included in Bilhaur during the Oudh administration by Almás Ali Khán, but subsequent to the cession several villages were transferred from the united parganah to parganah Rasúlabad and parganah Thattia of the Farukhabad district. Malkonsa is unknown in the parganah, unless it be identified with Malgosa, celebrated in the following rhymes :—

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[1] Mr. Plowden's report on the census in 1872 gives the total population in the general statement of area and population as 155,439 souls; subsequently the details show these as made up of 1,065,786 Hindús, 89,215 Musalmáns, and 438 Christians. In the statement showing nationalities, castes, and tribes we have the same number of Musalmáns and Hindús, 416 Christians, and 1,094 Non-Asiatics, who also must be included amongst Christians, but are not noticed in the parganah totals.

*"din-ko máchhi, rát-ko masa ; kya dekh Malgosa basa"*

to which the following answer is given :—

*"dudh bhát aur machhli-ka rasa, yihi dekh Malgosa basa,"*

alluding to the large area of low swampy land found in the parganah, which although it breeds large numbers of mosquitoes, also gives fish, rice, and ample grazing ground for cattle. Another saying commemorates the difficulty of realising the revenue in former times :—

*"Rasúlabad Malgosa, tín pahar juti to ek pahar paisa,*
*Rát basen phir jaisa ka taisa."*

Elliot says that Malkonsa is the old name of Rasúlabad. Several villages have been transferred from Rasúlabad to Derapur, and one to Shiúli, and all still retain the local (kuchcha) bigha of their parent parganah in common use. Two villages have been received by Rasúlabad from the Bilhaur parganah.

Shiúli was formerly known as Shiúli-Sakrej, from the estates of the two Chandel chiefs, the Ráwat of Onha and the Rána of Sakrej, but both names have now completely merged in the name Shiúrájpur. The parganah was formerly included in Bithúr, but the Chandel estates were soon separated, and after the cession taluka Barechámau was added from Bithúr, and the united tracts were known as Shiurájpur-Barechámau for some time, but of late years the latter name has fallen into disuse.

Bithúr, one of the most ancient subdivisions of the country, has lost its individuality, having been gradually cut up, and its villages transferred to other parganahs ; its complete annihilation was effected in 1860 A.D., when it was divided between the two fiscal subdivisions of Shiurájpur and Jájmau. Bára comprised the Mughal estate referred to hereafter, and was included in Akbarpur before the cession. Sháhpur took its name from a town on the banks of the Jumna where now numberless ruins of tombs and temples speak of former magnificence. When Sháhpur became injured by the encroachments of the Jumna the chief station of the parganah was removed to Hasnapur, of which only the Khera remains in the village of Bhojpura on the Rind,[1] and thence again to Akbarpur, whence the name of Akbarpur-Sháhpur. In the records of the seventeenth century we find Sháhpur giving name to a separate Sirkár which comprised some twenty-five mahàls, among which were the parganahs of Patti Nakkát, Sikandarpur, Bilàspur, Derapur, and Mangalpur, which were frequently given in jágír to a prince of the royal blood. At the cession Bhognipur was separated from Akbarpur and formed into a separate parganah with the name of Bhognipur-Músanagar, now rarely used. At the last settlement several villages were transferred from Bhognipur to parganahs Akbarpur and Ghátampur, and several were taken from it and added to Shiúli. Biláspur, subsequently called Sikandra-Biláspur, remained a separate parganah till 1861, when it was amalgamated with parganah Dera-Mangalpur. From 1806 to 1840 it was the jágír of Narindurgír, heir of Himmat Bahádur, the well known Gosháin leader.[1] Derapur now includes the 52 villages formerly constituting the parganah Mangalpur, which had been bestowed as jágír on Mangal Khán, who changed the name Dera into Mangalpur. The villages were re-annexed to Derapur in 1216 *fasli*, and the parganah, including Sikandra, is now known as Dera-Mangalpur.

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[1] Not Hájipur on the Sengur, as Elliot says in his Glossary.

Jájmau is a very ancient territorial subdivision. It derived its name from Rája Jijhat, the founder of the kingdom of Jajhoti in Bundelkhand,[2] and who built here a fort overhanging the river Ganges, of which the mound still exists, a mile or so to the east of Cawnpore cantonments. In disgust at his failure to perform a "*jagya*" he is said to have given the fort and its dependencies to a man of the sweeper caste. It now gives its name to a parganah formed out of parts of parganahs Jájmau, Bithúr, Majháwan, Sachendi (Montgomery), and Muhsanpur; the last three parganahs were absorbed in 1215 *fasli*, and Bithúr in 1860 A.D. Majháwan is still a large town in the south-east of parganah Jájmau. The fiscal headquarters adjoin the Collector's cutcherry. Sárh-Salempur is another conglomerate parganah, being formed after numerous transfers of villages taken from Jájmau, Majháwan, Muhsanpur, Ghátampur, and parganah Kora of the Fatehpur district. Salempur comprised originally the Bais estates, and Sárh the Gautam estates of the present parganah. The fiscal headquarters were removed to Narwal from Sárh as more centrally situated. Salempur too was often coupled with Domanpur as a parganah in our earlier records. Muhsanpur has been wrongly described by Mr. Elliot as now included in Sárh-Salempur. Ráwatpur-Maswánpur (locally so called) is the well-known seat of the Chandel-Ráwat "Gaddi" to the west of Cawnpore, and not in the southern angle of parganah Sárh, where a mere hamlet utterly belies any traditional notoriety. Ghátampur comprises the Dikhit territory referred to hereafter and 63 villages forming the subdivision Akbarpur-Bírbal, called after Akbar's famous Vazír and formerly included in Sháhpur. From 1215 *fasli* they have been completely amalgamated, and the name Akbarpur-Bírbal is almost forgotten. Some portion appears to have been known as parganah Shukrpur-Prás, but is now entirely merged in parganah Ghátampur. Besides the parganahs already enumerated, Cawnpore at the cession contained parganahs Auraiya, Kanauj, and Kora-Amoli, to which were subsequently added taluka Bhadeli and parganahs Thattia, Tirwa, and taluka Bhuna-Sirsi. Auraiya was subsequently transferred to Etáwa, Kora-Amoli to Fatehpur, and Kanauj, Thattia, and Tirwa to Farukhabad.

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[1] See Gazetteer, I., 41.

[2] *Ibid*, 498.

Existing subdivisions.

The following statement shows the number of estates and other statistics of the existing subdivisions :—

| | Present tahsíl. | Parganah. | Number of estates. | Land revenue in 1877. | Area in acres in 1877. | Population in 1872. | Population per square mile. |
|---|---|---|---|---|---|---|---|
| | | | | Rs. | | | |
| 1 | Bilhaur ... | Bilhaur ... | 163 | 1,94,170 | 118,704 | 96,439 | 520 |
| 2 | Shiurájpur ... | Bithúr ...<br>Shiuli ...<br>Shiurájpur ... | 447 | 2,74,847 | 168,983 | 141,842 | 527 |
| 3 | Rasúlabad ... | Rasúlabad ... | 168 | 1,95,750 | 145,225 | 98,505 | 434 |
| 4 | Jájmau ... | Bithúr ...<br>Jájmau ...<br>Cawnpore city, | 336 | 2,63,331 | 168,868 | 266,670 | 1,010 |
| 5 | Sárh Salempur ... | Sárh Salempur, | 215 | 2,28,870 | 130,470 | 99,303 | 487 |
| 6 | Akbarpur ... | Akbarpur ... | 290 | 2,22,675 | 158,029 | 101,171 | 412 |
| 7 | Derapur ... | Derápur ...<br>Sikandra ... | 393 | 2,78,315 | 205,859 | 123,558 | 387 |
| 8 | Bhognipur ... | Bhognipur ... | 264 | 2,11,480 | 180,041 | 104,151 | 370 |
| 9 | Ghátampur ... | Ghátampur ... | 274 | 2,92,150 | 219,442 | 123,800 | 362 |
| | Total ... | ... | 2,550 | 21,61,588 | 1,495,621 | 1,155,439 | 490 |

Civil Courts.

After the cession two sadr amíns by the titles of mufti and pandit were appointed under section 26, Regulation XVI. of 1803, for trying cases relating to moveable and immoveable property up to Rs. 100. The mufti drew a salary of Rs. 100, the pandit of Rs. 60 a month, with a fee of one anna in the rupee on each civil suit. There was no munsif. By Regulation XXIII. of 1814 the sadr amíns were empowered to try suits to the extent of Rs. 150, receiving as a remuneration for their trouble the price of stamp papers upon which the petitions of plaint were written. In the year 1817 a munsif was appointed to Kanauj and Thattia, and another to Sikandra and Auraiya, with powers to try cases relating to moveable property to the amount of Rs. 64, according to the provisions of Regulation XXIII. of 1814; the only remuneration they received was the value of the stamp duty on the petition of plaint. In the year 1818, owing to the increase of work, a third sadr amín was appointed under section 65 of the Regulation above cited, with the same powers and allowances as the others. By Regulation II. of 1821 the powers of the munsifs and sadr amíns were extended, the former being authorized to decide cases to the amount of Rs. 100, and the latter to the amount of Rs. 500. By Regulation XXIII. of

1824 monthly salaries of Rs. 100 each, with an allowance of Rs. 20 for establishment, were fixed for the sadr amíns instead of the former mode of payment, and by Regulation IV. of 1827 they were empowered to try all original suits not exceeding Rs. 1,000, whether instituted by European British subjects or natives. When by Regulation I. of 1829 the trial of circuit criminal cases was transferred from the court of appeal at Bareilly to the Commissioners, the mufti of that court was appointed extra sadr amín in this district upon the salary of Rs. 200, which he drew from the court of circuit. On the 11th December, 1832, a new arrangement under Regulation V. of 1831 was made. A statement of the different offices of native judges then established, with their jurisdictions and allowances, is given below :—

| Office. | Jurisdiction. | *Allowances.* | | |
|---|---|---|---|---|
| | | Salary. | Establishment. | Total. |
| | Rs. | Rs. | Rs. | Rs. |
| Principal sadr amín ... ... | Suits not exceeding 5,000 | 400 | 100 | 500 |
| Sadr amín ... ... ... | Ditto ditto 1,000 | 250 | 50 | 300 |
| Munsif of 1st division, city of Cawnpore. | Ditto ditto 300 | 100 | 40 | 140 |
| Ditto 2nd ditto, Gajner ... | Ditto ditto 300 | 100 | 40 | 140 |
| Ditto 3rd ditto, Shiurájpur | Ditto ditto 300 | 100 | 40 | 140 |
| Ditto 4th ditto, Rasúlabad | Ditto ditto 300 | 100 | 40 | 140 |

In the year 1836 the allowance for the principal sadr amín's establishment was increased to Rs. 150, for that of the sadr amín's to Rs. 80, and for that of the munsif's to Rs. 30. In this year the parganahs of Thattia, Auraiya, and Kanauj were transferred from this district to Farukhabad and Etáwa. Another munsif was subsequently appointed, and the munsifis were fixed as follows :—

*1st division.*—Comprising kotwáli of the city and thána Sirsaul.

*2nd division.*—Comprising thánas Colonelganj and Bithúr.

*3rd division.*—Comprising thánas Gajner, Ghátampur, Akbarpur, Majháwan, Sachendi, and Bhognipur.

*4th division.*—Comprising thánas Shiurájpur, Shiúli, Bilhaur, and Tishti.

*5th division.*—Comprising thánas Derapur, Rasúlabad, Sikandra, and Mangalpur.

The cutcherry of the munsif of the fourth division was at first at Rasúlabad, and was afterwards removed to Derapur. In February, 1846, on the completion of the re-arrangement of the revenue and police divisions, the jurisdictions of the munsifi divisions were again altered and fixed with reference to them :—

*1st division.*—City and cantonments of Cawnpore.
*2nd division.*—Parganahs Bithúr and Jájmau.
*3rd division.*—Parganahs Sárh-Salempur, Akbarpur, and Ghátampur.
*4th division.*—Parganahs Bhognipur, Sikandra, and Derapur.
*5th division.*—Parganahs Bilhaur and Shiúli-Shiurájpur.

The principal sadr amín, subsequently known as subordinate judge, was in 1868 invested with the powers of a judge of a small cause court over the city and civil station, which powers were extended over the whole parganah of Jájmau in 1871. The munsifi at Derapur was reduced in 1862, its jurisdiction being included in that of Akbarpur, and that of Shiurájpur was included in the jurisdiction of the munsif of Cawnpore in 1867. In 1877 there was one subordinate judge, having the powers of a judge of a small cause court and jurisdiction in appeal cases and original suits in the whole district. There were three munsifs : (1) the city munsif, with jurisdiction over parganah Jájmau, including the city of Cawnpore ; (2) the munsif of Akbarpur, with jurisdiction over parganahs Derapur, Akbarpur, Bhognipur, Ghátampur, and Rasúlabad ; (3) the munsif of Shiurájpur, with jurisdiction over parganahs Shiurájpur, Sárh-Salempur, and Bilhaur. The cantonment magistrate has jurisdiction in petty civil cases occurring within the boundaries of cantonments.

Executive staff.

The number and distribution of magisterial and revenue officers have been given by Mr. Montgomery up to the year 1845. The ordinary executive staff consists of a magistrate and collector, a joint magistrate, and one or two assistant magistrates, of whom one is invested with full powers. In addition there are two deputy collectors, one of whom is in charge of the Government treasury. The tahsíldárs of the nine parganahs are generally invested with magisterial and revenue powers of the lowest grade, and there are two honorary magistrates, Thákur Gyán Singh of Khánpur, with local jurisdiction in the parganah of Derápur, and Chaube Sidhári Lal, with jurisdiction throughout the district, but practically exercised only in parganah Shiurájpur. A military officer as cantonment magistrate has the powers of a joint magistrate within the cantonment boundaries. A deputy inspector of customs has his headquarters in Cawnpore, and there are two assistant deputy opium agents, one of whom has his headquarters at Ankin, in parganah Bilhaur ; the other at Cawnpore, with a branch establishment at Rúra, in parganah Akbarpur. There is a district superintendent of police, under whom is usually stationed an assistant district superintendent of police. The civil surgeon has charge of the jail and city dispensaries, aided by an assistant surgeon. The executive engineer of the Ganges Canal, Cawnpore branch, has his headquarters in Cawnpore, as has also the assistant engineer in charge of the lower subdivision, with other assistants according to pressure of work. The executive engineer in charge of the Etáwa branch has his headquarters in Etáwa. A district engineer is in charge of the public works of the district, and there is a large railway staff connected with the East Indian and Oudh and Rohilkhand Railways. An inspector of post-offices and a deputy inspector of schools are also stationed in Cawnpore, and the Bank of Bengal is officered by an agent and (generally) an accountant. A branch of the Bank of Upper India (Limited) is located in cantonments; also managed by an agent and accountant.

General appearance.

The whole district is a large alluvial plain, generally level, with a slope north-west to south-east, in which direction the country is almost universally drained, the exceptions being the small streams that run into the Ganges. The highest land is along the Ganges cliff and that portion of the district which lies between the rivers Sengur and Jumna.

Heights.

The following table of ascertained heights above the level of the sea in this district is compiled from the records of the great trigonometrical survey :—

| | Names of stations. | Mile-stone. | Height in feet above mean sea level. | Remarks, and description of stations. |
|---|---|---|---|---|
| | | | Deduced by spirit levelling operations. | |
| On Cawnpore Branch, Ganges Canal. | Nánún junction ... ... | 160 | 421·29 | Plinth of milestone. |
| | Kajaurí bridge ... ... | ... | 423 69 | Top of centre of west parapet wall. |
| On East Indian Railway. | Railway culvert ... ... | ... | 416·38 | Top of parapet of small culvert, about half a mile west of Cawnpore railway station. |
| | Old bench-mark ... ... | ... | 415 96 | Mark B□M cut on cornice over north archway of towing-path of railway bridge, passing over Ganges Canal, and 13 yards from paká gate-post, north-west corner of bridge. |
| | Cawnpore railway station ... | ... | 417·42 | Coping of north passenger platform, exactly opposite centre of station. |

| | Names of stations. | *Mile-stone.* | *Height in feet above mean sea level.* Deduced by spirit levelling operations. | Remarks, and description of stations. |
|---|---|---|---|---|
| ON EAST INDIAN RAILWAY. | Cawnpore railway station ... | ... | 413·71 | Level of rails opposite centre of station-house. This height corresponds to a height of 216·00 feet above the datum of the Lucknow branch section of the Oudh railway. |
| ON CAWNPORE BRANCH, GANGES CANAL. | Nánún junction ... ... | 168 | 412·91 | Plinth of milestones. |
| | Ditto ... ... | 169 | 409·66 | |
| | Great trigonometrical survey bench-mark, Cawnpore. | ... | 407·75 | Stone B.M. imbedded 7 feet south-east of canal milestone No. 169. The top is about 6 inches above the surface of the ground. |
| | Grand Trunk Road ... ... | | | |
| | Allahabad ... ... | 127 | 413·00 | Top of milestone, which is near B.M. |
| | Dehli ... ... | 261 | | |
| | Bridge over canal ... ... | ... | 413·75 | Top of parapet. This bridge is situated between the 127th Grand Trunk Road milestone from Allahabad, and the 169th canal milestone from Nánún. |
| | Nánún junction ... ... | 129 | 451·62 | Plinth of milestones. |
| | Ditto ... ... | 130 | 449·58 | |
| | Ditto ... ... | 131 | 447·76 | |
| | Ditto ... ... | 132 | 448·78 | |
| | Ditto ... ... | 133 | 446·11 | |
| | Ditto ... ... | 135 | 446·25 | |
| | Great trigonometrical survey bench-mark. | ... | 449·80 | Stone B.M. imbedded two paces from north-east corner of Kákúnd chauki. |
| | Nánún junction ... ... | 138 | 441·59 | Plinth of milestones. |
| | Ditto ... ... | 139 | 439·62 | |
| | Kúndan bridge ... ... | ... | 445·29 | Top of centre of west parapet wall. |
| | Tartauli bridge ... ... | ... | 443·80 | |
| | Nánún junction ... ... | 143 | 436·67 | Plinth of milestones. |
| | Ditto ... ... | 145 | 435·49 | |
| | Bhaúsana bridge ... ... | ... | 440·57 | Top of centre of west parapet wall. |
| | Nánún junction ... ... | 146 | 433·54 | Plinth of milestones. |
| | Ditto ... ... | 147 | 431·74 | |
| | Jagatpur bridge ... ... | ... | 438·67 | Top of centre of west parapet wall. |
| | Great trigonometrical survey bench-mark, Jagatpur. | ... | 434·84 | Stone B.M. imbedded 5 feet from north-east corner of Jagatpur canal chauki. |

| | Names of stations. | | *Height in feet above mean sea level.* | Remarks, and description of stations. |
|---|---|---|---|---|
| | | *Mile-stone.* | Deduced by spirit levelling operations. | |
| On Cawnpore Branch, Ganges Canal—(*concluded*). | Nánún junction ... ... | 148 | 431·05 | Plinth of milestones. |
| | Ditto ... ... | 149 | 431·05 | |
| | Ditto ... ... | 150 | 428·26 | |
| | Ditto ... ... | 151 | 429·54 | |
| | Halkapúr bridge ... ... | ... | 432·14 | Top of centre of west parapet wall. |
| | Nánún junction ... ... | 154 | 425·43 | Plinth of milestones. |
| | Ditto ... ... | 156 | 424·78 | |
| | Kalsauli bridge ... ... | ... | 429·32 | Top of centre of west parapet wall. |
| | Nánún junction ... ... | 157 | 423·71 | Plinth of milestone. |
| | Bárah bridge ... ... | ... | 428·22 | Top of centre of west parapet wall. |
| | Great trigonometrical survey bench-mark, Bára. | ... | 424·10 | Stone B.M. imbedded near [illegible] paces from north-west corner of Bárah canal chauki. |
| On E. I. Railway. | Allahabad ... ... | 118 | 413·17 | Top of milestones. |
| | Ditto ... ... | 117 | 413·28 | |
| On Grand Trunk Road. | Allahabad ... ... | 122 | 410·34 | |
| | Dehli ... ... ... | 266 | | |
| | Allahabad ... ... | 121 | 407·88 | |
| | Dehli ... ... ... | 267 | | |
| | Allahabad ... ... | 120 | 408·71 | |
| | Dehli ... ... ... | 268 | | |
| | Jájmau s. ... ...<br>Lat. 26° 25′ 51″<br>Long. 80° 27′ 10″ | ... | 461·67 | Upper mark stone. This station is situated on the eastern extremity of the high ground overlooking the Ganges, and on which formerly stood the fort attached to the village of Jájmau, zillah and tahsíldári Cawnpore. The station is on a mud platform raised about 8 feet in height. |
| On Grand Trunk Road between Allahabad and Cawnpore. | Allahabad ... ... | 118 | 398·04 | Plinth of (broken) milestone. |
| | Dehli ... ... ... | 270 | | |
| | Allahabad ... ... | 117 | 402·77 | Top of milestones. |
| | Dehli ... ... ... | 271 | | |
| | Allahabad ... ... | 116 | 405·70 | |
| | Dehli ... ... ... | 272 | | |
| | Paká telegraph post ... | ... | 402·78 | Plinth of 2nd (from east end) of five old paká posts on north side of Grand Trunk Road, opposite to Mahárájpur Paráo. |

ON GRAND TRUNK ROAD BETWEEN ALLAHABAD AND CAWNPORE—(*concld.*)

| Names of stations. | *Mile-stone.* | *Height in feet above mean sea level.* Deduced by spirit levelling operations. | Remarks, and description of stations. |
|---|---|---|---|
| Great trigonometrical survey bench-mark, Mahárájpur. | ... | 400·40 | Stone B.M. imbedded with top one foot below ground, four paces north-west of east corner boundary pillar of Paráo, on south side of Grand Trunk Road. |
| Allahabad ... ... | 115 | 402·14 | Top of milestones. |
| Dehli ... ... ... | 273 | | |
| Allahabad ... ... | 114 | 405·13 | |
| Dehli ... ... ... | 274 | | |
| Allahabad ... ... | 113 | 403 00 | |
| Dehli ... ... ... | 275 | | |
| Bridge No. XXXII.... ... | ... | 402·00 | Top of north parapet wall of bridge No. XXXII. on Grand Trunk Road, close by the 111th milestone. |
| Allahabad ... ... | 110 | 398·69 | Top of milestone. |
| Dehli ... ... ... | 278 | | |
| Road culvert ... ... | ... | 399·58 | Top of north parapet wall of culvert No. XXIV., Grand Trunk Road. |
| Allahabad ... ... | 109 | 395·98 | Top of milestones. |
| Dehli ... ... ... | 279 | | |
| Allahabad ... ... | 108 | 395·70 | |
| Dehli ... ... ... | 280 | | |
| Allahabad ... ... | 106 | 389·37 | |
| Dehli ... ... ... | 282 | | |
| Allahabad ... ... | 105 | 381·96 | |
| Dehli ... ... ... | 283 | | |
| Allahabad ... ... | 104 | 396·26 | |
| Dehli ... ... ... | 284 | | |
| Allahabad ... ... | 102 | 395 54 | |
| Dehli ... ... ... | 286 | | |

Rivers.

The district of Cawnpore is traversed by the following rivers and streams flowing from west to east :—The river Pándu, which, rising in the Farukhabad district, flows for a length of 58 miles (from entry to exit, exclusive of windings) through Cawnpore, and discharges into the Ganges at the junction of the Fatehpur and Cawnpore districts. The river Rind, which rises in the Aligarh district and flows for a length of 55 miles through Cawnpore into the Fatehpur district. The river Sengur, which rises in the Aligarh district and discharges into the Jumna near the town of Musánagar. The river Isan, which passes for but a small portion of its course through the north of parganah Bilhaur and discharges into the Ganges at Mahdeva. The minor streams are the two rivers Non (the word Non seems to imply smallness, not saltness) : the one rising in the swamps of parganah Bilhaur and falling into the Ganges near Bithúr, after passing for a short distance through the lowlands called kachhár (the old bed of the Ganges), and the other draining parganah Akbarpur and passing through parganah Ghátampur into the Fatehpur district. Each river is fringed with a belt of land more or less cut up into ravines by erosion, according to the volume of the stream. Thus the ravines of the Pándu only commence to be of any importance in parganah Sárh-Salempur, and are there only undulating, and nowhere rugged or wild, whilst those of the Sengur rival the ravines which line the river Jumna, and are largely covered with scrub jungle of *babúl*, *chenkar*, and other forest trees, and are full of deer and nílgái, and near the Jumna itself leopards are not uncommon. Other still smaller streams which drain limited areas are the Dharia, Ratwáha, and Lilji nálas, which drain Derapur, the Laukhia in south Shiurájpur, the Paghaiya in Sárh-Salempur, and Chhoha, Chhariya, and Sujári in Rasúlabad.

Lakes and jhíls.

Besides the rivers there are several natural reservoirs of water having the character of swamps and lakes in the district. The former are found principally in the north part of parganah Rasúlabad, where they drain by two or three outlets into the river Rind, and the south portion of parganah Shiurájpur, draining into the Laukhia nála. The principal lakes are that at Gogomau in parganah Akbarpur, which forms one of the heads of the south Non river; that at Rahnas, a land-locked basin in parganah Sárh-Salempur; and that at Jahángirabad in parganah Ghátampur, which drains into the adjacent river Non. A peculiar feature in parganah Sikandra is the long drainage line, known as jhíl Sonau, which stretches right across the parganah into parganah Bhognipur, where its channel deepens into a raviny watercourse. As its windings follow those of the Jumna, from which it is distant from two to three miles, it may be an ancient bed of that river, but no tradition exists to support this theory. Its bed is cultivated, sometimes richly, and it is edged for its whole length with high banks of poor sandy and gravelly soil, often nearly worthless.

Forest and jungle.

There is no forest land ; here and there tracts of waste land are covered with *dhák* (Butea frondosa); the largest compact areas being in parganah Bilhaur (near Harnu), parganah Akbarpur (near Rúra), and parganah Derapur. But these are fast disappearing before the advance of cultivation.

The character of the soil varies much between the Ganges and the Jumna. The district indeed is popularly divided into the Ganges and Jumna parganahs, but there is a considerable tract intermediate between the two clearly defined divisions thus summarily described, and the varying characteristics of the district are best shown by taking the several *duábs* or inter-riverine tracts in order from north to south. The rivers above detailed give the following *duábs*, which include the several parganahs of the district noted with them :—

Soils.

(1) Isan-Ganges, parganah Bilhaur ; (2) Ganges-Pándu, parganahs Bilhaur, north Shiurájpur, north Jájmau, and north Sárh-Salempur ; (3) Pándu-Rind, parganahs north Rasúlabad, north Shiurájpur, south Jájmau, and south Sárh-Salempur ; (4) Rind-Sengur, parganahs Dera-Mangalpur and Akbarpur ; (5) Rind-Jumna, parganah Ghátampur ; and (6) Sengur-Jumna, parganahs Sikandra and Bhognipur.

On the north of the Isan is a level loam tract. The Isan itself flows in a stratum of light sandy soil easily cut away by the action of water, and blown by the winds into undulating hillocks. A belt of land fringing the river is annually submerged more or less, and is thereby fertilized; irrigation too from the river is possible and common. The high lands near the Isan contain the only true sand (*bhúr*) in the district. The Ganges for the whole of its course and in every parganah is edged with a belt of hard soil cut into ravines by the drainage streams which reach the river. Owing to the constant erosion and denudation the finer particles of alumina have been carried away, and a red silicious soil remains. This tract in the settlement records is called the Ganges cliff. The cliff varies in abruptness, fine bluffs stand out into the river at Durgapur (parganah Shiurájpur) and the old site of Jájmau : and the line of demarcation is in general very distinct between the red soil of the higher land and the low-lying alluvial tracts or islands (*kattri*) left by the river when its volume of water decreases.

[illegible]

The breadth of the alluvial plain through which the Ganges wanders is ten miles, and the river has in its constant changes of bed cut away most of the alluvial estates or kattris shown in the map of 1840, the most permanent being that of Domanpur in parganah Sárh-Salempur. Diluvion and alluvion are in constant progress, and under recent instructions a register of riparian estates, subject to such changes, and which is annually corrected, is maintained. The rule of the deep-stream for deciding disputes as to ownership being now abrogated, less difficulty will be experienced in future in providing for the alterations in area, and consequent liability to revenue of estates so affected. Between Bithúr and old Cawnpore there is a tract of low-lying land made up of pure alluvial deposits, and evidently the remains of a former bed of the river Ganges. This tract is called kachhár, and its physical characteristics have necessitated special treatment in assessment. Descending from the Ganges cliff by scarcely perceptible gradations, we reach a strong loam *(dúmat)* tract which stretches the whole length of the district. This tract was and is the best irrigated and the most densely populated in the district, and possesses, in roads and markets, higher advantages than any other. Water is (or was before the construction of the canal) some twenty feet from the surface, and large bodies of the industrious class of Kúrmis avail themselves of and enhance the natural productiveness of the soil. The Grand Trunk Road connects it throughout with the large commercial city of Cawnpore, and now the canal has stimulated the growth and manufacture of indigo to such a degree that numerous factories, situated so as to command nearly the entire area, have been and are being built. Throughout this tract large úsar plains are interspersed, and it is often spoken of in the settlement records as the *úsar-dúmat* tract. That part of it which lies in the southern half of parganah Bilhaur is remarkable for "its large shallow swamps and broad drainage courses," which debouch into the north Non. This area was known in the old settlement reports as the Jhábargáon or "fen" villages.

Ganges-Pándu.

As we approach the river Pándu the soil becomes lighter and more sandy. For the upper portion of the course of this river the soil has a grey tinge, which becomes a more pronounced red towards its mouth. The ravines are nowhere abrupt, but rather undulating, though, as usual, the fields interspersed in them contain much kunkur, and the soil is impoverished by erosion and denudation. The river itself is lined with a narrow belt of alluvial soil which is known by various local names, such as "*paira*," "*kondar*," or "*tarái*." Leaving the valley of the Pándu we come into the great central loam tract which stretches the whole length of the district through parganahs Rasúlabad, Shiurájpur, Jájmau, and Sárh. Generally speaking, the character of this loam is decidedly lighter than that of the loam north of the river Pándu, whilst the *dúmat* of Rasúlabad[1] more closely approximates to that of the Jhábargáon of parganah Bilhaur, owing to the presence of large swamps

Pándu-Rind.

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[1] A curious instance of sand cropping up in dúmat is noted by Mr. Evans in villages Puranpurwa and Bichauliya.

and rice lands. As you proceed down the Pándu-Rind *duáb* the soil gets lighter and lighter, till in the easternmost portion of parganah Sárh it resembles the red soil of which I shall presently speak.

In south Shiurájpur we have a system of swamps and rice tracts that drain into the stream called Laukhia, which discharges into the Pándu, and here water is at 20 to 25 feet from the surface. As far as parganah Jájmau this *duáb* is partially irrigated from a canal distributary, and it was intended to take the Lower Ganges Canal down it, a project which is now in abeyance. This tract is fully, though not densely, populated, but it has not the advantage of the industrious Kúrmis. The Rind[1] (or Arind as it is sometimes called) is well known for its peculiarly meandering course; its local length is 107 miles, as compared with the direct line of 55 miles from its entry into the district to its exit. It flows through a stratum of distinctly red soil, which is found in an almost level plateau stretching inland from beyond the uneven ground skirting the river. In his report on parganah Rasúlabad, Mr. Evans speaks of the richness of this plateau, and in parganah Akbarpur, Mr. Wright records that it is a fine sandy loam (one of the best soils we could have), with regular fields intermixed with úsar, in each of which a well can be dug, with water obtainable at 25 feet to 30 feet distance: the well lasting at least two to three years. The ravines increase in abruptness and wildness as the river flows eastwards, but the red-soil plateau is thereby only more removed from the river: we find the soil as good in parganah Sárh, though irrigation is less frequent, owing to a rather greater distance to water. South of the Rind is a third *dúmat* tract, stretching through parganahs Dera-Mangalpur, Akbarpur, and Ghátampur, the character of the soil getting somewhat lighter as you go eastwards. Though considerable areas of waste land are scattered throughout this tract, they do not consist of so sterile a soil as that which characterizes the *úsar* of the Ganges-Pándu *duáb*. The *úsar* is less impregnated with salts, and there is more *dhák* jungle, which implies some degree of fitness in the soil for cultivation. Parganah Derápur is drained by the Lilji nála, and parganah Akbarpur by the river Non, of which the principal sources are the Narha and Gogomau lakes. The wells in this tract are generally plentiful and lasting. Their place has been taken in a large portion of parganahs Derapur and Akbarpur by the Etáwa terminal of the Ganges Canal, and in Ghátampur by a recently constructed distributary of the same branch; whilst towards the east the character of the subsoil is so fatal to the stability of common (*kuchcha*) wells that their place is supplied by a comparatively cheap brick well.

**Rind-Sengur.**

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[1] The name of this river has been fancifully derived from "Rind," a man of bad character and of crooked courses, such as those of this river.

Sengur-Jumna.

The Sengur[1] has on either side a narrow plateau of red soil, but the ravines which edge this river are so steep and rugged that it is removed some distance from the river: the ravines contain but few fields of impoverished kunkury soil (except where a better soil has been formed by the deposit of the washings from above), and the bed is lined with a narrow strip of alluvial soil or *tarái*, which near the confluence with the Jumna, owing to the waters of the Sengur being dammed up by the greater volume of the Jumna stream, spreads into a wider and richer belt of alluvial deposit called kachhár. The Sengur before it reaches parganah Ghátampur takes a rather sudden turn to the south, and encloses between itself and the river Jumna, into which it flows, the parganahs of Sikandra and Bhognipur. The soil of these parganahs is locally called *dúmat;* it is, however, very different from the *dúmat* of the more northern duábs; it contains much more sand, and being left almost entirely unirrigated, owing to the great depth to the spring-level (60 to 80 feet), it is, with rare exceptions, not worked up to that degree of fertility which we are accustomed to recognize by the word *dúmat.* Yet it is largely populated by the industrious Kúrmis, and will, when the proposed canal distributary puts it on a par with other parganahs as regards irrigation, and attracts population, as it undoubtedly will, be one of the most fertile tracts in the district.

The Jumna is fringed with a deep belt of abrupt ravines, sometimes extending two miles from the river bed. Outside these are the soils which resemble those of Bundelkhand, the *parwa, már, kábar,* and *rákar.*[2] Irrigation is absolutely wanting, but, excepting *kábar*, most of the soils are fertile, though liable to be overrun by the *káns* grass. The river Jumna is lined in places favourable for its deposit by a rich belt of alluvial soil. The portion of this land that lies above the ordinary water-line and is only rarely flooded is called *kachhár;* where backwaters push up into it, and being held up by the volume of the main stream, annually deposit a rich layer of mud (called *nauleva*), the term *kondar* is used; while the strip nearest the river is called *tarái*, and the culturable land in the bed of the river is known as *tír.*

Conventional classification of soils.

The conventional classification of soils is the one common in the Duáb: (1) *gauhán*, the lands immediately adjoining the village site, highly fertilized and cultivated; (2) *manjha*, or midlands; and (3) *barha*, the outlands. Each principal soil therefore may be divided into the above classes, again subdivided into irrigated or unirrigated. Hence the classification of soils for settlement purposes has been rather minute, but for the present purpose the following summary will suffice:—

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[1] The name of this river is said to be derived from the tribe of Sengar Thákurs settled on it in the Etáwa district (Gazetteer, IV., 228). In Cawnpore the penultimate letter is *u*, not *a*.

[2] Gazetteer, I., 67, 140.

| Name of parganah. | | Irrigated. | | | | Unirrigated. | | | | Total cultivated area. |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Gauhan. | Manjha. | Barha. | Total. | Gauhan. | Manjha. | Barha. | Total. | |
| Bilhaur ... | Bángar ... | 10,995 | 12,895 | 20,842 | 44,732 | 793 | 2,455 | 19,155 | 22,403 | 67,135 |
| | Kattri ... | ... | ... | .. | ... | ... | ... | 80 | 80 | 80 |
| Shiurájpur ... | Bángar ... | 11,452 | 21,898 | 39,160 | 72,510 | 308 | 1,859 | 19,159 | 21,326 | 93,836 |
| | Kattri kachhár | 5 | 156 | 14 | 175 | ... | ... | 563 | 563 | 738 |
| Jájmau ... | Bángar .. | 8,343 | 20,485 | 25,805 | 54,633 | 305 | 1,561 | 27,143 | 29,009 | 83,642 |
| | Kattri ... | ... | ... | ... | ... | 573 | ... | 6,802 | 7,375 | 7,375 |
| Rasúlabad ... | ... | 8,719 | 23,111 | 13,697 | 45,537 | 236 | 4,353 | 21,076 | 25,665 | 71,192 |
| Akbarpur .. ... | ... | 9 003 | 19,014 | 37,970 | 65,987 | 790 | 1,281 | 17,800 | 19,871 | 85,858 |
| Sárh-Salempur | Bángar ... | 9,176 | 25,968 | 24,548 | 59,692 | 196 | 950 | 17,434 | 18,580 | 78,272 |
| | Kattri .. | ... | ... | ... | ... | ... | ... | 1,292 | 1,292 | 1,292 |
| Derapur .. ... | ... | 5,473 | 12,143 | 17,095 | 34,711 | 425 | 2,9[illegible] | 15,394 | 18,734 | 53,445 |
| Sikandra ... ... | ... | 1,024 | 726 | 351 | 2,101 | 4,616 | 14,327 | 48,269 | 67,212 | 69,313 |
| Bhognipur ... | ... | 1,063 | 1,869 | 4,505 | 7,437 | 5,597 | 18,475 | 80,813 | 1,04,885 | 112,322 |
| Ghátampur ... | ... | 4,704 | 8,650 | 30,045 | 43,399 | 2,706 | 8,488 | 91,549 | 1,02,743 | 146,142 |
| Total ... | | 69,957 | 146,915 | 214,032 | 430,904 | 16,545 | 56,664 | 366,529 | 439,738 | 870,642 |

Ferries.

There are altogether forty-two ferries in the district, twenty-nine of which are across rivulets, and are only worked for four or five months in the year. There are thirteen on the Ganges, one on the Jumna, four on the Isan, nine on the Pándu, six on the Rind, six on the Sengur, and three on the Non. The receipts during the year 1876-77 from the lease of tolls amounted to Rs. 21,526, which was credited to the local road and ferry fund administered by the vice-president of the local funds committee and the magistrate of the district :—

*List of ferries in the district of Cawnpore.*

| Name of parganah. | Name of village near the ferry. | Name of river. | Name of parganah. | Name of village near the ferry. | Name of river. |
|---|---|---|---|---|---|
| Shiurájpur ... | Bandi Máta ... | Ganges ... | Bilhaur ... | Akbarpur-Sengh, | Ganges. |
| Ditto ... | Sarayán Rádhan, | Do. ... | Do. ... | Nánámau ... | Do. |
| Ditto ... | Bikru Ghát ... | Pandu ... | Do. ... | Near Bilhaur ... | Isan. |
| Ditto ... | Káshipur ... | Rind ... | Do. ... | Pachmahla do., | Do. |
| Sárh-Salempur | Dhonri ... | Ganges ... | Do. ... | Sarai Ghát ... | Do. |
| Ditto ... | Najafgarh ... | Do. ... | Do. ... | Kakrá Purwa of Maiju Shamspur. | Pándu. |
| Ditto ... | Sacholi ... | Pandu ... | | | |
| Ditto ... | Birsingpur ... | Rind ... | Do. ... | Baranda ... | Isan. |
| Ditto ... | Gopálpur ... | Do. ... | Do ... | Kursi ... | Pándu. |
| Ditto ... | Akbarpur Baroí, | Do. ... | Do. ... | Kakwan ... | Do. |
| Jájmau ... | Raotápur Bákarganj | Ganges ... | Bhognipur, | Khartala ... | Jumna. |
| Ditto ... | Bithúr Patkápur, | Do. ... | Do. ... | Máwan ... | Sengur. |
| Ditto ... | Jájmau ... | Do. ... | Do. ... | Chaparghata ... | Do. |
| Ditto ... | Permit Ghát ... | Do. ... | Akbarpur, | Mandauli ... | Rind. |
| Ditto ... | Kheorá ... | Do. ... | Do. ... | Bírpur Nikatia ... | Do. |
| Ditto ... | Tikrá ... | Pándu ... | Do. ... | Kumbhi, Bihari Ghát. | Sengur. |
| Ditto ... | Piporí ... | Do. ... | Derápur ... | Derapur ... | Do. |
| Ditto ... | Pipargawán ... | Do. ... | Do. ... | Hawáspur ... | Do. |
| Ditto ... | Fatehpur ... | Do. ... | Do. ... | Indrukh ... | Do. |
| Bilhaur ... | Sanjeti Bádsháhpur, | Ganges ... | Ghátampur, | Nandná ... | Non. |
| Ditto ... | Ankin ... | Do. ... | Do. ... | Gauri ... | Do. |

The smaller rivers are dry, except in the rains, or when surplus canal water is discharged into them. In the rains they are crossed by rude boats or rafts made of a dozen inverted *gharras* bearing a platform of hurdle-work. The Ganges was formerly crossed by a bridge of pontoons at Cawnpore, which was maintained all the year round, but was removed in 1875 to Kálpi, on the completion of the Oudh and Rohilkhand Railway bridge, and has taken the place of a bridge of boats there. The Jumna is crossed at Hamírpur by a bridge of boats, which is broken up during the monsoon and its place supplied by ferries. Both the Ganges and the Jumna annually affect the villages on their banks by alluvion and diluvion, the former river in the greater degree, but the deposits of the latter are generally the more permanent, being formed into tracts (called kachhár) only accessible to and affected by high floods. The Ganges and Jumna are in the rains navigable in all parts for boats of 100 maunds burthen and upwards, but in the dry season the frequent shallows prevent navigation, except for boats of smaller burthen.

Canals.

There are two branches of the Ganges Canal running through the district. The first, known as the Cawnpore branch, enters the district at Aima, in parganah Bilhaur, and flows down the Pándu-Ganges *duáb* for 47 miles 3,400 feet, discharging into the Ganges at Cawnpore through a series of locks which maintain communication for boats with the navigation of the Ganges. It is spanned by 29 bridges at a distance of about three miles from each other, except in Cawnpore city, where they are at more frequent intervals. Its velocity varies from three to four feet per second, and its depth from 7½ feet at its entry to 4 feet at its discharge. It supplies numerous rájbahas or subsidiary irrigation channels, and commands nearly the entire Duáb, its water being carried on beyond the point of discharge by the Halwa-Khandwa distributary into parganah Sárh-Salempur. Another distributary connected with, but leaving this branch of the Ganges Canal much higher up, and called the Kanswa rájbaha, penetrates the Pándu-Rind duáb as far as Kaindha, where its surplus waters discharge into a ravine. The stream is generally six feet deep when the canal is full; at Aima its breadth is 46 feet, and at Cawnpore about 32 feet. In 1872-73, 65,261 acres were irrigated, being distributed as follows among different kinds of crops :—

| | Acres. | | Acres. | | Acres. |
|---|---|---|---|---|---|
| Gardens and orchards, | 919 | Pulses ... | 2,940 | Poppy ... | 859 |
| Sugarcane ... | 5,219 | Cotton ... | 4 | Tobacco ... | 20 |
| Cereals ... | 38,956 | Indigo ... | 15,678 | Miscellaneous ... | 666 |

The water-rent paid in the same year was Rs. 1,29,901. The total gross income of the canal was Rs. 1,48,998. The expenditure on original works of improvement was Rs. 42,114, and on repairs Rs. 14,990. The establishment employed on the canal cost Rs. 27,966.

In 1876-77 the total irrigation was increased to 88,856 acres, as follows:—

| | Acres. | | Acres. | | Acres. |
|---|---|---|---|---|---|
| Gardens and orchards | 1,265 | Pulses | 1,177 | Poppy | 1,272 |
| Sugarcane | 3,741 | Cotton | 6 | Tobacco | 16 |
| Cereals | 57,996 | Indigo | 22,449 | Miscellaneous | 934 |

The water-rate paid was Rs. 1,72,830, and patwáris received Rs. 3,231-9-10 as fees for attendance. The distributaries of this branch were originally so badly aligned as to interfere in almost every possible way with the natural drainage of the country. Immense mischief has been the result, but schemes for remodelling the distributaries in accordance with better principles have been submitted which embrace nearly the entire system of irrigation both on the right and left banks of the main canal. None, however, have as yet reached completion, though the principal ones (the "Nadiya" and the "right bank") are in course of progress.

The second or Etáwa branch enters the district at Ránipur, parganah Derapur, and after running south-east, and then south, for a length of 44 miles, reaches the Jumna at Fatehabad Garántha in parganah Ghátampur. It has a velocity of three feet per second and a depth of five feet, and is used only for irrigation. It supplies four rájbahas or distributary channels, and is spanned by sixteen bridges. There are no locks or weirs on it, but it was originally intended to communicate for purposes of navigation with the Jumna, and a large store of material was collected for the construction of locks similar to those at Cawnpore ; the last two miles, however, were never even dug, and the surplus water, already at a very low level, is discharged into a ravine at Baksara. The width of the stream is from twenty to twenty-five feet, and its depth from five to six feet during a full supply, in the upper portion, but the water falls to an insignificant level below Akbarpur. In 1872-73, 21,219 acres were irrigated by this branch, consisting of :—

| | Acres. | | Acres. | | Acres. |
|---|---|---|---|---|---|
| Wheat | 7,193 | Gram | 633 | Poppy | 514 |
| Barley | 7,394 | Indigo | 2,231 | Gardens and orchards | 293 |
| Rice | 262 | Sugarcane | 1,921 | Miscellaneous | 778 |

In the same year the water-rent paid to the canal department was Rs. 47,470, and the total gross income of the canal was Rs. 49,759. There was expended on repairs and improvements Rs. 31,062, and on establishment Rs. 10,673. In 1876-77 the irrigated area from this branch had increased to 55,437 acres, bearing the following crops :—

| | Acres. | | Acres. | | Acres. |
|---|---|---|---|---|---|
| Cereals | 40,444 | Pulses | 1,446 | Poppy | 706 |
| Cotton | 132 | Indigo | 9,475 | Gardens | 421 |
| Tobacco | 3 | Sugarcane | 2,090 | Miscellaneous | 720 |

The water-rate collected amounted to Rs. 1,17,319, and patwáris received fees amounting to Rs. 2,313 for their attendance. The two principal distributaries, the Reona and Akbarpur, are taking water to tracts hitherto absolutely dry, and are aligned on the true water-shed, and are, it may be said, invaluable. A large distributary, the Ghátampur, connected with the general scheme of the Lower Ganges Canal, has recently been taken off at Bannajákha, and is intended to supersede the badly aligned channel of the Tigain, and to carry water, not only to the drier tracts of parganah Ghátampur, but also to parganah Kora in the Fatehpur district.

Canal navigation.

The navigation on the Ganges Canal arriving at and departing from Cawnpore during 1872-73 was as follows in maunds, at 28 maunds to the ton :—

| | *Up.* | *Down* | | *Up.* | *Down.* | | *Up.* |
|---|---|---|---|---|---|---|---|
| Grains ... | 10,557 | 2,27,574 | Building materials ... | 1,688 | 2,100 | Squared poles, | 970 by tale. |
| Cotton ... | 34 | 79,656 | Miscellaneous goods ... | 10,887 | 21,560 | Logs ... | 89 „ |
| Oilseeds... | 230 | 3,759 | Firewood ... | ... | 1,34,200 | Miscellaneous timber ... | 1,656 „ |
| Salt ... | 1,358 | 38,388 | Bamboos | 400 by tale | | Live stock ... | 65 down. |
| Metals ... | 22,735 | 613 | Poles | 90 „ | | | |

*Up* ... ... 47,489 maunds 3,205 by tale.
*Down* ... ... 5,07,850 „ 65 „

There is at Cawnpore a considerable water-power in the Ganges Canal which is used to work two flour-mills by means of turbines. The Lower Ganges Canal was intended to pass through the entire length of the district down the Pándu-Rind *duáb*, taking the place of the existing Kanswa. This tract, however, is sufficiently irrigated from kuchcha wells, water being at an average distance of only twenty-five feet from the surface, and the scheme is, temporarily at least, abandoned. Other portions of the scheme, the Ghátampur already noted, and the channel designed for the Sengur-Jumna *duáb*, a tract entirely unirrigated, and with water at a depth of sixty to eighty feet from the surface, will be of incalculable benefit.

Communications.

The means of communication in the Cawnpore district are exceptionally good, and there are peculiar advantages for export and import.

Railways.

The East Indian Railway runs through the district from the south-east, following a course parallel to the Ganges till it reaches Cawnpore, when it turns in a more direct westerly direction and crosses both branches of the canal and the Pándu and Rind rivers. The stations are distant from Cawnpore city as follows :—

| | | | | | |
|---|---|---|---|---|---|
| Sarsaul ... | 13 miles | E. | Rúra ... | 27 miles | W. |
| Bháupur ... | 14 „ | W. | Jhínjhak ... | 39 „ | W. |

The Oudh and Rohilkhand Railway communicates with the East Indian Railway station, but has a station of its own nearer the city. It crosses the Ganges by a fine bridge, on either side of which the trains stop for line-clear messages and to take up passengers. The length of the bridge is 2,830 feet, comprising twenty-five spans of 110 feet each, and two spans of 40 feet each. The average depth of the foundation wells below low-water mark is sixty feet. The bridge was commenced just before the monsoons of 1869, but completion was delayed some two or three years in consequence of eight wells having fallen over during the rains of 1870, after which the piers were newly designed, and operations again commenced in 1871 on new foundations. The approximate cost of the whole work from the commencement to the time it was opened for traffic, including superintendence, protection works, approaches (Oudh and Cawnpore), and all works connected therewith, was about 20 lakhs. The bridge is provided with an upper and lower roadway, and all foot-passengers, horses, and cattle pass through the lower or sub-way. Trains and all special traffic, such as loaded native cotton carts, camels, elephants, and everything that cannot pass through the sub-way, pass along the upper way. Good metalled roads are provided on each side of the river as approaches to the upper and lower roads.

Roads.

The roads of the district may be divided into three classes: first, those raised and metalled; secondly, those raised but not metalled; and lastly, country cart-tracts. In the first class are five roads:—

Metalled roads.

(1) The Allahabad and Dehli road, also called the Grand Trunk Road. It runs in this district from a point one mile west of Ankin to Purwa Mír on the eastern border for a distance of 64 miles 7 furlongs. (2) A road connecting Cawnpore with Kálpi, metalled throughout its entire length of 48 miles, and bridged at the Sengur-Pándu and Rind rivers.* (3) A metalled road bridged over the Non, Pándu, and Rind rivers runs to Hamírpur, a distance of 35 miles, and connects Bundelkhand with the railway. (4) Another road runs from Cawnpore to Bithúr, 13 miles, but has been much injured by the encroachments of the river Ganges, being cut away for two miles between Kheora and Gangápur. (5) A metalled road also connects Mahárájpur on the Grand Trunk Road with Biposi Najafgarh, a distance of four miles, but is of no importance since the decline of the indigo industry formerly centred there, and has now been reduced to the second class.

Unmetalled roads.

Of the second class roads, the principal is the old Mughal Road (Sarak Bádsháhi) from Allahabad to Agra. It enters the district to the south of Kuán Khera in parganah Ghátampur, and running parallel to the Jumna through parganahs Ghátampur, Bhognipur, and Sikandra, by the towns of those names and Musánagar, passes out of the district into parganah Auraiya in the Etáwa district near Khwája Phul. In many places are still to be seen the ruins of Kos Minárs, which served the double purpose of lighthouses and milestones. The road crosses the Sengur near its confluence with the Jumna at Chaparghata by a fine bridge commanded by a fort, both built in the time of the Emperor Aurangzeb. It is now to be made a first-class road. Other roads of this class are railway feeders, and run, one from Shiurájpur on the Grand Trunk Road through Shiúli to Rúra railway station; another from Bilhaur through Kakwan on the canal and Rasúlabad to the Jhínjhak railway station, and thence through Mangalpur and Sikandra to the Jumna in the direction of Jalaun, a total distance of 50 miles; a third connects Cawnpore directly with Narwal, and again with Sárh and Ghátampur; a fourth runs from Bára on the Kálpi road to Akbarpur, Derapur, and Mangalpur, a branch connecting Derapur *viâ* Rasdhán with Sikandra, 26 miles; a fifth runs from Bithúron the Ganges across the district in a north-west direction *viâ* Chaubepur, 34 miles. These roads are partially protected by culverts against the action of natural drainage, and are annually repaired after the rains, so far as funds will allow. They are under the charge of the district engineer, and the annual cost of maintenance is for the first class Rs. 333 per mile, and for the second class about Rs. 20 per mile.

Bridges.

The chief bridges in the district are, a bridge over the river Rind at Raipur, on the Kálpi road, consisting of one span of 100 feet in width, constructed in iron of "Warren's girders." A bridge at Bhaunti over the Pándu river, of brick, containing three arches of 42 feet span each, also on the Kálpi road. A bridge at Máwar over the Sengur river, of brick, containing four arches of 40 feet span, also on the Kálpi road. A bridge at Bangawan, on the Hamírpur road, of three arches, two of 30 feet and one of 40 feet span, in brick. A bridge on the same road at Sambhui over the Rind river, containing three spans of 40 feet each, in brick. On the Grand Trunk Road over the small stream called the Non is a bridge of three arches, two of 13 feet and one of 30 feet span, in brick. A bridge on the same road over the Isan nadi, containing three arches of 40 feet span each, in brick, has recently been carried away. There are six other bridges of less importance having one or two spans each of 30 feet and under.

Encamping grounds.

The encamping grounds on the Grand Trunk Road are:—Mahárájpur in parganah Sárh-Salempur, Cawnpore, Kaliánpur in parganah Jájmau, Chaubepur in parganah Shiurájpur, Púra in parganah Bilhaur, and Arwal in parganah Bilhaur; those on the Kálpi road are

Sachendi in parganah Jájmau, Bára in parganah Akbarpur, and Díg and Bhognipur in parganah Bhognipur; and those on the Hamírpur road are Bidhnu in parganah Jájmau, and Ghátampur in parganah Ghátampur.

The largest towns in the district are given below, with their distance from Cawnpore as the crow flies, and their population :—

| Names of towns. | Distance from Cawnpore in miles. | Population. | Names of towns. | Distance from Cawnpore in miles. | Population. |
|---|---|---|---|---|---|
| Akbarpur ... ... | 26 | 4,911 | Mahárájpur ... ... | 13 | 2,265 |
| Amrodha ... ... | 42 | 2,983 | Majháwan ... ... | 12 | 2,620 |
| Asálatganj ... ... | 38 | 3,497 | Makanpur ... ... | 40 | 2,802 |
| Banipára Maháráj ... | 30 | 2,132 | Malon ... ... | 16 | 2,137 |
| Bára ... ... | 23 | 2,879 | Mangalpur ... ... | 40 | 2,177 |
| Barei Garhu ... ... | 18 | 2,701 | Maswánpur ... ... | 6 | 3,477 |
| Bhognipur ... ... | 41 | 1,113 | Músánagar ... ... | 34 | 2,406 |
| Bilhaur ... ... | 34 | 5,559 | Narwal ... ... | 18 | 2,514 |
| Binaur ... ... | 14 | 2,037 | Pandri ... ... | 18 | 2,523 |
| Biposi Najafgarh ... | 16 | 2,459 | Panki Gangáganj ... | 8 | 2,818 |
| Bithúr ... ... | 12 | 7,768 | Patárá ... ... | 20 | 3,241 |
| Old Cawnpore ... ... | 4 | 2,582 | Pipargawán ... ... | 9 | 2,376 |
| Cawnpore City only ... | ... | 80,960 | Pokhráen ... ... | 38 | 2,300 |
| Cantonment ... ... | ... | 33,840 | Purá .. ... | 28 | 2,002 |
| Chaubepur ... ... | 16 | 2,366 | Rájpur ... ... | 43 | 1,979 |
| Desapur ... ... | 35 | 2,149 | Rasdhán ... ... | 42 | 3,367 |
| Dundwa Jamoli ... | 28 | 2,674 | Rasúlabad ... ... | 40 | 4,331 |
| Gajner ... ... | 24 | 3,530 | Ratanpur ... ... | 36 | 3,126 |
| Ghátampur ... ... | 26 | 3,350 | Ráwatpur ... ... | 5 | 3,699 |
| Ghausganj ... ... | 34 | 2,939 | Rúra ... ... | 28 | 1,811 |
| Juhi, ... ... | 1½ | 4,063 | Sachendi ... ... | 13 | 4,802 |
| Jeora ... ... | 4 | 3,677 | Sargáon Buzurg ... | 30 | 2,099 |
| Kákádeo ... ... | 5 | 2,069 | Sárh ... ... | 15 | 1,983 |
| Kakwan ... ... | 32 | 2,081 | Shukrpur Prás ... | 27 | 2,576 |
| Káshípur ... ... | 26 | 4,662 | Shiuli ... ... | 22 | 4,179 |
| Kathára ... ... | 14 | 3,571 | Sikandra ... ... | 45 | 2,952 |
| Khamela ... ... | 36 | 2,710 | Sirsol ... ... | 15 | 3,740 |
| Kurián ... ... | 28 | 3,037 | Sisámau, suburb of Cawnpore | 2 | 2,915 |
| Lálpur ... ... | 29 | 2,168 | Targáon ... ... | 19 | 2,034 |
| Mandauli ... ... | 23 | 2,445 | Tilsahri ... ... | 11 | 2,760 |

Climate.

The climate of Cawnpore is characterised by extreme heat and dryness from March to June, during which period the wind almost invariably comes from the west, and violent dust-storms and occasionally hail-storms occur. The thermometer in the shade stands at an average height of 90°. About the 15th of June the rainy season commences, and the east wind brings up heavy clouds which pour intermittent showers over the district till September. Even at this season during any break in the rains the heat of the sun is most oppressive. From the 15th of October till the end of December the weather becomes gradually cooler till it resembles the climate of England in May, and the thermometer at night falls to below freezing point. From January to March it again gradually becomes hotter. The most unhealthy time of the year is at the end of the rains, when the moisture is being rapidly absorbed by the still powerful rays of the sun. At this season the mortality from fever, dysentery, and diarrhœa is very great.

Floods.

The district is not liable to excessive floods, except when the Rámganga and other smaller streams of Rohilkhand, when in flood, discharge their waters into the Ganges. The latter river then occasionally rises rapidly as the surplus water of this drainage system falls into it at different points about 90 miles above Cawnpore. Its effect then is to dam up the waters of the Non which discharge below Bithúr, and so to flood and saturate lands already full of moisture. The low-lying tract of country between Nawábganj and Bithúr, called the kachhár, and probably an old bed of the Ganges, has recently suffered much in this way; large areas have been rendered unculturable and have been abandoned, and a quinquennial settlement has been resorted to in the hope of encouraging its reclamation. The ordinary flood level is from 10 to 11 feet above the height of the river in the hot season. In the month of September, 1874, the Ganges rose to 14 feet 4 inches above low-water level, its highest recorded rise, and was running from 7 to 8½ miles an hour for several days. At the end of September, 1873, the Ganges rose to 12 feet 2 inches above low-water level, and was running for some hours at a rate of 6·36 miles per hour, but the flood in 1872 is said to have been somewhat higher than this. The district on the whole is well drained by numerous small streams, such as the Chhoha and Laukhia already mentioned, the Liljí and Ratwáha in parganah Derapur, and the Paghaiya in Sárh-Salempur; the catch-basins of these streams are of limited area, but those of the two small rivers Non are of greater extent.

Rainfall.

The following table gives the total rainfall at the principal stations of the district for the years 1844-45 to 1849-50 from returns existing among the records of the Board of Revenue :—

| Names of stations. | 1844-45. | 1845-46. | 1846-47. | 1847-48. | 1848-49. | 1849-50. | Average. |
|---|---|---|---|---|---|---|---|
| Cawnpore ... ... | 25·15 | 27·94 | 32·51 | 31·29 | 32·41 | 30·80 | 30·02 |
| Akbarpur ... ... | 24·04 | 20·62 | 20·53 | 28·45 | 16·81 | 24·19 | 22·44 |
| Bhognipur ... ... | 16·51 | 27·04 | 18·99 | 22·72 | 15 97 | 20·66 | 20·32 |
| Bilhaur ... ... | 24·39 | 18·29 | 27·36 | 28·09 | 17·31 | 31·20 | 24·44 |
| Derapur ... ... | 25·54 | 20·10 | 21·71 | 24·57 | 17·64 | 24·17 | 22·29 |
| Ghátampur ... ... | 21·60 | 22·72 | 17·23 | 22·98 | 17·98 | 21·49 | 20·67 |
| Rasúlabad ... ... | 22·87 | 17·45 | 17·80 | 23·04 | 25·68 | 23·56 | 21·73 |
| Sárh-Salempur ... | 24· | 24·16 | 27·09 | 25·73 | 17·82 | 22·15 | 23·49 |
| Shiurájpur ... ... | 20·05 | 29·83 | 21 91 | 19·02 | 21·11 | 24·09 | 24·34 |
| Sikandra ... ... | 22·83 | 24·60 | 26·02 | 25·46 | 19·70 | 29·81 | 24·74 |
| Sachendi ... ... | ... | ... | ... | ... | 16·30 | 31·43 | 16·20 |

Again the average total rainfall for the ten years 1860-61 to 1870-71 was as follows :—

| Period. | 1860-61. | 1861-62. | 1862-63. | 1863-64. | 1864-65. | 1865-66. | 1866-67. | 1867-68. | 1868-69. | 1869-70. | 1870-71. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 1st June to 30th September. | 9 7 | 38·8 | 31·1 | 31·3 | 18·3 | 26·6 | 29·3 | 43 6 | 15 0 | 24 6 | 38·3 |
| 1st October to 31st January. | 0 5 | ·4 | ·9 | 3·6 | ·3 | ·5 | 1·1 | 4·5 | ·4 | 14·9 | 3·4 |
| 1st February to 31st May. | 1·0 | ·5 | ·1 | ·8 | 3·4 | ·7 | 1·7 | ·6 | 1·0 | 1·6 | 3·9 |
|  | 11 2 | 39·7 | 32 1 | 35·7 | 22·0 | 27·8 | 32·1 | 48·7 | 16 4 | 41·1 | 45·6 |

The following table gives similar information for succeeding years :—

| Period. | 1871-72. | 1872-73. | 1873-74. | 1874-75. | 1875-76. | 1876-77. |
|---|---|---|---|---|---|---|
| 1st June to 30th September ... ... | 29·4 | 39·8 | 29·7 | 27·0 | 27·6 | 20·6 |
| 1st October to 31st January ... ... | 2·3 | *Nil.* | *Nil* | *Nil.* | 0·5 | 1·5 |
| 1st February to 31st May ... ... ... | 0·3 | 0·1 | 0·1 | 0·7 | 2·7 | 3·1 |
|  | 32·0 | 39·9 | 29·8 | 27·7 | 30·8 | 25·2 |

## PART II.

### PRODUCTIONS OF THE DISTRICT.

Animal kingdom.

A list of the animals common to the Duáb districts has been given in the introduction to the fourth volume, and to this the reader is referred for details. *Nílgái* still wander through the few patches of *dhák* jungle which remain; leopards are found near the confluence of the Sengur and the Jumna, ravine-deer along the Jumna, and black buck in small and decreasing numbers throughout the district. Grey partridge, quail, and hares are not uncommon, and a few black partridge are occasionally found near the Isan river. Bustard are sometimes seen near Ghátampur, and geese, duck, teal, and other aquatic birds are common in all the jhíls and lakes during the cold weather. Children are now and then carried away by wolves, and deaths from snakebites are very common. Rewards varying from two to three rupees are given for the destruction of wolves according to age and sex, and four to eight annas each for the destruction of venomous snakes. In 1871, 28 wolves and 355 snakes; in 1872, 224 wolves and 262 snakes; in 1873, 94 wolves and 575 snakes; and in 1876, 323 wolves and 5 leopards were destroyed and Rs. 200 were distributed in reward.

Domestic cattle.

The breeds of cattle more commonly used for agricultural purposes are few in number, and not particularly good in quality. The *desi* or common country stock, bred from the ordinary cow and the bull (*sánr*) which the religious customs of the people allow to wander free through the country, is generally small in stature, and of a dull dun colour. It is not worth more than from ten to twelve rupees, and lasts but for from five to six years. The *Jamnait*, or breed from beyond the Jumna river, is somewhat superior, of medium stature, and usually of a dull red colour. Bullocks of this breed are worth from fifteen to eighteen rupees, and last as many years. The *Kenwariya* breed from the banks of the Ken river in Bundelkhand gives a strong hardy animal of a red colour with a white face, which fetches as high a price as thirty to thirty-five rupees. The *Paintiya* breed from the Gághra river are long-horned, rather wild, and fetch from twenty-five to thirty rupees each. The name is said to be derived from an old legend ascribing the origin of the breed to some thirty-five (*paintis*) villages along the Gághra. The *Hariánth*, from the Hariána country, is a slow breed, worth only from thirteen to fifteen rupees, and lasting only from ten to twelve years. The *Mewát* is another breed sometimes met with, short-horned, large, and heavy in the hind quarters, but a good worker, and worth some twenty to twenty-five rupees. The *Bhadáwari* from the Chambal ravines in the Agra district is a slow, poor, rough breed, worth from ten to fifteen rupees, and lasting but about five years. Some efforts have been made to improve the local breed by the importation of English stock, but they are unsuited to the country and the habits of the people, and require greater care and more food than the ordinary husbandman can afford. Horses are not bred to any extent in the district, and the sheep and goats are of the common varieties found in all the neighbouring districts. On the whole, Cawnpore depends in a great measure for the stock necessary for carrying on the work of agriculture on other districts where cattle are more abundant and the facilities for grazing and breeding are greater. The proportion of grazing ground to the entire culturable area in the district is very small and hardly sufficient for existing wants, nor can it be said that this area is likely to increase, for the tendency is in the opposite direction, to bring into cultivation every acre of land capable of yielding a crop. The increase of population, too, impels the people in the same direction, and unless human labour be substituted for that of cattle at the wells, the power of keeping cattle will be lost, or there must be some radical change in the system of agriculture, and more space must be devoted to purely fodder crops.

Fish.

Fish are caught in nets and with a rod and line, neither of which require any remark, being of the same kind as are in ordinary use. The fishermen are by caste Kahárs, and are generally known as "Gudhias." The price of fish is ordinarily about one penny per ℔., or six pice per ser. The canal authorities have leased the right of fishing in the tanks formed by their excavations, and which are filled with water in the monsoon, and landholders generally preserve the village ponds for the same purpose.

Vegetable kingdom.

The system of agriculture is that practised throughout the Duáb, and already described in previous volumes.[1] The following statement shows the names in English and vernacular of the principal crops grown in this district, their average produce per acre, and season of sowing and reaping. Further local details are given in Mr. Wright's account of the agriculture of the district, published separately with the sanction of Government:—

| Class. | English name. | Native name. | Average produce per acre. | Time of sowing. | Time of reaping. | Remarks. |
|---|---|---|---|---|---|---|
| Cereals, ... | Wheat ... | Gehun .. | 12 to 16 maunds, | November, | March. | |
| | Barley ... | Jau ... | 10 „ | Ditto, | Feby., March. | |
| | Barley, gram, | Bejhar ... | 10 „ | Ditto, | Ditto. | |
| | Barley, wheat | Gojai ... | 10 „ | Ditto, | Ditto. | |
| Pulses ... | Peas ... | Mattar ... | 4 „ | Ditto, | Jany., Feby. .. | Generally dofasli. |
| | Gram ... | Channa ... | 10 „ | Ditto, | Feby., March. | |
| | | Urd All with other crops. | 4 „ | June, July, | Decr., Novr., | Average produce depends greatly on principal crop with which these are grown as under-crop. |
| | | Mung | 4 „ | Ditto, | Ditto ... | |
| | | Arhar | 4 „ | Ditto, | March .. | |
| | Vetches ... | Moth | 1½ „ | Ditto, | October ... | |
| Fibres ... | Hemp ... | San, Sanai ... | 10 „ | July, August, | January. | |
| | | Patsan ... | Round a field of cane. | March, ... | Ditto | |
| | Cotton ... | Kapás ... | 1¾ maunds, | June, July. | November. | |
| | | Munj ... | Grows wild. | | | |
| Dyes .. | Indigo ... | Nil ... | 100 mds. plant.<br>3 „ seed.<br>13 „ dye. | March ... | September. | |
| | Safflower ... | Kusam .. | 12 seers .. | With spring crops ... | | Flowers used for dye. |
| | Weeping nyctanthés. | Har Singhar, Al | Trees. | | | Roots ditto. |
| Oilseeds ... | Mustard ... | Sarson .. | 1 maund, All with other crops. | With rabi .. | | The average produce in these must be necessarily a matter of the greatest doubt. |
| | | Rái .. | 1 „ | Ditto ... | | |
| | | Láhi ... | 1 „ | Ditto .. | | |
| | | Duán .. | 1 „ | Ditto ... | | |
| | Sesamum ... | Til ... | 14 seers, | Ditto ... | | |
| | Linseed ... | Alsi ... | | Ditto .. | | |
| | Castor .. | Andi | | With cotton and cane ... | | |
| Millets .. | Maize ... | Makai ... | 4 maunds ... | June, July. | September .. | Always precedes a spring crop. |
| | Larger ... | Joár .. | 8 „ ... | July, | Octr., Novr., | Two sorts, single seeded and double seeded. |
| | Smaller ... | Bájra ... | 6 „ ... | July, August, | October. | |
| Miscellaneous. | Cane ... | Paunda ... | Rs. 200 ... | Feby., Mch., | October, Decr. | Edible sugarcane. Same as "Chin" of central Duáb. Is kept in field two years. |
| | | Barokha ... | „ 50 or 60 .. | Ditto | Decr., Jany., | |
| | | Mangu .. | „ 50 or 60 .. | Ditto | Ditto .. | |
| | Betel .. | Pán .. | „ 50 ... | April ... | | |
| | Opium ... | Post .. | 4 seers ... | Octr., Novr., | March, April, | |
| | Tobacco ... | Tamáku ... | 4 maunds ... | Augt., Mch , | Feby., June ... | Deshi, Vilayati follows another crop, potatoes or maize. |

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[1] See under the Eta and Mainpuri districts in Volume IV.

| Class. | English name. | Native name. | Average produce per acre. | Time of sowing. | Time of reaping. | Remarks. |
|---|---|---|---|---|---|---|
| Vegetables, | Potatoes ... | Alu ... | 200 maunds .. | October ... | Jany., Feby. | |
| | Watermelon | Tarbuza ... | Rs. 30 ... | January .. | March. | |
| | | Kalinda ... | | July ... | November. | |
| | Musk do., | Kharbuza .. | „ 40 .. | April, May... | May, June. | |
| | Egg-plant ... | Baingan, Bháta | „ 10 ... | July ... | Novr., March. | |
| | | Karela ... | „ 24 ... | February .. | May. | |
| | | Bhindi ... | | | | |
| | Beans .. | Sem ... | „ 10 ... | With others. | | |
| | | Rosa, Lobia ... | „ 10 ... | | | |
| | | Ghuyán ... | 50 maunds .. | Feby., Mch., | August. | |
| | Radishes .. | Muli ... | Rs. 20 .. | July ... | Jany., Feby. | |
| | Carrots ... | Gájar ... | 40 maunds ... | Do. ... | February. | |

Pepper, turmeric, and fennel are grown in small quantities, but rice is the staple crop, and the following varieties are common : *sáthiya,* supposed to arrive at perfection in sixty days, is a dark rice, sown broadcast in August, and cut in the end of September or the beginning of October. *Seondhi, sudarsana, náha,* and *summara* are all transplanted rices, grown in seed-beds in July and August and transplanted in September, and cut in December or January. The following statement shows the area under each crop in each parganah, as ascertained at settlement, and distributed according to season :—

| Name of parganah. | Area and percentage. | AUTUMN CROPS OR KHARIF. | | | | | | | | | Total Kharif. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Joár. | Bájra. | Cotton. | Indigo. | Pulses or dál. | Indian-corn. | Small millets. | Rice. | Hemp. | |
| Bilhaur ... | Area ... | 9,354 | 4,513 | 3,775 | 6,144 | 804 | 5,801 | 79 | 4,530 | 162 | 35,162 |
| | Percentage ... | 13·8 | 6·7 | 5·6 | 1 0 | 1 2 | 8·6 | 0·1 | 6·7 | 0·2 | 52·0 |
| Shiuráj-pur. Bángar ... | Area ... | 16,743 | 797 | 6,695 | 9,912 | 1,801 | 6,118 | 126 | 4,283 | 122 | 46,597 |
| | Percentage ... | 17·7 | 0·8 | 7·1 | 10·5 | 1·9 | 6·5 | 0 2 | 4·5 | 0·1 | 49·3 |
| Shiuráj-pur. Kattri ... | Area ... | 6 | ... | ... | ... | ... | ... | ... | 339 | .. | 345 |
| | Percentage ... | 1·0 | ... | ... | ... | ... | ... | ... | 60·2 | ... | 61·2 |
| Jájmau .. | Area ... | 20,518 | 1,934 | 7,920 | 2,843 | 2,837 | 2,988 | 180 | 2,409 | 71 | 41,760 |
| | Percentage ... | 22·2 | 2·1 | 8·6 | 3·1 | 3·0 | 3·2 | 0·2 | 2·6 | 0·1 | 45·1 |
| Rasúlabad ... | Area ... | 13,108 | 530 | 9,211 | 162 | 383 | 4,052 | 77 | 6,799 | 99 | 34,421 |
| | Percentage ... | 18 3 | 0·7 | 12·8 | 0·2 | 0·5 | 5·7 | 0·1 | 9·5 | 0·1 | 48·0 |
| Akbarpur ... | Area ... | 12,735 | 2,683 | 12,455 | 510 | 458 | 1,776 | 287 | 2,165 | 121 | 33,190 |
| | Percentage ... | 14·8 | 3·1 | 14·5 | 0·6 | 0·5 | 2·1 | 0·3 | 2·6 | 0·1 | 38·6 |
| Sárh-Salempur. Bángar ... | Area ... | 13,859 | 3,529 | 8,948 | 3,352 | 1,095 | 1,613 | 180 | 966 | 28 | 33,570 |
| | Percentage ... | 17·7 | 4·6 | 11·4 | 4·3 | 1·3 | 2 1 | 0·2 | 1 2 | ... | 42·9 |
| Sárh-Salempur. Kattri .. | Area ... | 219 | 33 | ·2 | ... | 43 | ... | 20 | 253 | ... | 570 |
| | Percentage ... | 16·9 | 2·6 | 0·2 | ... | 8·3 | ... | 1·6 | 19·5 | ... | 44·1 |
| Derapur ... | Area ... | 10,175 | 1,405 | 7,729 | 569 | 26 | 682 | 101 | 422 | 47 | 21,156 |
| | Percentage ... | 18·9 | 2·9 | 14·4 | 1·1 | ... | 1·3 | 0·2 | 0·8 | 0·1 | 39 4 |
| Sikandra ... | Area ... | 13,761 | 4,940 | 10,470 | 17 | 110 | 429 | 426 | 1,088 | ·14 | 31,390 |
| | Percentage ... | 19·9 | 7·1 | 15·2 | ... | 0·2 | 0·6 | 0·5 | 1·6 | 0·29 | 45·3 |
| Bhognipur ... | Area ... | 20,541 | 9,389 | 15,631 | 260 | 199 | 185 | 1,126 | 1,415 | 307 | 49,053 |
| | Percentage ... | 18·3 | 8·4 | 13·9 | 0·2 | 0 1 | 0·2 | 1·0 | 1·3 | 0·3 | 43·7 |
| Ghátampur ... | Area ... | 31,390 | 8,241 | 19,129 | 314 | 302 | 441 | 1,038 | 3,066 | 363 | 64,284 |
| | Percentage .. | 21·4 | 5·7 | 13·1 | 0·2 | 0·1 | 0·3 | 0·7 | 2 3 | 0·2 | 43·9 |
| Total ... | Area ... | 162,409 | 37,994 | 101,965 | 24,088 | 8,058 | 24,085 | 3,640 | 27,735 | 1.469 | 391,438 |
| | Percentage ... | 18·6 | 4·3 | 11·8 | 2·7 | 0·9 | 2·8 | 0·4 | 3·2 | 0·2 | 44 9 |

| Name of parganah. | Area and percentage. | Spring crops or rabi. | | | | | | | Total Rabi. |
|---|---|---|---|---|---|---|---|---|---|
| | | Wheat. | Gojai. | Wheat and gram mixed. | Bejhar. | Gram. | Peas. | Masúr. | |
| Bilhaur ... | Area ... | 7,462 | 1,808 | 161 | 26,921 | 607 | 317 | 35 | 37,311 |
| | Percentage, | 11·0 | 2·7 | 0·2 | 39 8 | 0 9 | 0·5 | 0·1 | 55·2 |
| Shiuráj-pur. Bángar ... | Area ... | 10,121 | 2 037 | 615 | 40,582 | 686 | 2,517 | 1 | 56,559 |
| | Percentage, | 10·7 | 2·3 | 0 7 | 42 8 | 0 7 | 2·6 | ... | 59·8 |
| Shiuráj-pur. Kattri ... | Area ... | 34 | 24 | ... | 405 | ... | 11 | ·4 | 478 |
| | Percentage, | 6 0 | 4·3 | ... | 71·9 | ... | 1·9 | 0·7 | 84·8 |
| Jájmau ... | Area ... | 7,968 | 1,543 | 514 | 39,319 | 1,375 | 821 | 16 | 51,556 |
| | Percentage, | 8·6 | 1 7 | 0·6 | 42·5 | 1·5 | 0·9 | ... | 55·8 |
| Rasúlabad ... | Area ... | 7,006 | 1,137 | 647 | 25,509 | 2,817 | 292 | ... | 37,408 |
| | Percentage, | 9·8 | 1·6 | 0·9 | 35·5 | 4·0 | 0·4 | ... | 52·2 |
| Akbarpur ... | Area ... | 6,398 | 1,291 | 398 | 39,861 | 4,466 | 149 | 4 | 52,567 |
| | Percentage, | 7·4 | 1·5 | 0·5 | 46 5 | 5·2 | 0·2 | ... | 61·3 |
| Sárh-Salempur. Bángar ... | Area ... | 6,374 | 1,979 | 134 | 35,094 | 780 | 234 | 1 | 44,596 |
| | Percentage, | 8·1 | 2·5 | 0·2 | 44·8 | 1·0 | 0·3 | ... | 56·9 |
| Sárh-Salempur. Kattri ... | Area ... | 114 | 22 | ... | 774 | ... | 31 | .. | 941 |
| | Percentage, | 8·9 | 1·7 | ... | 59·9 | ... | 2·4 | ... | 72·9 |
| Derapur ... | Area ... | 2,9 2 | 829 | 909 | 20,503 | 5,008 | 156 | 16 | 30,333 |
| | Percentage, | 5·4 | 1 6 | 1·7 | 38·2 | 9 3 | 0·3 | ... | 56·5 |
| Sikandra ... | Area ... | 664 | 1,607 | 1,967 | 21.092 | 10,069 | 15 | 74 | 35,488 |
| | Percentage, | 1·0 | 2·4 | 2·9 | 30 3 | 14·6 | ... | 0·1 | 51·3 |
| Bhognipur ... | Area ... | 1,149 | 3,813 | 3,147 | 36,513 | 14,112 | 391 | 19 | 59,144 |
| | Percentage, | 1·0 | 3·4 | 2·8 | 32 6 | 12·5 | 0·3 | ... | 52·6 |
| Ghátampur ... | Area ... | 2,564 | 4,874 | 8,421 | 40,519 | 17,306 | 308 | 89 | 74,081 |
| | Percentage, | 1·8 | 3·3 | 5·8 | 27·6 | 11·8 | 0·2 | 0·1 | 50·6 |
| District ... | Area ... | 52,766 | 20,964 | 16,913 | 327,092 | 57,226 | 5,242 | 259 | 4,80,462 |
| | Percentage, | 6 0 | 2·4 | 1·9 | 37·9 | 6 5 | 0·6 | ... | 54·9 |

| Name of parganah. | Area and percentage. | MISCELLANEOUS CROPS. | | | | | | | | | | | Total Miscellaneous. | Total area of crop. | Double-cropped area. | Total area cultivated. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Cane, annual. | Cane, biennial. | Poppy. | Tobacco. | Potatoes. | Melons. | Vegetables. | Safflower. | Al. | Betel. | Fallow. | | | | |
| Bilhaur ... | Area ... | 1,601 | 329 | 1,022 | 95 | 214 | 52 | 265 | 5 | ... | 19 | 5 | 3,607 | 76,080 | 8,510 | 67,570 |
| | Percentage | 2·4 | 0 5 | 1·5 | 0·1 | 0·3 | 0·1 | 0·4 | ... | ... | ... | ... | 5·3 | 112 5 | 12·5 | 100·0 |
| Shiurájpur. Bángar ... | Area ... | 3,068 | 56 | 310 | 147 | 58 | 8 | 516 | 43 | ... | 51 | 5 | 4,262 | 107,418 | 12,858 | 94,560 |
| | Percentage | 3·2 | 0·1 | 0·3 | 0 2 | 0·1 | ... | 0·5 | ... | ... | 0·1 | ... | 4·5 | 113 6 | 13·6 | 100·0 |
| Shiurájpur. Kattri ... | Area ... | ... | ... | ... | ... | ... | 36 | 2 | 6 | ... | ... | 16 | 60 | 883 | 320 | 563 |
| | Percentage | ... | ... | ... | ... | ... | 6 6 | 0·2 | 1·1 | ... | ... | 2·7 | 10·6 | 156 6 | 56·6 | 100·0 |
| Jájmau ... | Area ... | 1,787 | 3 | 302 | 206 | 18 | 236 | 938 | 76 | ... | 20 | 61 | 3,647 | 96,903 | 4,461 | 92,442 |
| | Percentage | 1·9 | ... | 0 3 | 0·2 | ... | 0·3 | 1·1 | 0·1 | ... | ... | ... | 3·9 | 104·8 | 4·8 | 100 0 |
| Rasúlabad ... | Area ... | 2,222 | 14 | 1,248 | 99 | 3 | 36 | 432 | ... | ... | ... | ... | 4,054 | 75,884 | 4,202 | 71,682 |
| | Percentage | 3·1 | ... | 1·7 | 0·1 | ... | 0·1 | 0·7 | ... | ... | ... | ... | 5 7 | 105·9 | 5·9 | 100·0 |
| Akbarpur ... | Area ... | 1,247 | 39 | 747 | 131 | 3 | 13 | 501 | 85 | ... | 12 | 537 | 3,315 | 89,071 | 3,239 | 85,832 |
| | Percentage | 1·5 | ... | 0·9 | 0·2 | ... | ... | 0·5 | 0·1 | ... | ... | 0·7 | 3 9 | 103 8 | 3 8 | 100 0 |
| Sárh-Salempur. Bángar ... | Area ... | 1,333 | 10 | 245 | 293 | 1 | 26 | 372 | 5 | ... | 31 | 95 | 2,411 | 80,577 | 2,394 | 78,273 |
| | Percentage | 1·8 | ... | 0·3 | 0·4 | ... | ... | 0·5 | ... | ... | ... | 0 1 | 3·1 | 102·9 | 2·9 | 100 0 |
| Sárh-Salempur. Kattri ... | Area ... | 22 | ... | ... | ... | ... | 56 | 34 | ... | ... | ... | 15 | 127 | 1,638 | 34 | 1,291 |
| | Percentage | 1·7 | ... | ... | ... | ... | 4·3 | 2 6 | ... | ... | ... | 1·2 | 9·8 | 126·8 | 26 8 | 100·0 |
| Derapur ... | Area ... | 1,087 | 198 | 516 | 119 | ... | 14 | 277 | 13 | ... | ... | 1,025 | 3,249 | 54,738 | 1,082 | 53,656 |
| | Percentage | 2·2 | 0·4 | 1·0 | 0·2 | ... | ... | 0 4 | ... | ... | ... | 1·9 | 6 2 | 102·1 | 2·1 | 100 0 |
| Sikandra ... | Area ... | 158 | 42 | 159 | 60 | 3 | 3 | 206 | 164 | ... | ... | 2,895 | 3,692 | 70,570 | 1,334 | 69,236 |
| | Percentage | 0·2 | 0 1 | 0·2 | 0·1 | ... | ... | 0·3 | 0·2 | ... | ... | 4·2 | 5·3 | 101 9 | 1·9 | 100·0 |
| Bhognipur ... | Area ... | 218 | 91 | 131 | 26 | ... | 18 | 248 | 643 | ... | 4 | 4,728 | 6·107 | 114,304 | 1,994 | 112,310 |
| | Percentage | 0·2 | 0·1 | 0·1 | ... | ... | ... | 0·2 | 0·6 | ... | ... | 4·2 | 5·4 | 101·8 | 1 8 | 100·0 |
| Ghátampur ... | Area ... | 1,054 | 105 | 329 | 81 | ... | 69 | 477 | 150 | 137 | ... | 9,283 | 11,683 | 150,048 | 3,664 | 146,384 |
| | Percentage | 0·7 | 0·1 | 0·2 | 0·1 | ... | ... | 0·3 | 0·2 | 0·1 | ... | 6·3 | 8·0 | 102 5 | 2·5 | 10· |
| District ... | Area ... | 13,795 | 887 | 5,009 | 1,257 | 300 | 567 | 4,270 | 1,190 | 137 | 137 | 18,665 | 46,214 | 918,114 | 44,315 | 873,799 |
| | Percentage | 1 6 | 0·1 | 0·6 | 0·2 | ... | 0·1 | 0·5 | 0·1 | ... | ... | 2·1 | 5·3 | 105 1 | 5·1 | 100·0 |

General view of agricultural position.

Cawnpore has always had the reputation of being one of the most fertile districts in the Ganges-Jumna duáb. Always thickly populated, and with a large proportion of the industrious classes of cultivators (Káchhis, Kúrmis, and Lodhás); having ample facilities for irrigation over at least two-thirds of the area; with free communication in every direction, there has been little room left for increase of cultivation and enhanced prosperity since the time this portion of the Oudh territory passed under British rule. Some advance has undoubtedly been made during the last forty years and since the district suffered from the fearful ravages of the famine of 1837-38. The only statistics by which we can compare the present condition of the district with that of forty years ago are those compiled after the devastations caused by droughts, the effect of which will be noticed hereafter; and even those are misleading, in so far as they are based on a supposed recuperative power which a few years' experience showed the district did not possess. Thus we find only 3·2 of the *bángar* area recorded in 1840 as fallow, whereas we know that Mr. Rose included in his cultivated area land that he considered would be again rapidly brought under cultivation. At the present time we have 2·5 of the total area recorded as "abandoned" or fallow, whilst a further 2 per cent. is recorded as *báhan*, *i.e.*, ploughed but not sown. Similarly we find that the present cultivated area is only 79 per cent. of the recorded culturable area, whereas in 1840 it was recorded as 83 per cent. But the actual cultivated area has increased from 780,928 acres to 864,574 acres, *i.e.*, by 83,646 acres, or 16 per cent., though relatively to the total area of both periods only by 4·7 per cent. The proportion of increase has naturally varied much in each parganah. It has increased most in Bhognipur, and next in Sikandra and Ghátampur, a result which was to be expected in comparatively backward and thinly populated parganahs with a large area of culturable land available. Part of the increase, however, is due to the record as cultivated of land in the ravines which is brought under the plough for a year or two and sown with inferior crops, and then deserted for similar land elsewhere.

Culturable waste.

The culturable land left for the plough consists of land under groves, isolated patches of dhák jungle, and the poor stony land in ravines noted above. According to the settlement returns there is more land available in the northern parganahs than in the southern, except in Derapur, where there are the largest tracts of jungle. At the same time the cultivation in the southern parganahs is broader and lighter, as is natural in dry tracts; and the introduction of canal irrigation would enable the land to bear the pressure of an increased population, without the remaining margin of culturable area (poor as it is) being much encroached upon.

Fertility of the district.

The district of Cawnpore may be described therefore as one of great fertility; even in the southern parganahs the absence of irrigation is compensated for by the presence of a large body of excellent cultivators, who by constant labour compel the soil (in favourable seasons) to yield little less than the more fortunate tracts along the Ganges. Here indeed the introduction of canal irrigation can hardly be considered an unmixed benefit. To give water to a tract already sufficiently irrigated has had the result of encouraging waste, over-cropping, and general deterioration. The northern parganahs have in fact been the *corpus vile* on which all experiments have been made. The destructive effects of badly aligned channels have taught the canal officers the true system of distributaries; the impoverishment of the soil by lavish use of water and over-cropping has, I believe, taught the cultivator some wisdom in the use of canal water such as he ever had in the use of his well water.

Distribution of crops.

The character of the agriculture of each parganah is shown clearly by the proportion of the autumn to the spring harvest and the class of crops generally grown. Thus we have in the Ganges parganahs a proportion of 55 to 61 per cent. of rabi crops, with 45 to 52 per cent. of kharíf crops, the excess representing double-cropping, which is most frequent in Bilhaur and Shiurájpur. In the Jumna parganahs we have never more than 52 per cent. of rabi crops, coupled with the largest proportion of "*báhan*" or fallow. In the northern parganahs *joár* and wheat are grown in large proportions; in the southern we have barely two per cent. of the area under wheat and a large area under *bájra*. Rice is chiefly grown in Bilhaur, Rasúlabad, and the southern portion of Shiurájpur, whilst north Shiurájpur is covered with indigo, small native factories studding the entire area north of the Pándu. The statistics of Mr. Montgomery are such that a fair comparison between the crops grown now and then cannot be instituted. It would appear *primâ facie* that the introduction of canal irrigation must have greatly stimulated the growth of wheat, indigo, and cane, but the result of a comparison between the statistics given by Mr. Montgomery and those of the settlement papers is far from confirming that idea: the area under wheat and cane is proportionately less, and that under indigo has not increased. Mr. Montgomery's statistics, however, are for the year after the great famine, and the amount of cultivation was less he supposed by twenty per cent. than at the time he wrote (1845 A.D.) We may also infer that in the years 1837-38 the better crops were grown in a larger proportion than the inferior crops, as the poorer soils had been thrown out of cultivation. On the other hand, the settlement returns as to the area under indigo are defective ; as this crop is off the ground before the measuring parties take the field, its place being taken by a crop of bijhra or peas, much would escape notice and record. Similarly the whole record of double-cropped land is liable to error. With the exception of the stimulus given to double-cropping, no permanent effect has been produced on the agriculture of the district since 1840. The temporary increase in the cultivation of cotton, due to the American civil war, has given way to the normal distribution of crops : the supply of manure is no larger than it was ; indeed, so far as the use of canal water obviates the necessity of keeping well-cattle, and the extension of cultivation limits the available grazing land, it has diminished. The only direction in which an improvement, more or less permanent, in the condition of the agricultural classes has been effected has been in the enhanced prices they obtain for their produce.

Irrigation.

The sources of irrigation are wells, the Ganges canal, and in a less degree ponds, lakes, and rivers. The following statement shows the varying proportions in which these are available in the several tracts before described :—

| Name of tract. | Name of parganah. | Well. | Canal. | Other sources. | Total. |
|---|---|---|---|---|---|
| Isan ... ... | Bilhaur ... ... | 13·8 | 2·9 | 8·4 | 25·1 |
| Ganges cliff ... | Bilhaur ... ... | 18·7 | 14·3 | 1·5 | 34·5 |
| | Shiurájpur ... ... | 9·6 | 9·9 | 2·9 | 22·4 |
| | Jájmau ... ... ... | 19·3 | 21·1 | 1·7 | 42·1 |
| | Sárh-Salempur ... ... | 34·3 | ... | 3·4 | 37·7 |
| | Total ... | 19·1 | 11·5 | 2·5 | 33·1 |
| Ganges-Pándu duáb, | Bilhaur ... ... | 24·4 | 37·1 | 13·3 | 74·8 |
| | Shiurájpur ... ... | 10·8 | 56·4 | 1·4 | 68·6 |
| | Do., central ... | 7·8 | 67·7 | 5·8 | 81·3 |
| | Jájmau, dúmat ... ... | 23·5 | 25·6 | 7·4 | 57·5 |
| | Do., red soil ... ... | 38·6 | 18·9 | 1·2 | 58·7 |
| | Sárh-Salempur ... ... | 44·1 | 18·3 | 3·2 | 65·6 |
| | Total ... | 23·8 | 39·3 | 7·2 | 70·3 |

| Name of tract. | Name of parganah. | Well. | Canal. | Other sources. | Total. |
|---|---|---|---|---|---|
| Pándu-Rind duáb ... | Shiurájpur, dúmat ... | 26·3 | 25·2 | 13·8 | 65·3 |
| | Do., red soil ... | 43·9 | 25·9 | 2·8 | 72·6 |
| | Jájmau, dúmat ... ... | 46·8 | 4·8 | 4·8 | 56·4 |
| | Do., red soil ... ... | 48·5 | 1·0 | 2·9 | 52·4 |
| | Rasúlabad, dúmat ... ... | 51·9 | 12·4 | 13·8 | 78·1 |
| | Sárh-Salempur ... ... | 39·6 | 2·1 | 3·9 | 45·6 |
| | Total ... | 45·5 | 9·7 | 7·4 | 62·6 |
| Rind ... ... | Rasúlabad ... ... | 41·6 | ... | 3·1 | 44·7 |
| | Akbarpur ... ... | 49·4 | 2·4 | 1·8 | 53·6 |
| | Ghátampur ... ... | 33·8 | 21·2 | 2·3 | 57·3 |
| | Total ... | 45·5 | 2·6 | 2·3 | 50·4 |
| Rind-Sengur duáb ... | Derapur ... ... | 8·4 | 49·5 | 1·3 | 59·2 |
| | Akbarpur ... ... | 18·3 | 20·8 | 6·5 | 45·6 |
| | Ghátampur ... ... | 16·4 | 22·7 | 5·1 | 44·2 |
| | Total ... | 14·8 | 29·2 | 4·6 | 48·6 |
| Sengur ... | Derapur, Sengur (canal) ... | 2·1 | 39·9 | 5·1 | 47·1 |
| | Do., Sengur ... ... | 3·2 | 1·5 | 1·3 | 6·0 |
| | Sikandra ... ... | 2·9 | ... | 1·1 | 4·0 |
| | Akbarpur ... ... | 0·4 | 9·2 | 0·2 | 9·8 |
| | Bhognipur ... ... | 0·5 | 17·2 | 0·4 | 18·1 |
| | Total ... | 1·8 | 12·6 | 0·5 | 14·9 |
| Sengur-Jumna duáb, | Sikandra ... ... | 2·7 | ... | 2·5 | 5·2 |
| | Bhognipur ... ... | 1·2 | 3·9 | 2·8 | 7·4 |
| | Ghátampur ... ... | 4·9 | 1·7 | 2·7 | 9·3 |
| | Total ... | 2·9 | 2·1 | 2·5 | 7·5 |
| | District Total ... | 20·6 | 15·3 | 4·6 | 40·5 |

The gradual decrease in irrigation from north to south cannot escape notice. In the Ganges parganahs water is at 20 to 25 feet from the surface; in the central tracts, from 25 to 35 feet; in the Jumna parganahs, from 60 to 80 feet, and irrigation is practically impossible and unremunerative, except for market gardeners.

The Ganges Canal has been elsewhere described. The irrigation during the last ten years has been as follows:—

| Name of parganah. | 1867-68. | 1868-69. | 1869-70. | 1870-71. | 1871-72. | 1872-73. | 1873-74. | 1874-75. | 1875-76. | 1876-77. | Average irrigation 1869-70 to 1876-77. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Bilhaur ... | 9,039 | 14,872 | 14,0[illegible]9 | 11,053 | 10,251 | 12,599 | 15,144 | 13,576 | 18,795 | 18,571 | 14,265 |
| Shiurájpur .. | 21,420 | 33,130 | 32,498 | 28,177 | 28,793 | 37,124 | 40,951 | 46,444 | 45,126 | 48,530 | 38,455 |
| Jájmau ... | 2,923 | 6,124 | 6,910 | 6,487 | 4,683 | 7,726 | 10,192 | 11,914 | 12,033 | 10,921 | 8,862 |
| Rasúlabad ... | 3,542 | 5,591 | 4,312 | 4,395 | 3,066 | 3,732 | 5,493 | 5,629 | 6,281 | 5,933 | 4,859 |
| Akbarpur ... | 2,380 | 6,780 | 6,217 | 5,876 | 5,707 | 6,712 | 12,662 | 17,937 | 19,868 | 20,401 | 11,923 |
| Sárh-Salempur, | 2,830 | 4,490 | 3,966 | 4,293 | 2,598 | 3,766 | 4,500 | 5,157 | 5,051 | 4,901 | 4,280 |
| Derapur ...<br>Sikandra ... | 6,714 | 15,287 | 7,499 | 7,166 | 6,264 | 9,255 | 15,339 | 19,505 | 18,564 | 18,978 | 12,828 |
| Bhognipur ... | ... | 1,675 | 3,002 | 2,021 | 2,044 | 1,744 | 4,198 | 5,464 | 4,821 | 4,659 | 3,494 |
| Ghátampur ... | 50 | 1,254 | 2,298 | 2,084 | 2,308 | 2,119 | 4,626 | 8,844 | 8,986 | 11,033 | 5,287 |
| District ... | 48,898 | 99,208 | 80,811 | 71,552 | 65,714 | 84,777 | 113,105 | 134,470 | 139,525 | 148,927 | 104,235 |

Wells.

Wells are of four kinds: 1st, entirely of masonry cemented with mortar; 2nd, of brick uncemented; 3rd, unbricked and lined with fascines; 4th, half bricked and half unbricked. The first class are built as works of charity and for agricultural purposes, where the looseness of the substrata forbids the construction of unbricked wells. They cost from Rs. 250 for a two-run well to any sum the owner may be able to spend. The uncemented brick wells are usually constructed by cultivators, who often gradually brick up the well from the bottom so far as will prevent the earth falling in from the filtration of the water. The unbricked or kuchcha well is universal throughout all but the Jumna parganahs. It is cheap in construction (costing only from five to twenty rupees), and often lasts for many years with annual repairs and cleaning; kuchcha wells have been known which have lasted for forty years. This is, however, dependent on the nature of the subsoil, which varies from parganah to parganah and from village to village, or even from "*hár*" to "*hár*." The brushwood binders which are coiled round the "melting" strata are made principally of *arhar* (*Cajanus Indicus*) stalks. The average area irrigated from one run is calculated at about five biswas, one-eighth of an acre: and with two runs eight biswas may be watered if the field is not distant from the well. The comparative cost of irrigation from well and canal is a constant source of dispute, and can never be strictly formulated from the numerous and varying factors in the calculation. On the whole it would appear that flush irrigation is undoubtedly cheaper than well irrigation, and there is also the element of "liberated labour" to be taken into account. For garden crops, however, the superiority of well irrigation is unquestioned. The "*dhenkli*" or lever well is used in the low kachhár tracts where water is very near the surface. This form of well has been sufficiently described before.[1] The construction of masonry wells by zemindars is not so frequent as in former days, when good landlords like Mr. Maxwell built them in bad as well as in good land. Since the completion of settlement more impulse has been given to their construction, but the sum to be raised for the necessary expenditure is a large one for a cultivator, and the system of *takávi* offered by Government is unattractive from its complexity.

The following statement, compiled from the settlement records, gives details of all wells in the district:—

| Name of parganah. | *Number of wells.* | | | *Masonry wells in work.* | | | | | *Owners of wells in work.* | | | *Average depth of water.* | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Masonry. | Non-masonry. | Fallen. | Under 5 years. | 5 to 15 years. | 15 to 20 years. | Before settlement. | Total. | Zemindar. | Cultivator. | Total. | From surface. | In well. |
| Bilhaur ... | 786 | 3,043 | 1,454 | ... | ... | ... | ... | 786 | ... | ... | 786 | 27′ | 9′ |
| Shiurájpur ... | 645 | 3,305 | 5,918 | 89 | 56 | 80 | 250 | 475 | 103 | 372 | 475 | 22′ | 13′ |
| Jájmau ... | 1,006 | 7,605 | 8,064 | 62 | 64 | 122 | 443 | 691 | 198 | 493 | 691 | 23′ | 10′ |
| Rasúlabad ... | 800 | 6,621 | 11,992 | 113 | 112 | 124 | 252 | 601 | 244 | 357 | 601 | 24′ | 11′ |
| Akbarpur ... | 695 | 4.991 | 6,228 | 28 | 60 | 104 | 202 | 394 | 112 | 282 | 394 | 30′ | 13′ |
| Sárh-Salempur ... | 902 | 5,600 | 6,033 | 82 | 106 | 143 | 418 | 749 | 237 | 512 | 749 | 31′ | 13′ |
| Derapur ... | 203 | 1,472 | 3,686 | 10 | 9 | 11 | 21 | 51 | 24 | 27 | 51 | 29′ | 10′ |
| Sikandra ... | 355 | 430 | 1,261 | 7 | 22 | 23 | 120 | 172 | 49 | 123 | 172 | 57′ | 15′ |
| Bhognipur ... | 762 | 289 | 808 | 5 | 8 | 21 | 110 | 144 | 67 | 87 | 144 | 69′ | 16′ |
| Ghátampur ... | 1,203 | 1,237 | 2,767 | 28 | 115 | 132 | 470 | 745 | 271 | 474 | 745 | 41′ | 22′ |
| District ... | 7,357 | 34,593 | 48,211 | ... | ... | ... | ... | 4,808 | ... | ... | 4,808 | 35′ | 13′ |

Tanks.

Tanks were constructed at the great famine as works of public utility, but have fallen out of repair, and have been rarely, if ever, used for purposes of irrigation. The village ponds and lakes afford irrigation for one or perhaps two waterings, but the value to be attached to this source of irrigation varies of course with the permanence of the supply, which fails when most wanted, in insufficient rains. Irrigation from the rivers, except the river Isan, is practically unknown, though here and there surplus canal water which has been discharged into the smaller streams is made use of.

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[1] See Gazetteer, IV., 518, and Wright's memorandum on the agriculture of the Cawnpore district, para. 47.

The supply, however, is precarious and dependent on the demands for water for the regular distributaries.

Increase in irrigation.

The increase in irrigation within the last forty years is difficult to calculate. The data supplied at the last settlement are manifestly incorrect and based on a false principle. Mr. Rose included in his irrigated area all land on the edges of lakes or rivers which might be irrigated, but which he himself admits are practically never irrigated. A comparison of the figures of the village records at both settlements gives the following result:—

| Parganah. | Last settlement. | Present settlement. | Increase. |
|---|---|---|---|
| Bilhaur ... ... ... ... | 44 | 59 | 15 |
| Shiurájpur ... ... ... ... | 35 | 66 | 31 |
| Jájmau ... ... ... ... | 38 | 50 | 12 |
| Rasúlabad ... ... ... ... | 50 | 68 | 18 |
| Akbarpur ... ... ... ... | 34 | 46 | 12 |
| Sárh ... ... ... ... | 24 | 51 | 14 |
| Salempur ... ... ... ... | 41 | | |
| Derapur ... ... ... ... | 22 | 48 | 26 |
| Bhognipur ... ... ... ... | 6 | 8 | 2 |
| Ghátampur ... ... ... ... | 8 | 25 | 17 |

The larger proportion of this increase is due to the introduction of canal irrigation.

*Pán* cultivation.

The following account of the cultivation of *pán* in this district will be of use for comparison with the system pursued in other districts. *Pán* is usually sown on the slope of the mound (*bhít*) which is formed by the earth thrown up when excavating a tank. Fresh earth is heaped up in the month of Chait (March) and a framework of *sentha* or *sarpat* and bambus is erected, which protects the delicate plant during the prevalence of the hot winds. *Pán* and *joár* are sown on the same ground in alternate years. The tender shoots from a growing plant are laid flat and covered with wet earth, then with grass, over which water is sprinkled four times a day. The *pán* is planted in rows (*mándha*), and an acre of ground will contain fifty rows, each 125 cubits in length and three cubits in breadth, with an interval of one cubit between each row. Each row comprises thirty *kuntra*, and each *kuntra* from eight to nine *gát* or beds, and each *gát* has six *dhapia* or lumps of clay in which the *sentha* are inserted and the plants are sown, two to five being trained up each *sentha*. For each row the following must be provided: 125 bambus, four bundles of *gándar* grass, 1,000 *sentha* or stalks of the *múnj* grass and *kus* from the jungle for tying the same. The seedlings cost as follows per *dholi*:—*kaker* three annas, *bangla* and *desáwari* two annas, *kapúri* one anna. Constant labour is required to rear the plant; it must be watered twice every day till well grown, but afterwards one watering a day is enough; and after the rains every third day; fifteen *gharas* of water per row are given, and one man can only water five rows in the day. Meanwhile plants of the pumpkin kind are grown over the framework to keep the interior cool, and the betel vines are trained up the light supports prepared for them. In Sáwan, Bhádon, and Kuár the plants are manured with a mixture of flour (*kanak*) and oilcake; this costs 10½ annas per row. In Jeth Dasera the oldest member of the family goes to the middle of the *bhít*, worships the *deota* with a burnt-offering of *ghi* and *gúr*, and picks a *dholi* (200 leaves), which he distributes to his friends, from whom he receives presents (only the inferior leaves, however, are picked till Kuár Dasera); after which the plant is pulled every fortnight as long as there is any left; five rows being left for seedlings, which are never touched except near the ground to keep them clean.

Famines.

The earliest famine of which we have any notice, so far as it affected the present district of Cawnpore, is that of 1783-84, known by the Hindus as the *chálísa*, from the *sambat* year (1840) in which it occurred. Though it lasted two years, Mr. Rose thought that its effects were not so calamitous, however, as those of the *chauránawe* (1894 *sam.*) or famine of 1837-38. He wrote that "there was not such a total absence of vegetation, and therefore cattle lived; and *moth*, a valuable means of sustenance, was spared to the people." Colonel Baird Smith, on the other hand, observes: "When recently in Cawnpore, I had some conversation regarding it with a very old native merchant, a man who said he believed he was ninety years of age, and was, at any rate, old enough at the time of this famine to have retained some personal recollections of it, strengthened, no doubt, afterwards by the traditions relating to it which even still linger among the native community. He had recollections also of all the other subsequent famines, but among the entire series he ranked that of 1783 as the most severe, even more so than that of 1837-38, and much more so than that of 1860-61. The old man's faculties seemed scarcely impaired, and his benevolence of character was shown by the fact that he was, at the time I saw him, supporting at his sole cost fifty or sixty starving people." Again, in 1803-4, famine devastated Cawnpore, but a year after the ceded provinces had come under British rule, when a prosperous season had given an appearance of justice to the crushing revenue demand, enhanced even beyond the exaggerated estimates of the Nawáb's government. There was a total failure of the kharíf and rabi crops; zemindars were absconding, and no offers were forthcoming for the vacant estates. Revenue was remitted to the amount of Rs. 4,09,842, and advances were made for distribution to the amount of Rs. 1,80,826. Years elapsed before the district recovered its normal condition of prosperity, and the interval proved one of the most disastrous to the old landed proprietary that has characterised British Government in any part of India. The district was again visited by famine in 1812-13 (1220 fasli), which Mr. Newnham reported was more severe even than that of 1803-4, but exact information regarding the effect of this famine is wanting.

Famines of 1833-34 and 1837-38.

In 1833-34 the southern parganahs of the district came within the scope of the famine which devastated Bundelkhand. The kharíf was a total failure all over the district. In the irrigated parganahs along the Ganges the rabi harvest was plentiful, and the revenue was paid without much difficulty. But in Bhognipur and the Jumnă division of the district both crops utterly failed; and in exacting the Government demand, it is to be feared that all the profits which the poor people had for years past accumulated were forced into the Government treasury. The district had not recovered from the losses of 1241 *fasli* when it was visited by the much more severe affliction of the drought of 1245 *fasli.* On the 28th August, 1837, Mr. Rose reported that the rain crop was a failure : cotton, indigo, sugarcane, and other rent-paying crops yielded nothing ; in November a little rain refreshed the *joár* and *bájra* crops in the southern and western parganahs, but in the remainder of the district the kharíf was a total failure. No rain fell to admit of preparing the ground for the winter crop, and the country was one barren waste : not a blade of grass was to be seen ; the cattle, scantily fed on leaves of trees, died in thousands; villages were depopulated by famine and emigration ; immense tracts of arable land lay fallow, there being neither men nor cattle to cultivate it. Relief works were established at which Rs. 44,000 were expended, takávi was distributed, and Rs. 17,10,971 of revenue remitted in 1837 and two following years, whilst a further decrease in the revenue of Rs. 1,57,85 was given at revision of settlement. The parganahs along the Ganges suffered most; the southern parganahs had showers in the rainy season, and some of the kharíf escaped, whilst some of the rabi in the northern parganahs was saved by irrigation ; and along the Jumna, where the cultivation is dependent on rain, the rabí entirely failed. Cawnpore escaped the famines of 1861 and 1868, and is now so extensively protected, with the exception of the Sengur-Jumna duáb, by canal distributaries, which irrigate about one-sixth of the cultivated area, and its external communications are so good that no such fearful distress as devastated the country in 1837 should ever again affect it.

Jungle.

There are no large tracts of jungle in the district; cultivation has brought under the plough the belts of dhák *(Butea frondosa)* which harboured robbers and revenue defaulters. Isolated patches in Bilhaur, Derapur, and Akbarpur are all that remain, and these in turn are fast disappearing. The district is, however, well wooded, as there are 55,972 acres under groves of mango, *mahuwa* (chiefly in the southern and drier parganahs), *jáman*, and other trees, while coppices of *ním* for rafters and scantlings are to be found in every village. The *babúl*, too, grows plentifully in the ravines of the several rivers, and is occasionally planted by zemindars, with, however, but little advantage to the cultivator.

Reh.

The *úsar* plains of the Ganges-Pándu duáb are saturated with impure salts, which, attracted to and deposited on the surface by capillary action, sterilize the places where most prevalent, and when carried by means of running water to fertile tracts sterilize those also; wells are usually on the edge of the field which they are intended to irrigate, but canal distributaries are often at some distance, hence it is not unusual to take the small channels over *úsar*, when the water taking up these highly soluble salts deposits them on the field so irrigated. The ignorant cultivator immediately attributes the defertilization of his land to the character of the canal water rather than to his own carelessness. Mr. Buck in his memorandum on "*reh*" has shown by careful experiment that the surface salts are carried off by the drainage of the first fall of rain, and that if the cultivator were to protect his fields by ever so small a wall, the defertilizing salts could never obtain entrance. This, however, from want of knowledge he neglects to do; and whilst on the one hand he may be seen making head year by year against the *úsar* by ploughing wider and wider into the waste near his fields, on the other hand he lets his field become *úsar* for want of a few simple precautions. The defertilizing effects of *reh* may be seen in their worst form in the south of parganah Bilhaur and north-west of parganah Shiurájpur, where the vicious alignment of canal distributaries has caused a serious block to natural drainage. The waters drained from the *úsar* plains, and saturated with "*reh*," deposit it where they are held up by obstacles, and considerable loss has accrued from this cause in villages near the Non river. The *tarái* of the same river has also suffered from the deposit of *reh*, where the natural flow of its waters into the Ganges has for some years been obstructed : compensation, however, has been obtained by the zemindar (if not the cultivator) in the competition for licenses to manufacture *khári* and *sajji* from these thick and wide deposits of salts, which in the month of May look like a sheet of snow. The rents paid by Noners for this privilege in the village of Rawan Lálpur amounted in one year to Rs. 1,400. Similarly in the low and already moist soils of the *kachhár*, where canal water has been brought, the excess of saturation has brought to the surface "*reh*" in large quantities. Hundreds of acres have been thus defertilized, but on the representation of the settlement officer the proximate cause—canal irrigation—has been stopped. In the Pándu-Rind and Rind-Sengur duábs the waste lands are not so full of these salts; the only place where any injury has been done is in Umran, parganah Akbarpur, and from the same cause, excessive saturation due to obstructed drainage. The more correct alignment of canal distributaries will probably effectually prevent the spread of "*reh,*" and the restoration of natural drainage to those tracts which have suffered from its obstruction will in course of time, it is believed, remove the salts, which are only on the surface, and thus restore the land to its former fertility. The manufacture of khári (Glauber's salts), shora (saltpetre or nitrate of potash), and sajji (impure carbonate of soda) has been sufficiently described, and need not be noticed here.[1]

*Káns.*

Light soils when poorly cultivated or left fallow become spontaneously covered with *káns*. The seed is light and is carried about by the wind, and where it rests in light friable soils the weed spreads rapidly. It occupies the land for periods varying from five to twenty years, and dies out of itself, when its roots spreading and interlacing find no further space in which to spread and choke each other and die. The only means of extirpation are to leave the land fallow or to thoroughly manure it, especially with goats' and sheep's dung: or as an alternative to the latter course to allow cattle to stand and constantly dung in the field, when with the trampling of the cattle and the heat of the fresh manure the roots dry up. The only secret of resistance to the spread of the grass is good cultivation, which depends in a great measure on the density of the population. Hence we find this weed most prevalent in thinly populated tracts, where the outlands are little cared for or cultivated, or where (as occurred in the mutiny) large tracts are thrown out of cultivation for a year or so owing to the desertion of the cultivators. *Káns*, in short, requires a light friable soil, moisture, and opportunity, for where the population is dense it cannot find a footing, much less gain ground. There is no traffic in jungle produce in this district.

Mineral Kingdom.

The only stone procurable in this district is an inferior sort of limestone called *chát;* it is found at Maswánpur near Kalyánpur, Kandra and Tilsahri near Mahárájpur. The best houses and other buildings in the district are constructed of bricks varying in size from the small native "*lakhauri*," 6" × 4½" × 1½", to the size usually manufactured by the Department of Public Works for all Government buildings, 9" × 4½" × 2½". Clay suitable for making good bricks is procurable in most parts of the district, but well-shaped and sound bricks are difficult to get, as the natives will not take the trouble to make them carefully. Bricks are, as a rule, slop-moulded on a piece of ground cleared for the purpose, and are consequently very rough and irregular. Sand-moulded bricks made on proper tables are procurable at Cawnpore only.

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[1] Gazetteer, III., 34-39.

Timber.

Timber for building purposes comes from Bahramghát. The average cost of *sál*, which is almost invariably used for the roofs and doors of houses, is from Re. 1-12 to Rs. 2-4 per cubic foot in the log, and when squared from Rs. 3 to Rs. 4 per cubic foot, according to the size of the scantling required. Teak is chiefly used for furniture, and sometimes for doors; it costs about Rs. 3-4 per cubic foot in the log, and Rs. 5 per cubic foot in position. *Sisu* grown in the district is procurable in the bazár; it is chiefly used for inferior furniture, and costs about Rs. 3 per foot, but good *sisu*, of which the best furniture is made, comes from Bahramghát, and costs about Rs. 3-8 per cubic foot. *Ním* is procurable in small quantities, and is chiefly used for door-frames by the natives, who say that insects do not destroy it. *Babúl* wood is also procurable in considerable quantity, and is chiefly used in the construction of native cart-wheels, for which purpose it answers well, owing to its toughness; it is also valuable for making charcoal, and is the best wood for brick and lime burning. Tamarind, *dhák*, and *mahuwa* wood are also procurable, but are of very little value, and are used for fuel only.

Lime.

Stone-lime, as distinguished from kunkur-lime, comes from Bánda, and is sold at about one rupee a maund. Kunkur-lime is procurable in great abundance, and is burnt in the usual manner with either wood or cowdung. Kunkur is procurable all over the district, and usually costs Rs. 3 to Rs. 4-8 per 100 cubic feet; the higher rate prevails in the city, near which the quarries are becoming exhausted.

## PART III.

### INHABITANTS OF THE DISTRICT.

Census of 1847-48.

The first authoritative census was taken by Mr. Montgomery in 1847, and stands now as revised during the cold weather season of 1847-48. It gave a total population of 993,031.

There were 918,287 Hindús, of whom 565,249 were agriculturists, and 74,744 Muhammadans, of whom 18,211 were agriculturists. The total density of the population was 425 to the square mile. Jájmau parganah was then, as now, the most densely populated, the city population being estimated at 108,796. Shiurájpur, Bilhaur, and Sárh Salempur followed next in order, and Sikandra had the thinnest population, with a density of only 280 to the square mile. Mr. Montgomery considered this census to be a very correct one; but it is probable that the enumeration of agriculturists was deficient, in spite of the definition supplied to the enumerators of an agriculturist "as a member of all families who derived their support or any part of their income from the cultivation of land, whether or not they conducted the usual agricultural operations."

The towns containing more than 5,000 inhabitants were Bithúr (8,217), Johara Maharájan Singh (5,087), Sachendi (5,517), Rasdhán (5,006), Bhosi (5,176), Bilhaur (5,045), Akbarpur (6,330), and Cawnpore itself.

Census of 1852.

The next enumeration took place in 1852 under the superintendence of Mr. Greathed, who notes the imperfect record of area in the previous census, based as it was almost entirely on the rough native measurement, and not on the professional survey. The difference in area as given in 1852 is therefore considerable, and added to the increase and decrease caused by alluvion and diluvion gives a net increase of over 7,000 acres, distributed as follows: increase by alluvion, 4,699 acres; decrease by diluvion, 12,456 acres: or a net decrease of 7,757 acres; increase in area due to professional survey, 19,032 acres; decrease due to the same cause, 4,208 acres: showing a net increase of 14,828 acres. The total population numbered 1,174,556 souls, of whom 1,085,132 were Hindús (509,811 females), and 89,424 were Musalmáns (42,652 females). Of the Hindús 678,116 were agriculturists (316,720 females), and of the Musalmáns 19,890 were agriculturists (9,732 females). As compared with 1847-48 the census of 1852 showed an increase of no less than 181,525 within a period of five years, at the rate of 18·26 per cent. The increase was evenly distributed over all the parganahs and even in every village, and the number of enclosures rose from 162,539 in 1847-48 to 199,760 in 1852. In the list of towns containing more than 5,000 inhabitants we lose Rasdhán and Bhosi, and find Shiuli (5,128) and Rumail or Lashkar Bithúr (9,106).

Census of 1865.

The census of 1865 gave a total population of 1,188,862, with a density of 502 to the square mile. The distribution according to age, religion, and occupation may be tabulated as follows:—

*Statistics of census of* 1865.

| Class. | Agricultural. | | | | | Non-Agricultural. | | | | | Grand total. | Number to each square mile. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | *Males.* | | *Females.* | | Total. | *Males.* | | *Females.* | | Total. | | |
| | Adults. | Boys. | Adults. | Girls. | | Adults. | Boys. | Adults. | Girls. | | | |
| Hindús ... | 226,712 | 117,228 | 198,518 | 100,131 | 642,589 | 163,196 | 80,963 | 144,820 | 67,525 | 456,504 | 1,099,093 | 502 |
| Musalmáns and others. | 5,982 | 3,142 | 5,929 | 2,796 | 17,849 | 26,368 | 12,575 | 22,579 | 10,398 | 71,920 | 89,769 | |
| Total ... | 232,694 | 120,370 | 204,447 | 102,927 | 660,438 | 189,564 | 93.538 | 167,399 | 77,923 | 528,424 | 1,188,862 | 502 |

This enumeration excludes 715 railway employés and 3,259 military. The towns having more than 5,000 inhabitants include Káshipur, Sachendi, Akbarpur, Bilhaur, Bithúr, and Cawnpore city, civil station, and cantonments with 113,601 inhabitants.

Census of 1872.

The census of 1872 gave a total population of 1,155,439, with a density of 495 to the square mile. Of these 1,065,786 were Hindús and 89,653 were Muhammadans and others. The following tables show the population as classified, (1) into agriculturists and those following other occupations, (2) into sex, age, and religion:—

(1.)

| Religion. | *Landowners.* | | *Agriculturists.* | | *Non-agriculturists.* | | *Total.* | |
|---|---|---|---|---|---|---|---|---|
| | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. |
| Hindús ... | 19,297 | 16,427 | 278,910 | 237,028 | 274,055 | 240,069 | 572,262 | 493,524 |
| Muhammadans ... | 1,055 | 1,009 | 5,340 | 4,944 | 40,260 | 36,607 | 46,655 | 42,560 |
| Christians ... | ... | ... | ... | ... | 201 | 237 | 201 | 237 |
| Total ... | 20,352 | 17,436 | 284,250 | 241,972 | 314,516 | 276,913 | 619,118 | 536,321 |

This table does not include British soldiers or railway employés :—

| Name of parganah. | HINDUS. | | | | MUSALMANS AND OTHERS NOT HINDUS. | | | | *Total.* | |
|---|---|---|---|---|---|---|---|---|---|---|
| | *Up to 15 years.* | | *Adults.* | | *Up to 15 years.* | | *Adults.* | | | |
| | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. |
| Bilhaur ... | 17,970 | 14,909 | 29,830 | 25,464 | 1,590 | 1,429 | 2,587 | 2,660 | 51,977 | 44,462 |
| Shiurájpur ... | 27,445 | 22,116 | 45,188 | 41,612 | 1,033 | 952 | 1,792 | 1,704 | 75,458 | 66,384 |
| Jájmau, including city and cantonments. | 39,837 | 33,620 | 83,274 | 70,769 | 6,324 | 5,882 | 14,288 | 12,676 | 143,723 | 122,947 |
| Rasúlabad .. | 19,330 | 16,334 | 31,885 | 26,278 | 898 | 849 | 1,560 | 1,371 | 53,673 | 44,832 |
| Sárh Salempur ... | 18,248 | 15,225 | 31,124 | 30,533 | 723 | 722 | 1,487 | 1,241 | 51,582 | 47,721 |
| Akbarpur ... | 18,424 | 14,619 | 33,547 | 28,227 | 1,137 | 968 | 2,274 | 1,975 | 55,382 | 45,789 |
| Derapur ... | 22,808 | 18,930 | 40,766 | 34,605 | 1,208 | 1,046 | 2,167 | 2,028 | 66,949 | 56,609 |
| Bhognipur ... | 17,621 | 15,198 | 32,812 | 28,773 | 1,831 | 1,591 | 3,177 | 3,148 | 55,441 | 48,710 |
| Ghátampur ... | 21,535 | 18,332 | 40,618 | 37,980 | 984 | 831 | 1,796 | 1,724 | 64,933 | 58,867 |
| Total ... | 203,248 | 169,283 | 369,044 | 324,241 | 15,728 | 14,270 | 31,128 | 28,527 | 619,118 | 536,321. |

Thus we have the following distribution of the population: landowners 3·25; agriculturists 45·15; non-agricultural 51·60. But the classification adopted by the settlement department (based on the census figures and verified by the settlement staff, but exclusive of the purely urban population of the city of Cawnpore) was: landowners 3·4; cultivators 56·7; labourers 4·45: giving a total of those connected with the land of 64·55, and of those unconnected with the land of 35·45.

Infirmities.

The statistics relating to infirmities show that in 1872 amongst the total population of the district there were 161 insane persons (34 females), or 1·3 per 10,000 of the population; 105 idiots (31 females), or ·8 per 10,000 inhabitants; 247 deaf and dumb (73 females), or 2·1 per 10,000; 4,252 blind (1,902 females), or 36·7 per 10,000; and 219 lepers (48 females), or 1·8 per 10,000.

The statistics of age collected in 1872 exhibit the following results, classified according to sex and religion :—

Ages.

| Ages. | Hindús. | | | | Musalmáns. | | | | Total population. | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Percentage on total Hindús. | Females. | Percentage on total Hindús. | Males. | Percentage on total Musalmáns. | Females. | Percentage on total Musalmáns. | Males. | Percentage on total population. | Females. | Percentage on total population. |
| Up to 1 year ... | 21,698 | 3·8 | 20,329 | 4·1 | 1,836 | 3·9 | 1,763 | 4·1 | 23,546 | 3·3 | 22,105 | 4·1 |
| Between 1 & 6 years, | 68,625 | 12·0 | 63,593 | 12·8 | 5,063 | 10·6 | 5,269 | 12·4 | 73,722 | 11·9 | 68,903 | 12·4 |
| Ditto 6 & 12 „ | 79,176 | 13·8 | 62,107 | 12·5 | 6,310 | 13·5 | 5,303 | 12·5 | 85,525 | 13·8 | 67,459 | 12·5 |
| Ditto 12 & 20 „ | 99,361 | 17·4 | 80,693 | 16·3 | 7,659 | 16·3 | 6,899 | 16·2 | 107,049 | 17·2 | 87,651 | 16·5 |
| Ditto 20 & 30 „ | 112,978 | 19·7 | 102,065 | 20·6 | 9,911 | 21·2 | 9,155 | 21·5 | 122,929 | 19·8 | 111,254 | 20·7 |
| Ditto 30 & 40 „ | 84,909 | 14·8 | 74,188 | 15·0 | 7,250 | 15·5 | 6,426 | 15·1 | 92,182 | 14·8 | 80,636 | 15·0 |
| Ditto 40 & 50 „ | 58,258 | 10·2 | 49,687 | 10·0 | 4,624 | 9.9 | 4,177 | 9·8 | 62,896 | 10·1 | 53,876 | 10·0 |
| Ditto 50 & 60 „ | 32,169 | 5·6 | 27,943 | 5·6 | 2,607 | 5·5 | 2,323 | 5·5 | 34,781 | 5·6 | 30,270 | 5·6 |
| Above 60 „ | 15,088 | 2·6 | 12,919 | 2·6 | 1,395 | 2·9 | 1,245 | 2·9 | 16,488 | 2·6 | 14,167 | 2·6 |

The proportion of Hindu males under 12 to the total Hindu population is 29·6 per cent., and of Hindu females is 28·3; amongst Musalmáns the percentages are 29·6 and 29·0 respectively. Taking the quinquennial periods up to 15 years of age, or 0 to 5, 5 to 10, and 10 to 15 years, the percentage of both sexes to the total population is 14·1, 11·6, and 9·2 respectively; or taking females only, the numbers are 14·7, 11·3, and 8·2 per cent. Females are slightly in excess of males in the first period, and considerably below them in the other two. In the third period the males show 10·0 to 8·2 females. Taking the total population of the same sex and religion, the proportion of Hindu males of the ages of 10 to 13 to all the Hindu males is 5·7, and of Hindu females to all Hindu females is only 4·6; whilst Musalmáns show 5·4 and 4·5 respectively. From the ages of 13 to 20 the proportion of Hindu males to the total of the same sex and religion is 15·9 per cent., and of Hindu females is 15·3 per cent.; whilst Musalmáns show 15·3 for both males and females. The proportion of males to females amongst the Hindu population is 53·6 to 46·4; amongst the Muhammadans and others it is 52·2 to 47·8. The percentage of the Hindús in the total population is 92·8; of Muhammadans and others 7·8. No explanation can be offered, or was offered, by the Collector of the apparent retrogression in population. It is probably due only to more correct enumeration, for as cultivation has increased, some increase instead of decrease in population might have been looked for.

Castes.

The records of the census of 1872 give the following distribution of the Hindu population amongst the four conventional divisions of caste:—

| Class. | Male. | Female. | Total. | Percentage of population. |
|---|---|---|---|---|
| Brahmans ... ... ... | 95,890 | 87,414 | 183,304 | 17·2 |
| Rajpúts ... ... ... | 54,843 | 37,690 | 92,533 | 8·7 |
| Baniyas ... ... ... | 20,406 | 17,045 | 37,451 | 3·5 |
| Other castes ... ... | 401,183 | 351,375 | 752,508 | 70·6 |

Brahmans.

The Brahmans belong almost entirely to the Kanaujiya subdivision, under which are enumerated 176,814 persons; the Gaurs, the next in number, showing only 2,023 souls. Members of the Jájhotiya, Sárasút, Dakhini, Gujráti, Márwári, and Sanádh divisions are also found, and have been separately numbered. From a very early time the Kanaujiyas have sent out colonies to the neighbouring districts, and the Kanaujiya houses of Lakhna and Dhalípnagar in the Etáwa district and of portions of Eta and Farukhabad owe their origin to the Cawnpore families. Brahmans and Rájpúts formerly owned 54·9 per cent. of the entire district, and still own 31·5 per cent. Brahmans, too, form one-fifth of the entire cultivating population.

Jaganbansis of Ghátampur.

The most notable subdivision in this district is the Jaganbansis, who own a large portion of parganahs Ghátampur and Sárh formerly included in parganah Kora. Their origin is thus described:—

Deo Naráyan Kanaujiya Avasthi was a considerable banker and grain seller in Jahánabad, in parganah Kora, but owned only one small village near Jahánabad which he gave in alms to Bháts. His son Jagan Parshád was attached to the imperial commissariat, and attained to such influence that he was aided by a portion of the imperial army in enforcing a bond he held against the Gautams, by which they had mortgaged their estates to him for three lakhs of rupees. It need hardly be said that with such assistance he was successful, and was not ungrateful, for some time afterwards he supplied the entire camp of the emperor with food during one of Akbar's many expeditions into the Duáb and refused to receive any payment. The emperor heard of this unusual proceeding, and calling for the contractor invested him with the title of Chaudhri of parganah Kora, and directed him to eject the Arakhs ; and in memory of his victory over the Gautams, authorized him to assume the affix 'Singh' and other marks peculiar to Rájpúts, such as the form of salutation, &c. The family is still recorded as proprietors of a large area, which in parganah Ghátampur is being increased by purchase. Other notable families of Brahmans are the Dúbe Chaudhris of Bithúr, the Chaube Chaudhris of Majháwan, the Tiwári Chaudhris of Tirwa, the Tiwáris of Halepur, the Tiwáris of Khamela, and the Dichits of Umarhat. Their importance, however, is small, compared both in position and influence with the Rájpúts.

Rájpúts.

The principal Rájpút clans found in the district are the Chandel (14,028), Gaur (12,175), Chauhán (9,566), Bais (6,859), Kachhwáha (6,211), Gautam (6,074), Chamar Gaur (4,444), Sengar (4,412), Gahlot (3,081), Parihár (2,622), Panwár (2,491), Bhadauriya (2,163), Gaharwár (2,323), Ráthor (1,733), Tuár (1,534), Sombansi (1,291), and Ujena or Ujayini (1,007). The following clans have less than 1,000 members each:—Báchhal, Bisen, Banáphar, Bháraddhvaj, Chandrabansi, Dhákara, Dikshit, Donwar, Jaiswár, Janwár, Jádon, Kachhaura, Karchuliya, Raghubansi, Raikwár, Surajbansi, Sarwar, Sisodiya, and others not specified. Taking the Gaurs and Chamar Gaurs as one, they number 16,619 souls and occupy parganahs Rasúlabad, Derapur, and portions of Akbarpur in the west of the district. The Chandels cover nearly the whole of Shiurájpur and Jájmau, and the Chauháns occur principally in Akbarpur, Narwal, and portions of Shiurájpur and Derápur. The Bais and Gautams divided Sárh Salempur between them, and the former also hold portions of Ghátampur. Rájpúts still supply thirteen per cent. of the cultivating classes, and with Brahmans still hold 31·5 per cent. of the entire area.

Leading families.

The early history of the district and the history of the principal clans and leading families are so intimately connected with each other, that it is more convenient to collect together here the scanty traditions regarding their origin preserved by the leading clans of the present day, than to separate the different parts of each story according to the more correct classification which more abundant materials have allowed in other district notices. Two of the earlier traditions regarding this district refer to the founding of Biláspur in parganah Sikandra, and Ghátampur in the parganah of the same name. Some thousand years ago, so runs the legend, one

Kachhwáha immigration.

Rája Mán Singh, Paijwár, a Kachhwáha Rájpút from Nibáhgarh in Bundelkhand, had charge of four tracts (*ilákas*) in this part of the country—Deokali in the Etáwa district, Raipur in Jalaun, and Biláspur and Sháhpur in Cawnpore. He settled in Bilàspur and brought with him the four castes, Jarha Lodhás, Kaka Pándes, Kharaua Baniyas, and Kulsarisht Káyaths. The Lodhas, who are still in proprietary possession of Biláspur, are said to have been servants, and the Káyaths to have been employed in the office. The dynasty lasted for nine generations, when it was terminated by the restoration of the Meos to power. In a previous volume[1] it has been shown that in very early times the country towards Gwaliar was occupied by Kachhwáha princes, and that numerous colonies were planted by their descendants in the neighbouring territories, notably at Kachhwáhagarh in Jalaun, whence, later on, other colonies set forth to occupy the fertile plains of the Central Duáb. Thus we have Kachhwáha colonies in Etáwa on the borders of the Cawnpore district and on the opposite side of the Jumna in Bundelkhand. They are still numerous in Cawnpore, but have lost nearly all the influence that tradition has assigned to them in former times.

Dikhit immigration.

The second legend says that one thousand years ago a Dikhit Rájpút, named Ghátamdeo, came into the district from Kharagpur and married into a Gautam family, and received from his father-in-law, Rája Rikh of Argal, 181 villages of the Meos as dowry.

Meos.

We invariably find the Meos named as a tribe in occupation of the greater portion of the Central Duáb, and in possession when the first great and permanent movement of the Rájpút clans now occupying this tract was made. In Cawnpore they are said to have held the south-western portion of the district at the time of the Rájpút immigration, and it was on their lands principally that each succeeding wave of invaders settled. This brave and turbulent race, their hands against every man, and every man's hand against them, were not easily conquered. Tradition preserves accounts of unceasing raids on their part, followed by reprisals on the part of the newcomers, who not unfrequently secured by treachery what their arms were unable to procure. The earliest tradition regarding the Meos places them at Kumbhi, on the Sengur, in parganah Akbarpur, where they were ruled over by a Rája Lahria some seven hundred years ago. There is a *khera* or mound there in the ravines of the Sengur which is still known as Lahrápur.[2] Another stronghold was in Kukchi, another in Rahniapur, whilst in Bhognipur were established four forts—Mayápuri (Máwar), Soi (Sháhpur), Moi (Teonga), and Umargarh

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[1] Gazetteer, I., 10, 208; IV., 277.

[2] For the Meos see further, Gazetteer, III., 265.

(Musánagar). The Meos were attacked by four successive bodies of immigrants, the Gaur, Bais, and Chauhán Rájpúts, and the Musalmán Mughals, but still were able to establish a *chaurási* or group of eighty-four villages on the banks of the Jumna, of which fourteen villages are in this district in parganah Sikandra. The Meos here, as elsewhere, call themselves Rájpúts, and adopt the subdivisional names of Chandel, Chauhán, Gautam, &c. But though their origin is lost in obscurity, there is no doubt that they are not true Rájpúts, by whom they are utterly despised, and with whom they cannot intermarry or eat. They are to this day the most difficult class of proprietors to deal with, always behindhand with their revenue, and in the mutiny pouring out of their fastnesses on the Jumna and devastating the surrounding country.

Arakhs.

In the east of the district, or parganah Sárh Salempur, the old occupants of the country are called Arakhs, who divide themselves into seven sub-tribes called Arakh, Khagár, Khidmatiya, Gwál, Báchar, Chobdár, and Adhrij. The Adhrij, who derive their origin from intermarriage with a Brahman, are the highest in estimation, though all are now generally known under the name Khidmatiya. The Arakhs have nearly entirely disappeared, being only found in any number in a hamlet of Sirsaul and in Majháwan. The only other trace we have of the old occupants of the country is in the occasional mention of a tribe of robbers under the name Bhyárs[1] in parganahs Bilhaur and Rasúlabad, and of Lodhas in Prás in parganah Ghátampur.

Bhyárs.

Chandels.

Coming to more historical times, we have to consider the immigration of the great Rájpût clans, of whom the Chandels have always held, and still hold, the most prominent position in the district. From two family histories (*bansáwalis*) obtained by Mr. Wright—the one in Persian belonging to the now extinct branch of Shiurájpur, the other in Hindi belonging to the Sachendi family—are derived the particulars of the history of the Chandels given here. Two other pedigrees—one belonging to the Sakrej branch, the other to the bard of the Chandels who lives at Kákupur—were also collated by Mr. Wright. The following is the pedigree of the Shiurájpur branch :—

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[1] Mr. Wright identifies this tribe with the Bhihars mentioned by Elliot (I., 19) as being by local tradition one of the aboriginal races of Rohilkhand and the Upper Duáb, and to whom is attributed some connection with the Bhars, but is unable to throw any further light on their origin. I think, however, they can be identified with the Bhars themselves; and from the numerous local traditions collected by me in the notice of the Etáwa district, there can be little doubt but that the Bhars once occupied a considerable portion of Cawnpore, and played no unimportant part in its early history. See Gazetteer, IV., 363.

*Pedigree of Shiurájpur Chandels.*

| | Name. | Remarks. |
|---|---|---|
| 1 | Brahma. | |
| 2 | Atr. | |
| 3 | Chandrama. | |
| 4 | Budh | Founded the Jhánsi Ráj. |
| 5 | Pururuvas | Founded the Prág Ráj. |
| 6 | Áyo. | |
| 7 | Nakoh. | |
| 8 | Jijhát | Founded Jájmau. |
| 9 | Pur. | |
| 10 | Jamiji. | |
| 11 | Prichinna or Pridhamandeo. | |
| 12 | Parbir. | |
| 13 | Manusdeo. | |
| 14 | Dhirathdeo. | |
| 15 | Sirbangdeo. | |
| 16 | Sanjaitdeo. | |
| 17 | Hinjaitdeo. | |
| 18 | Rudras. | |
| 19 | Kirtangdeo. | |
| 20 | Sukrdamdeo. | |
| 21 | Rityujdeo. | |
| 22 | Sisasthdeo. | |
| 23 | Dewákhdeo or Deokhdeo. | |
| 24 | Jámbdeo or Jaitdeo. | |
| 25 | Ritpaldeo. | |
| 26 | Ritbharandeo. | |
| 27 | Sarmábhardeo. | |
| 28 | Dhirtyági. | |
| 29 | Kritririd eo or Krityangani. | |
| 30 | Sirpatideo. | |
| 31 | Bardhárideo. | |
| 32 | Subhdeo. | |
| 33 | Budhseir. | |
| 34 | Dharmsdhir. | |
| 35 | Chandrapuras or Chattarbal. | Founded Chandi-Çhandáwal in the Dakhin. Persian manuscript. |
| 36 | Bijaisidh or Singh. | |
| 37 | Harsidh. | |
| 38 | Kamálsidh or Kamsidhpál. | |
| 39 | Subansidh. | |
| 40 | Bansdhír. | |
| 41 | Gunrasdhirdeo. | |
| 42 | Surpáldeo. | |
| 43 | Harpáldeo. | |
| 44 | Lokpáldeo. | |
| 45 | Anangpáldeo. | |
| 46 | Budhpáldeo. | |
| 47 | Gurupáldeo. | |
| 48 | Dhanpáldeo. | |
| 49 | Sheodattpáldeo. | |
| 50 | Hardattdeo. | |
| 51 | Kánhdeo | Panchdeo, his brother, founded Kallu Kankur. Persian manuscript. |
| 52 | Ritshideo. | |
| 53 | Basopátdeo. | |
| 54 | Grehandeo. | |
| 55 | Bijaisurdeo. | |
| 56 | Tiriyagi | Founded Telingana. Kákupur manuscript gives Abdudh. |
| 57 | Damkhok | Founded Chanderi Chattra Har. |
| 58 | Sispál | Founded Mandrik. Slain at the great horse sacrifice of king Yudhishthir. |
| 59 | Surajpál. | |
| 60 | Anandpál. | |
| 61 | Bansipál. | |
| 62 | Bijaipál. | |
| 63 | Karnpál. | |
| 64 | Raghupál. | |
| 65 | Birhmrikh. | |
| 66 | Birinjrikh. | |
| 67 | Anangrikh. | |
| 68 | Banprisidh. | |
| 69 | Tipurdeo or Tarpurdeo. | |
| 70 | Chandrdach or Chandrbirhm. | |
| 71 | Bihrdeo. | |
| 72 | Kiratdeo. | |
| 73 | Rikhbrahm. | |
| 74 | Ararbrahm | Founded Ratha and Mirath. |
| 75 | Sirkharíbrahm. | |
| 76 | Madibrahm. | |
| 77 | Madanbrahm | Founded Mahoba. |
| 78 | Ratanbrahm. | |
| 79 | Gyanchandr or Manchandr. | |
| 80 | Jaijaibrahm. | |
| 81 | Bijaibrahm. | |
| 82 | Kiratbrahm. | |
| 83 | Ballabbrahm. | |

| | Name. | Remarks. | | Name. | Remarks. |
|---|---|---|---|---|---|
| 84 | Parmáldeo ... | Kalinjar fort taken by Kutb-ud-dín, 1202 A.D. | 97 | Gargajdeo. | |
| | | | 98 | Karchandrdeo. | |
| | | | 99 | Udechand. | |
| 85 | Sabhajit ... | Migrated to Kanauj, 1223 S (Persian manuscript), 1180 S. (Hindi manuscript.) | 100 | Srideo. | |
| | | | 101 | Chandrdeo. | |
| | | | 102 | Karandeo. | |
| | | | 103 | Sainsárchand. | |
| | | | 104 | Ajaichand. | |
| 86 | Gyásdeo. | | 105 | Jít Singh. | |
| 87 | Ghansyámdeo. | | 106 | Khemkarar. | |
| 88 | Bihrdeo. | | 107 | Rámchandr ... | Contemporary of Akbar. |
| 89 | Lahrdeo. | | 108 | Jagatman ... | Do. of Jahángír., |
| 90 | Supdeo, | | 109 | Sabalsáh ... | 1640 A.D. |
| 91 | Basdeo. | | 110 | Indarjít. | |
| 92 | Khakhdeo. | | 111 | Zoráwar Singh. | |
| 93 | Dhandeo. | | 112 | Mandháta. | |
| 94 | Jairajdeo. | | 113 | Hindupat ... | Contemporary with Firoz Shah. |
| 95 | Shiurájdeo ... | Migrated to Shiurájpur, 1393 S. (Persian manuscript), 1383 S. (Hindi manuscript.) | | | |
| | | | 114 | Risál Singh. | |
| | | | 115 | Shiu Singh ... | Dan Singh, afterwards Rája |
| | | | 116 | Mahendur Singh. | |
| 96 | Bahaldeo ... | Omitted in Sakrej manuscript. | 117 | Dán Singh. | |
| | | | 118 | Sati Parshád. | |

The Chandels are of the Chandrain *got*, and trace their origin through Chandra to Brahma, including in their pedigree historic names such as Jijhát and Pur. From Brahma to Sati Parshad, the last Rája, they number 118 generations. The Hindi manuscript describes the mystic birth of Chandrabrahm from the intrigue of Chandra and Himávati, giving the date as Kártik Badi 4, S. 204. According to the promise of his putative father, Chandrabrahm established his dynasty after a series of battles waged by countless hosts of horsemen, and paid for by impossible treasures, in Chandi-Chandáwal in the Dakhin. He and his successors are credited with universal empire, and with taking tribute from the kings of Rúm and Ceylon. He founded Kálinjar, and cadet branches established themselves in the Karnátic in Kalu Kankar, in Mírath, Sambhal, and Kumaun. The history of the Chandels, according to local tradition, appears to be really divided into the history of the following dynasties :—

Branches of the Chandels.

(1) the Chándi-Chandáwal branch ;
(2) the Chanderi branch founded by Damkhok ;
(3) the Mahoba branch founded by Madanbrahm ;
(4) the Kanauj branch founded by Sabhajít ; and
(5) the Shiurájpur branch founded by Shiuráj Singh.

Kanauj and Cawnpore.

One of the most prominent names in the history of the family is that of Parmál Deo, the first to abandon the affix or title of Brahm, on the retention of which, according to the promise of the illustrious father of the race, depended the prosperity and permanence of the dynasty. Parmál Deo, in spite of the aid of those famous champions Alha and Udal, was defeated by Prithiráj Chauhán, and his fortress Kálinjar was sacked by Kutb-ud-din in 1202, and by successive emperors, until annexed by Akbar in 1570.[1] The Persian manuscript gives but eight kings of Mahoba, the Hindi manuscript sixteen. After the utter defeat and loss of their country suffered under Brahmaditya, son of Parmál Deo, the whole clan is said to have migrated to Kanauj, which is thus referred to by the Persian manuscript :—"At this time the Gaharwár Rája of Kanauj, who was hitherto rich and prosperous, first from the defeat he had suffered from Rai Pithaura, and afterwards from Shaháb-ud-din Ghori, left his home and settled in Benares ; then Sabhajít, by advice of his vazírs and khádims, established himself in Kanauj." The date of this migration is given by the Persian manuscript as 1223 S., by the Hindi manuscript as 1180 S., a discrepancy which will be noticed in the account of the Farukhabad district. The manuscripts make eight of the line rulers in Kanauj—Sabhajít, Ghansyám Deo, Lahr Deo, Basdeo, Gyas Deo, Bihr Deo, Supdeo, Khákh Deo. From the last came Dhám Deo, who had the following descendants :—

Dham Deo.

| | | |
|---|---|---|
| Shiuráj Deo, founded Shiurájpur. | Pat Deo, founded Pachor. | Lag Deo, founded Sapáhi. |
| *Rája.* | *Ráwat.* | *Ráo.* |
| From this branch descended the *Ráwat* of Onha, parganah Shiuli. | From this branch descended the *Rána* of Sakrej, parganah Shiuli. | From this branch descended the *Ráwat* of Ráwatpur, parganah Bithúr. |

Founding of Shiurájpur.

From thence a migration was made to Rádhan, where are the remains of a large fort, and thence to Shiurájpur, of which the Persian manuscript gives the following account :—"Shiuráj Deo founded Shiurájpur and called it after his own name, so that from Kumaun to Karra (in the Allahabad district) the whole country of Kanauj was in his possession. Since the rule of the Muhammadans had been established now for some time, all the Rájas and great men of the country attended the emperor's court, and amongst them Shiuráj Deo, regarding whom it was ordered that, leaving Kanauj, he was to reside in tappa Rádhan and Bilhat, in the parganah of Bithúr, where is 'Síta Rasoi.' Shiuráj accordingly obeyed the emperor's order and left the fort of Kanauj. He built Rádhan first and lived there for a time, but subsequently removed to Shiurájpur and established his rule over the neighbouring country. While he lived in Kanauj he had soldiers, horse and foot, numerous as the waves of the sea, so that to enumerate them is impossible. They say that when the Rája went for a short time to Karra, horsemen carried to him the betel leaf prepared for him daily in his home before the hour of midday meal."

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[1] A full account of the Mahoba branch and the legends here alluded to will be found in Gazetteer, I.; 19, 524, where a list of names is also given. For Kálinjar see *Ibid*, 449.

The Gautams [1] are said to have bestowed on the Chandels the sixty-two villages which afterwards formed the Rája's taluka under our settlements, but there is no mention of this source of the Chandel prosperity in either manuscript. It is most probable that like other tribes they were encouraged by grants of land from the emperor to expel the turbulent Meos. Shiuráj Deo was succeeded, twelfth in descent, by Rámchandr, a contemporary of the emperor Akbar, who bestowed a *sanad* upon him.[2] Jagatman succeeded, and was confirmed in his father's possession by a *sanad* of Abdulláh Khán, vazír of Jahángir. To him succeeded Sabal Singh, who lived about 1640 A.D., and who obtained six *sanads* declaring him zamíndár of his taluka. After Rája Sabal Singh came Rájas Indarjít, Zoráwar Singh, Mándháta, and Hindúpat, the last of whom occupied the *gaddi* from about 1715 A.D. to 1757 A.D., and in whose behalf there were several *sanads* of Firoz Sháh and Muhammad Sháh; and also two *pattas*, one of Gobind Rái Marhatta for 1162 fasli, the other of Bála Rái Marhatta for 1163 fasli. Hindúpat died in 1770 A.D. and was succeeded by Irsál Singh, who died in 1780. His son Shiu Singh was the Rája with whom our first settlements were made as zamíndár. Shiu Singh died in 1806, and was succeeded by his son Muhendur Singh, a minor. In 1824 Muhendur Singh died, and was succeeded by his uncle Dán Singh, who died in January, 1832, leaving his son Sati Parshád, a boy nine years of age, fated to be the last of this long line of ancient nobility.

Later Rájas.

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[1] Beames' Elliot, I., 116.

[2] The following is a translation of a sanad granted by the Emperor Akbar to Rája Ramchandra:—"Since it has been brought to our notice that from time of old, according to immemorial custom, Rs. 15,000 for support, and one *tinka* per cultivated bigha by right of seigniory from the villages of parganah Bithúr, Sirkár Kanauj, by title of zamíndári, have been received by my good friend Rámchandra Chandel, and that he is in possession of full enjoyment of that grant and fees: he has petitioned our Majesty that an order be passed that the abovementioned grant and fees, by title of zamíndári from the villages abovementioned, according to former custom, be continued in his possession and enjoyment from rabi; that from year to year, and from harvest to harvest, he may enjoy and possess them; and being a true and loyal servant, may for ever pray for our greatness and prosperity. Be it ordered therefore that all officers and servants, jagirdárán and krorián, now and for ever, obeying this order, and accepting those rights as free, complete, and fixed, leave them in his possession, nor change nor alter in any respect, nor interfere in any way, nor demand a fresh title.

95 *villages*.[3]

| | | | |
|---|---|---|---|
| Rádhan ... ... | 44 villages | Bharbedi ... | 6 villages. |
| Bilhat ... ... | 12 " | Haveli ... ... | 18 " |
| Phalphandi ... ... | 7 " | Barua ... ... | 8 " |

[3] Of the above, only Rádhan and Barua are names of villages, the remainder are local definitions of areas now extinct.

Pachor, Sakrej, and Onha.

Of the principal branches of the Chandel clan shown above, the Pachor branch is extinct and the Sakrej branch practically so. The Onha (Nonári Bahádurpur) taluka consisted originally of thirty-four villages, ten of which were held as *nánkar*,[1] but the privilege was resumed by Almás Ali Khán, who left only ten villages in the possession of the family; these have now, owing to sales for arrears of revenue, dwindled down to six villages, which "have only escaped," says Mr. Buck, "on accountof their lying in a tract of which the greater part of the cultivated area, consisting of rice land, was not recorded as cultivated in the village papers."

Sapihi taluka.

The Sapihi taluka consisted originally of ninety villages, of which forty-eight were separated, and the holder with the title of Ráwat became the founder of the Ráwatpur taluka, of which Randhír Singh was the last representative. His estate is now in the hands of the Court of Wards for the benefit of a boy adopted by the widow of his son, who died a week after Randhír Singh. From Ráwatpur one descendant separated his share into the Kákádeo estate, consisting of 23 villages. Of the villages remaining with the original family of Sapihi, thirty-seven have gradually been taken up by other members of the family and two have been given as *pun* to Brahmans. Sapihi, Gangroli, and Kíratpur are the only ones which remain attached to the *gaddi*: and in these even under the English Government, which gives every one his due, the ancestral custom, which retained the whole in the name of the representative of the family, has had to give way before the claims of all the descendants of Híra Singh to their shares calculated *per stirpes*. Hence the revenues of the original seat of the family, Sapihi and Kíratpur, are enjoyed by the cadet branch now represented by Shiudín Singh, and those of Gangroli by the sons of the late Ráo Pahlwán Singh, of whom the eldest is a lunatic.

Sachendi.

The original branches held the old parganahs of Shiurájpur, Shiúli, Sakrej, and Bithúr. The branch that settled in Sachendi and overran all the south of parganah Jájmau may be considered but a renegade one. Of its origin the Persian manuscript gives curiously a clearer account than the Hindi manuscript, as follows:—"They say that Har Singh Deo, son of Karkaj Deo, a brother of Karchand, who lived at Bihári (Pyári), on the banks of the Ganges, had a son, Hindu Singh, very strong and great, but infamous for his oppression of the raiyats. At that time Rája Indurjít hearing of this was grievously offended. One day that very man, passing through

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[1] A *sanad* of Alamgír bestowing the title of Chaudhri of parganah Shiúli confirms this.

Lachhmanpur Misrán, got up a quarrel with the inhabitants, and began to oppress them greatly. The Brahmans complained to the Rája, and set forth all the oppression they had undergone. The Rája becoming very angry, wrote to Hindu Singh, ordering him to leave his home and seek another country, and warned him that to eat and drink in this country was forbidden him; it were better he went elsewhere. He then, with all his belongings, went and settled in tappa Sapihi and became the servant of the Ráo of Sapihi. At that time fortune so favoured Hindu Singh that he rose to great power and built forts in Binaur and Sachendi, and established his rule over a large tract of country, and engaged thousands of soldiers, horse and foot, and obtained victories in many battles waged against him. His fame was noised abroad, and he assumed the title of Rája of Sachendi." From the Hindi manuscript, however, we obtain the following account of the rise of the Sachendi family, which eventually got the possessions of the old family temporarily in its grasp :—"The thirty-fifth was Gargaj Deo, who had two sons, Karchan Deo, by a concubine, and Har Singh Deo, the sister's son of the Tilok Chandi Bais. When Gargaj Deo died Karchan Deo and Har Singh Deo disputed about the succession, hearing which Tilok Chand came to the Ráni and desired she would give the *ráj* to Har Singh Deo. She refused, and set Karchan Deo upon the *gaddi*. Har Singh Deo left Shiurájpur, came to Binaur, and founded Harsinghpur and a second *gaddi*." The truth appears to be more with the latter account. Hindu Singh being a descendant some generations distant of Harsingh Deo, living in the reigns of Indurjít and Hindúpat, and a contemporary of Firoz Shah, "to which Rájas," says the manuscript, "Hindu Singh, in spite of his power, never failed in respect, nor committed so grave an offence as that of his son, Sambhar Singh." Hindu Singh's power indeed became so great, and his contumacy so determined, that the reigning emperor got the Bhadauriya Rája to attack him and expel him the country; the great forts of Binaur and Sachendi being given over to the Bhadauriyas. Sambhar Singh, however, returned eighteen years afterwards and recovered the whole of the lost territory. This same Sambhar Singh rose to such power that he ousted the young Risál Singh and compelled him to leave the country. The usurper then obtained the title-deeds to the greater part of the country, and established a "garrison in Shiurájpur. With the aid, however, of Nawáb Najaf Khán, Názim of Nawáb Wazír-ul Mamálik Asaf-ud-daula, Risál Singh re-established his authority over the whole parganah of Shiurájpur."

Sachendi, properly Chachendi, is said to have been founded by Cháchak Deo, twelfth in descent from Harsingh Deo, and the first to assume the title of Rája, though not invested with the *tilak*. His brother Kinnar Singh founded Binaur; a second brother, Gárab Deo, settled in Gárab in parganah Bithúr; and a third, Parasrám, in Perajor, in parganah Akbarpur. Hindu Singh was sixth in descent from Cháchak Deo; his brother Jográj settled in Binaur, and his brother Hirde Singh in Panki, all three taking the title of Rája. The Rájas of Sachendi[1] and Binaur joined the rebels, and their estates were confiscated and bestowed on loyal subjects. The Rája of Panki has kept possession of only half of his ancestral estate, and that half is almost hopelessly burdened with debt; but it has recently been placed under the charge of the Court of Wards with the hope of freeing it from the grasp of the money-lender. Thus of the once vast possessions of the Chandels covering nearly the four parganahs Shiurájpur, Shiúli, Bithúr, and Jájmau, only 125 entire villages remain, some of which have been re-purchased, and shares in others.

Gaurs.

Gaur Rájpúts claim the next place, and amongst them the Chamar Gaur subdivision of the Bháraddhvaj *got*, who occupy nearly the whole of the western portion of the district and own a larger area than even the Chandels. Here they give one out of several explanations of their origin current amongst the clan in different parts of these provinces which also seems to be the most popular. With many other clans of Rájpúts they trace their origin to Garh Gajni, whence came their founder Rája Prithvi Deo to the court of Jaichand, Ráthor of Kanauj, whose daughter he married, and through her received the country around Kálpi and Karra-Mánikpur as dowry. During his raids on the Meos, Prithvi Deo saw and became enamoured of the daughter of the Meo Rája of Narha Kuser,[2] and in the good old fashion carried her off and married her. The Meos dissembled their wrath and invited the Gaurs and their principal leaders to a great feast, at which Prithvi Deo and his wives appeared. At a preconcerted signal the guests were attacked, and all, except the two Ránis, were slain. These both fled, and the Meo Ráni took refuge with a Brahman, and the Ráthorin, who was far advanced in pregnancy, with a Chamár; hence the distinction between the two great subdivisions of the Báhman-Gaur and Chamar-Gaur. The latter, however, asserts its superiority as having Rájpút blood on both sides in its veins. The other great subdivision is the Bhát-Gaur, but no tradition regarding them appears to exist here. The Chamar-Gaur sometimes explain the name as due to an ancestor named Rája Chaunhár, or that they were called after the sage Chiman, or after the *chaunri* which their ancestor waved over Ráma's head in his expedition to Lanka; but all that can be said is that the name undoubtedly connects them with the Chamárs, however much they may wish to disclaim the connection. The Gaurs are one of the thirty-six royal clans mentioned by Tod; but his list of subdivisions is utterly unlike anything obtaining in these provinces; he gives Untáhir, Silhála, Túr, Dúsena, and Budanu, and notes that continuous mention is made of Gaurs in the accounts of the wars of the great Chauhán Prithviráj.

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[1] Durga Parshád, Rája of Sachendi, shot himself with a pistol rather than be arrested by a thánadár sent to take him on the re-occupation of the British in 1858.

[2] The old *kheru* or mound at Rahnianpur in parganah Akbarpur is called Kasru.

Rasúlabad families.

The local tradition goes on to say that the son of the Ráthorin was Pathar Deo, who to avenge his father's death set to work to entirely extirpate the Meos. "He had seven sons, of whom Bhatak Deo, the eldest, received forty-two villages and settled in Makrandpur, and Dundan Deo occupied twenty-four villages and made Banipára his head-quarters. Bachhráj, the third son, obtained twenty-four villages, of which Nár was the chief. These three places are in the Rasúlabad parganah; the other four sons settled in other parganahs of this district. Bájan Deo went to Nár in Akbárpur, Rásik Deo to Jhínjhak in parganah Mangalpur-Derapur, Bulár Singh to Gahlon, and Roshan Deo to Bárhapur, both in Akbarpur. In Rasúlabad, Bachhráj, though not the eldest son, received the title of Rája. Though at first his estate included only twenty-four villages, he gradually extended his rule until he gained possession of fifty-six. These were, however, gradually distributed amongst the minor branches of the Rája's family, so that at the time of the cession to the British Government the Rája himself held only twenty-two villages. The junior branches of the family, with the title of Ráo or Ráwat, held smaller estates, five in number. The Salempur Mahera taluka, held with the title of Ráo, comprised thirteen villages. The Malgáon taluka, held by its Ráo, was composed of six villages, including Parjani in parganah Derapur. The Gajen taluka, consisting of eight villages, the Rasúl Ráwatgáon taluka of four villages, and the Káshipur taluka, lying in parganah Shiurájpur, but including two villages in Rasúlabad, were all three held without any special title.

Descendants of Bhatak Deo.

Bhatak Deo, the eldest son, as has been observed, did not obtain the title of Rája. His descendant, however, acquired very considerable estates, and had four sons: Padam, otherwise called Surjan Deo, Soni Deo, Sámil Deo, and Sangal Deo. Padam Deo's chief village was Makrandpur Kainjari, to which were attached ten other villages. Soni Deo, the second son, obtained the taluka named after Málkanpurwa, its principal village, with twelve other villages. His estate was, however, subsequently distributed amongst the sons of Padam Deo for some reason which is not known. Sámil Deo obtained the Samáun taluka, composed of six villages; and lastly, Sangal Deo inherited the Iteli ilaka, consisting of eight villages.

Dund Deo, the second son of Pathar Deo, had two sons, Ammar and Maháráj, between whom the Banipára taluka was divided; nine villages only lie in parganah Rasúlabad, the remainder being situated in parganahs Akbarpur and Derapur. Of the nine in parganah Rasúlabad seven fell to the lot of Ammar and two to Maháráj.

Descendants of Rásik Deo.

In Derapur, Rásik Deo settled in Jhínjhak with an appanage of twenty-four villages; his eldest son Bibdeo separated from the family, and obtaining the title of Rána settled in Bán, where three generations retained possession, after which the seat of authority was moved to Surási, where it remained for ten generations, when it was transferred to Mangalpur by Mánikchand, where nineteen generations have succeeded to the title. There were nominally twenty-four villages attached to this title, seventeen known as Susru (Aurangabad, &c.), seven as Mangalpur. The former were the share of two brothers, Sonsár Chand and Udaiya Chand, which they took when their brother Bahádur Chand moved to Surási. The most important representatives of this family are the Khánpur Thákurs, sons of one Kinnár Singh who did good service in the mutiny and was given the confiscated estates of the Nár Rája. The sons, too, by a system of borrowing money to purchase landed property, have acquired very great influence in parganahs Rasúlabad, Derapur, and Sikandra; but with the exception of Gyán Singh, who has been made an honorary magistrate, have not a high reputation, although they have kept in with the authorities by judicious expenditure on girls' schools and the like. The family descended from Asís Deo, the second son of Rásik Deo, did not succeed in obtaining any position of importance in the district. One descendant indeed, Rám Singh, was given the office of Chaudhari in parganah Ghátampur, where his family still own some villages. The third son of Rásik Deo, Bháo Singh, was given the title of Ráwat of Bhindemau with twelve villages. From the fourteenth generation there have been two rival claimants to the title, owing to Tej Singh having married twice. The better title, however, is that of the descendant of Gohar Singh, who received the *tilak* from the head of the family, the Rája of Nár. But to such a depth of poverty is this family reduced that the only property now left to support the title is a plot of about four acres.

Horel Deo, fourth in descent from Bachhráj, the Rája of Nár, was given Aikáru and eleven other villages with the title of Ráwat; but the title was subsequently diverted to the representative of another family, and is supported by an allotment of five acres in Aikáru. The Gahlon estate (24 villages) has entirely changed hands; the Bárhápur estate was transferred to Baniyas, and by them to an Aganhotri, from whom it was repurchased by a descendant of the old stock who had made some money by farming and selling his produce. The Nariha estate was, like so many estates in parganah Akbarpur, fraudulently taken possession of by Khalíl Khán, but recovered by the old family through the special commission; it is again, however, passing out of their hands. Of the large area originally under the territorial authority of the Gaurs there are now in their possession only 75 entire villages and portions of others. The fate of the Rája of Nár is thus described by Mr. Evans:—"At the cession Daryáo Singh owned a very large number of villages in the parganah; the revenues imposed on him were so excessive that his villages were first farmed, and then sold up for arrears of revenue. Reduced to a state of comparative poverty, it is hardly to be wondered at that he did not remain faithful to the Government in 1857. He was hanged and his estates confiscated. The present representative of the family is the son of his younger brother, whose estate was not confiscated. He owns half in each of four villages which were assessed very lightly at last settlement." To assess them at half assumed assets would have involved a very heavy rise; and Mr. Evans therefore, subject to the sanction of Government, proposed a very lenient revenue, such as he could not have recommended under any other circumstances.

Ráwat of Aikáru.

The Nár Rája.

The Gautams are found in parganah Sárh Salempur, into which they spread from the pressure of increase of population from their original home at Argal in the Fatehpur district, turning out the Arakhs. The earliest date of their immigration into this district is given as only 450 years ago, when Bahrám Sháh settled in Biposi, subsequently known as Najafgarh. This estate was lost, but a subsequent immigration led to the founding of a subordinate *gaddi*, *viz.*, that of the Ráo of Chilli (Chiráli) with 24 villages. This title, as attached to one person, soon became extinct, but is represented by the custom that all members of this subtribe retain the distinctive prefix of Ráo. Another settlement was made in the twelve villages near Sisupur, which were called Banpur from the jungle (*ban*) being cut by the settlers. At a later date Bahádur Singh, for his aid against the

Gautams.

Rohillas, was given 84 villages, and was appointed amil of a large territory extending into Súbah Allahabad.

Chauháns.

There are two settlements in this district of Chauháns of the Bach *got*, the one in parganah Akbarpur, the other in Jájmau, a branch of which emigrated to Narwal in parganah Sárh. The older immigration is that of Khemráj, a soldier of fortune and cadet of the Mainpuri family, who for his assistance in subjugating the Meos was given 36 villages. Their first settlement was at Moháua, but the *gaddi* with the title of Ráo was afterwards transferred to Seontha. The last holder of the title, Ráo Pirdewan Singh, died recently, after all the property attached to his rank had been stripped from him by money-lenders. The Chauháns are still a strong and fairly prosperous clan, but their property is being dissipated by mortgages and sales of small shares. The second settlement of Chauháns is that of Ghansyám Singh, who also claimed to be a cadet of the Mainpuri family, but who came after the beginning of the last century into this district, where he received from Hindu Singh Chandel the charge of 22 villages, principally wrested from the Gautams, of which Rameipur and Narwal were the chief. For a short time Ghansyám Singh was entrusted with the collection of revenue amounting to Rs. 96,000 a year under the emperor, and maintained a standing force which he lodged in 32 forts, traces of many of which may still be seen. At our first settlement the then Rája, Sirnet Singh, thought the risk of property under our Government not sufficiently alluring, and refused the settlement, but petitioned again at the third settlement, when the collateral branch of Narwal claimed a division and obtained a decree. The title of Rája was also attached to this estate. The Rameipur branch soon lost the whole of their property, and the Narwal branch is deeply in debt, but still keep their heads above water, chiefly through the aid of that "friend of Rájas," Chaube Sidhári Lál. The last three Rájas, however, having died within a few months of each other, the present representative considers it unlucky to assume the title.

Bais.

The origin of the Bais (Bháradhvaj *got*) *rájdháni* in Daundia Khera is well known. From thence three waves of emigration have settled in this district: (1) at Tilsahri in parganah Sálempur; (2) at Fatehpur Roshnai in parganah Akbarpur; (3) at Patára in parganah Ghátampur. The Tilsahri family spread over the entire parganah Salempur and into Jájmau, owning originally 39 villages. The second came under Birmánand and defeated the Gaurs at the old Meo Khera Kasru of Rahniapur in parganah Akbarpur, and established themselves in twelve villages. The most notable person of this branch is Bhupál Singh of Bisaikpur.

The last body of immigrants ejected a tribe of Kat-baises for recusancy in paying their revenue, and took possession of what were nominally twenty-four villages, most of which they still retain.

Gaharwárs.

The Gaharwár clan of the Bháradhvaj *got* occupy the southern portion of parganah Bilhaur, and the account given of their settlement is as follows:—After the flight of Mánik Chand, younger brother of Jaichand Ráthor, Rája of Kanauj, on the defeat of the latter at Kanauj and of Mánik Chand [1] at Karra Mánikpur, his sons made their way to the Vindhya mountains near Mirzapur, whence one son settled in Orchha, and the youngest returned to Aurangpur Sámbhi, and ousting the Ujena Thákurs who were in possession, established a *ráj* at Sengh, to which were attached twenty-eight villages (seven across the Ganges), and a cadet branch with the title of Ráo at Madára Rái, with seventeen other villages. During the oppressions of the Oudh rule the latter branch became extinct, and only nine villages remained in the hands of the Sengh Rája. The late Rája, Bhawáni Singh, was an adopted heir from that branch of the family which had settled across the Ganges, and owing to his lunacy, which threw the estate into the power of his two widows, women of no high moral character, even these have been in danger of transfer; but the estate is now in charge of the Court of Wards, and may be saved for the young occupant of the *gaddi*, Takht Singh.

Ujayyinis.

The Ujena or Ujayyini Rájpúts of the Sombansi *got* carry the date of their first settlement back to the arrival from Ujain of Sursáh Panwár by invitation of his relation Jaichand of Kanauj, who invested him with the title of Rája of the Ujayyinis. Their first establishment was at Ankin. Subsequently settlements were made in Mariáni, Bhituri, and Kákupur in parganah Shiurájpur. Of the villages originally owned by them they now hold only two.

Gahlots.

Gahlots of the Gobhit *got* occupied the northern portion of parganah Rasúlabad, adjacent to the Farukhabad district, where also this tribe held large tracts of country, whence they had expelled the Meos. Mr. Evans gives their history as connected with this district as follows:—"They tell the same story as is current in that district, how Govind Ráo settled under the patronage of Jaichand of Kanauj, and how his territory was divided between the two lines descended from Ás and Hamír, two brothers, sons of one Nár Singh Bhán, in the fourth generation from Govind Ráo. Ás obtained twenty-five and Hamír thirty-three villages in parganah Rasúlabad. The descendants of Ás now hold no entire village. They have lost eleven entire villages, and now hold but portions of the remaining fourteen. The other line still have possession of five entire villages and portions of five others, but have wholly lost the remaining twenty-three. The Gahlots have also preserved their pedigrees. The descendants of Ás show from sixteen to twenty-five generations from Govind Ráo, while those of Hamír have pedigrees giving fifteen to twenty-two generations down to the present representatives."[1]

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[1] For an attempted solution of the relation of Gaharwárs to Rathors, I refer to Beames' Elliot, I., 121. The fanciful derivation given to the name here is "out of house and home" (ghar báhar), referring to the flight of the tribe after the destruction of Kanauj. The family history calls Jaichand Ráthor a Gaharwár. See further local history of the Farukhabad and Mirzapur districts.

Panwárs.

There have been four settlements of Panwárs of the Vasisht *got* in the district. The one that settled in Bilhaur was subsequently known by the name of Ujayyinis. The story runs that in the fifteenth century Kuber Singh from Dháranagar in Ujain stopped near the Deojáni tank at Umargarh (now known as Musánagar in parganah Bhognipur) for the purpose of performing his midday devotions, and being pleased with the place, settled there. The fourth in descent from him, Pulandar Sáh, settled in Pulandar, where he acquired an estate of twelve villages. From him two branches sprang, one of which obtained the title of Rája of Gilauli from Nawáb Munír-ud-daula of Lucknow one hundred and fifty years ago. This family still exists, but is reduced to poverty. The Panwárs of Katra Makrandpur in parganah Ghátampur also derive their origin from the same source. They say that Kunwar Bágdeo of Dháranagar, some five hundred years ago, married into the family of the Karchúli Rája of Hamírpur, and was given twelve villages, of which four are still in the possession of the family.[2] A third family settled in Amoli in the reign of Akbar, headed by two Risáldárs, Singh Man and Naráyan Dás, whose troops becoming for some fancied slight to their religion disaffected, were transferred to these parts, and camped where there was good grazing for their horses in Amoli, from which site they populated Dohru and Kohra. The three families are entirely separate and have no mutual intercourse of any sort.

Other Rájpúts.

In addition to the above Rájpút settlements we have Dikhits in Ghátampur, Sisodhias in Ahraulighát in parganah Bhognípur, and Janwárs in Bagdodi Pem and Karsauli (old) in parganah

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[1] The Gahlots turned out the Gaurs in the western villages of parganah Bilhaur, where their territory acquired an unenviable notoriety, which gave rise to the name *Tisah* or three harvests—kharíf, rabi, and plunder.

[2] See Gaz, I., 418.

Bithúr, and Sengars, Bhadauriyas, Karchúlis, Parihárs, and Sombansis also scattered over the district.

Nau-muslims.

On several occasions Rájpút landowners who were behindhand with their revenue have been compelled to embrace Muhammadanism. Thus we have the Chauháns of parganah Akbarpur converted by Alamgír, and the Chandels of the same parganah converted by the Bangash Nawáb of Farukhabad. One branch of the Dikhit family also in Ghátampur is Muhammadan in obedience to the vow of Ghátamdeo when praying for a son at the shrine of Madár Sháh. The customs of these Nau-muslims as they are called are a curious mixture of the Hindu and Musalmán, as they intermarry only with Thákurs similarly circumstanced, maintaining the relative precedence of castes as amongst Thákurs, and being generally called by well known Hindu names. But their dead are buried, they are married by the Kázi, and they observe Muhammadan customs at birth, marriage, and death. They cannot, as a rule, recite the prayers (*namáz parhna*), but they perform the orthodox obeisances (*sijda*). At the same time they worship Chachak Devi to avert small-pox, and keep up their friendly intercourse with their old caste brethren in domestic occurrences; eating, however, separately.

Baniyas.

The third great Hindu division is represented principally by the Dhúsar (14,124), Ummar (7,394), and Agarwál (4,868) subdivisions. Besides there are the Ajudhiya Bási (1,797), Jamaniya (1,765), Derhummar (1,497), Parwál (1,818), and other minor subdivisions regarding whom very little worth recording is really known. The Parwáls or Parwárs are partly of the Hindu and partly of the Jaina religion. The Dhúsars trace their origin to Dehli, and are widely scattered all over these provinces. They are remarkable for taking to the profession of arms, and are found in almost every occupation, in addition to shopkeeping. They derive their name from a sacred place named Dhúsi in the Dakhin, which I have not been able to identify. The Kasarwánis are more numerous further south, and are divided into three great branches, the Kashmiri, Purbiya, and Allahábádi. The Ummars, too, have three divisions, the Til-Ummar, Desh-Ummar, which is usually given separately in the census records, and the Dusre. Much has yet to be done before we can attain to an understanding of the subtle differences of caste, and I would strongly recommend this branch of inquiry as almost a virgin field to those who have the leisure and the taste for its prosecution.

Other castes.

The principal of the remaining castes are shown in the following table:—

| Name of caste. | Number. | Name of caste. | Number. |
|---|---|---|---|
| Ahír | 113,053 | Khákrobor Bhangi | 7,184 |
| Bahelia | 1,896 | Khatík | 6,637 |
| Barhai | 10.851 | Khattri | 2,174 |
| Bári | 2,911 | Kori | 39,652 |
| Bharbhúnja | 10,604 | Kumhár | 12,308 |
| Bhát | 5,903 | Kurmi | 58,359 |
| Chamár | 122.932 | Lodha | 40,783 |
| Darzi | 5,068 | Lohár | 18,106 |
| Dhának | 16,833 | Máli | 6,239 |
| Dhobi | 14,844 | Malláh | 11,850 |
| Dhúna or Kundera | 2,672 | Nunera | 3,224 |
| Gadariya | 42,053 | Pási | 5,736 |
| Hajjám | 25,516 | Sonár | 7,631 |
| Halwái | 4,107 | Tamoli | 5,015 |
| Jotishi | 5,012 | Teli | 27,443 |
| Káchhi | 47,810 | Gosháin | 1,810 |
| Kahár or Dhímar | 16,083 | Bhar | 1,248 |
| Kalwár | 10,002 | Purabia | 4,870 |
| Káyath | 15,169 | Miscellaneous | 18,920 |
| | | Total | 752,508 |

Chamárs.

The Chamárs are for the most part numerous, and indeed form the bulk of the labouring population and ten per cent. of the cultivators. In the village they are called *gáonkáma*, and for some privileges of the gleanings of the harvest field or the sweepings of the threshing-floor do all the work of the zamindár, fetching, carrying, ploughing, irrigating, &c. In towns they are masons, road-paviors, and porters. Content with the minimum of food and clothing, they can hardly as a mass be said to be removed more than one degree from starvation, unless where demand for labour, as for lifting canal water, or in Cawnpore itself as porters, puts them in comparatively easy circumstances.

Ahírs.

The Ahírs and Garariyas are pioneers of civilization. Their hamlets are found on the outskirts of villages where the neighbouring jungle or ravines afford them grazing for their herds. The fact that they have a large command of manure enables them to pay better rents and raise better crops than their method of cultivation, which is broad and careless, would lead one to expect. The Ahír is the cowherd of his village. Non-agriculturists pay an Ahír eight annas a year for a buffalo and four annas for a cow to take them out to the *hár* to graze. Every day the *gwála* milks a buffalo he gets a *chapátti*, and one every other day for a cow. Similarly the Garariya gets two annas a year for each goat in his charge.

Cattle and sheep are sent from Cawnpore to the ravines of the Jumna for grazing in the hot and rainy months, on payment of a small fee to the zamindár. Here and there Ahírs have risen or are rising to the position of proprietors. In the south of Akbarpur, along the banks of the Sengúr, they were left, we may infer, in undisturbed possession of that uninviting tract by the immigrating hordes of Thákurs. Generally speaking, this class of cultivator is fairly well off and removed from want. Ahírs form fourteen per cent. of the cultivating community, and Garariyas five per cent.

Kurmís.

Kurmís are the backbone of the agricultural community. Sound industrious cultivators, they work themselves with every member of their families in the field from morning to night. They raise crops even in dry tracts equal almost to those of irrigated land, and pay better rents than any class except Káchhis ; whilst where irrigation is plentiful their cultivation rivals that of the Káchhi, and they grow vegetables, especially the potato, cane, and the finest wheat. The Kurmi thoroughly understands the value of manure and dresses his entire holding at least every third year. Kurmís derive their origin almost universally from Kanauj, and are chiefly located in Bilhaur, along and to the north of the Isan, and in Shiurájpur to the north of the Non river ; in Bhognipur along the north, and in Ghátampur in the north-west and south-east. They have been proprietors, but, except in individual instances, such as Chiranji Lál of Shiurájpur, Debi Dín of Bilhaur, and Bihári Lál of Ghátampur, their character makes them better cultivators than proprietors. The abovenamed have by money-lending, the manufacture of indigo, and loyalty to Government in the mutiny raised themselves to a very high position amongst proprietors. The Kurmí cultivator is rarely poor, and generally in comfortable circumstances, and forms eight per cent. of the entire class. Of the date of their settlement in Bilhaur Mr. Buck says that he is unable to discover any trace, but he puts it subsequent to the immigrations of the Thákurs and Maliks, as he says the tract on the banks of the Isan is such poor dry sandy country that it was along this, and especially along the north bank, that the Kurmís pushed their way, assuming the position of proprietors on the poor sandy land, and supplying the richer villages in the *dúmat* tracts with a large number of cultivators. In Ghátampur the Chaudhri family of Baripál have long held a high position for respectability and loyalty. The head of the family, Bihári Singh, was made a tahsíldár during the mutiny, and for his good service was given a valuable estate in parganah Shiurájpur and invested with powers as an honorary magistrate. The other settlements have been made at various times. Their origin is chiefly referred back to Kanauj, and the settlers are said to have found their way to this country with armies to which they were attached as aids in the commissariat arrangements. Their importance now, however, is chiefly as agriculturists. Many Kurmís belong to the Jhamaiya sect, the local account[1] of which is as follows: "Some five hundred years ago, a fakír, Shaikh Jháma, who is also known as Makhdúm Jahána Jahán-gasht, attracted individuals of several castes, such as Baniyas, Ahírs, Kurmís, &c., as his followers; and as these partook of his food, they were expelled from their own caste and became known as Jhamaiyas. Many of their customs are more nearly connected with those of the Musalmáns than with those of the Hindús. Thus, until about seventy years ago, they buried their dead instead of burning them, and to them are attributed certain mosques in the district. They will not eat food cooked even by Brahmans, and marry entirely amongst themselves, having regard only to nearness of relationship. There is a shrine dedicated to one of their holy men at Maswánpur in parganah Jájmau, where he is worshipped, more, it is said, with Musalmán than with Hindu observances. Like the Meos of Sikandra, the Jhamaiyas are very reticent as to their religious observances and the origin of their peculiar customs."

Káchhis.

The Káchhis or Muráos are the market gardening class. Found wherever a large amount of available manure or demand for vegetables attracts them, they take up the immediate precincts of the village, divide it into minute holdings, to which they add some outlying land for fodder for their plough cattle, and afford a ready test of the prosperity of a village. They are the first to leave a village when the wells fall in, advances are not forthcoming, or a rack-renting landlord makes the margin of profit on their never-ceasing industry too narrow to induce them to stay. The Káchhi is rarely rich, but his value as a cultivator always makes him independent of season, and he need never starve. In the southern parganahs every landlord who has a masonry well tries to induce a Káchhi family to settle, and they now form six per cent. of the cultivating class.

Lodhás.

Lodhás are chiefly found in parganahs Rasúlabad and Jájmau. They are good cultivators, not equal to the Kurmi, though a little better than the Ahír and Garariya. They must have water, and in canal irrigated tracts therefore will always be able to support themselves. They do not appear as proprietors. Though a small share was settled with them as mukaddams in Shiurájpur, they were unable to keep it.

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[1] For the origin of the sect in Etáwa, see Gazetteer, IV., 280.

Malláhs.

Malláhs, or Kewats as they are generally called, are found chiefly in the villages on the Jumna. Their true occupation is that of boatmen, but urged probably by the pressure of increased numbers they cultivate largely where found; not well, it is true, but with a speciality for growing brinjáls on the sandy banks of the Jumna.

Barei.

The Barei or Tamoli (Barei properly indicates the grower, Tamoli the seller of the *pán* leaf) are most numerous in Shiurájpur. As is well known, they are the growers of the indispensable *pán* leaf (*Piper betel*). Some account of the cultivation of this plant has been given on a previous page.

Káyaths.

The oldest family of Káyaths in the district is that of Teonga in parganah Bhognipur, which dates from the appointment of Tának Singh, whose father had been diwán to Rája Lahria the Meo, as manager of the country won from the Meos by Malik Sádhan, an officer of Ala-ud-dín Khilji, five hundred and fifty years ago. His descendant Kírat Singh, in the reign of Sháhjahán, was appointed kanúngo and chaudhri of the parganah with Akorhi as *nánkár*. Bahlol Khán divided the office of kanúngo between the three branches of the family, one of which, that of Láhar Mal, ejected Gújars from Kándhi and settled there; the second, originally settling at Khartala, removed subsequently to Sathra; the third is the great Teonga branch, which subsequently divided into minor branches, Arhariamau, Girdharpur, Sháhpur, and Khalla, and the main branch of which became extinct in the mutiny, when its remaining property was confiscated for rebellion.[1]

Káyaths of Goháni.

The Káyaths of Goháni in parganah Sikandra date from the time of Akbar, who gave them two villages for putting down robbers who infested the country, as well as the titles of chaudhri and kanúngo of Biláspur, with the management of fourteen villages, which were afterwards settled with them as proprietors. They lost the title of chaudhri in the time of Almás Ali Khán, and say that they lost the office of kanúngo for inability to pass an examination in 1846. The Káyaths of Derapur were originally kanúngos in the reign of Akbar, and acquired large property, to which they added considerably in the time of Almás Ali Khán, in whose office one of them was diwán; at the cession many estates were settled with them as proprietors or farmers. The Káyath family of Bhadras in parganah Ghátampur was once powerful, and the office of kanúngo was their prerogative, with Bhadras as *nánkár*. Another family which claims the title of Ráo has still a few villages left (Benda, Pára, &c.); its origin is, however, of recent date.

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[1] The history of Sarúp Singh, the most notorious personage in the family, is given in the Gazetteer under Teonga.

Musalmáns.

The Musalmáns number only 89,215 souls (42,560 females), or 7·8 per cent. of the entire population. They are distributed amongst Shaikhs (64,797), Sayyids (5,951), Mughals (1,631), Patháns (16,801), and others unclassed. They form but a small proportion of the agricultural body and are the worst cultivators in the district. Villages in which Musalmáns are most numerous can easily be recognized by the wretched crops and the unchecked growth of the jungle products, *káns*, *khus*, and *jára*. There are, however, individuals who are large landed proprietors and whose families chiefly date from the time when Oudh was an independent kingdom, and it was thought wise to invest in land in the British provinces as a refuge in time of need. The older families are, however, decaying, as might be expected where no check is placed on population, and apathy, if not actual hatred, forbids the younger members from joining in the struggle for life into which other classes now freely plunge. The Musalmáns are found at the head of society, as well as amongst the lowest dregs of the population. The educated and well-to-do are true gentlemen, whilst the lower classes surpass in vileness the scum of a Levantine city. Hindús never descend to such a depth of physical and moral degradation as is to be found amongst the lowest class Musalmáns in Cawnpore city. Although the entire district has been subjected in turn to the various dynasties which ruled at Dehli, there have been few settlements of Musalmáns. The principal family is that of Bárah in parganah Akbarpur, which ascribes its origin to one Kutb Beg, a soldier of fortune, who came here in 1150 A.D. to chastise the Meos, and received a grant of sixteen villages in reward for his services. His descendants attained to considerable influence in the last century under the Oudh governor, Almás Ali Khán, and their position in the parganah, or one may say in the district, was the cause of much of the injury done to the old proprietors at our first settlements after the cession. Another family dating from the time of Shaháb-ud-din Ghori settled at Bewain Bhojpur, where they occupied ten villages.

The Patháns of Derapur trace their origin to Khudádád Khán, an officer in Akbar's army, placed there to keep order in the district, and who was given a *chaurási* or eighty-four villages and the title of chaudhri. Little of the property is left in the family, which is poor and decaying.

Oudh minister.

Of the purely urban population the most notable are the descendants of Motumad-daulah, known also as Aga Mír, minister of Nasír-ud-din Haidar, king of Oudh, who losing his post retired in 1830 A.D. to Cawnpore with that portion of the interest of the loan of one krore of rupees lent by Gházi-ud-din Haidar to the East India Company which had been assigned to him as follows:—

| | Rs. |
|---|---|
| Motumad-daulah ... ... ... ... ... | 20,000 |
| Nawáb Bahu Begam, his wife ... ... ... ... | 2,000 |
| Nawáb Aliya Begam, his daughter ... ... ... | 1,000 |
| Nawáb Amín-ud-daulah, his eldest son ... ... ... | 2,000 |

He settled himself finally in Gwáltoli, and on his death in 1833 A.D. the pension was allotted as follows:—

| | Rs. |
|---|---|
| Amín-ud-daulah, whose sons now live in Lucknow ... ... | 6,500 |
| Nawáb Nizám-ud-daulah ... ... ... ... | 4,500 |
| Nawáb Bákir Ali Khán ... ... ... ... ... | 4,500 |
| Nawáb Muhammad Ali Khán, known as the Nanhe (or little) Nawáb ... | 4,500 |
| Nawáb Dulah Sahib, a son-in-law ... ... ... | 2,000 |

Of the first four, Nizám-ud-daulah has sunk into great poverty through lavish expenditure. Bákir Ali died in 1874, leaving two sons, Sayyid Ali Khán and Jáfir Ali Khán. The father was a careful man and left his sons well off, but they have commenced the life of spendthrifts. The Nanhe Nawáb became notorious in the mutiny when the Muhammadan section of the rebels wished to make him king in opposition to the Nána. His house was looted and himself made a prisoner for some days by the Nána, but he would appear (under compulsion, his friends say) to have taken an active part in the siege of the entrenchments, commanding a battery and firing with his own hands the shot that lit the thatched roof of the centre barrack. Though cleared by a court of enquiry, he left for Mekka in 1861, where he died, and his house has since been bought by Gúr Parshád.

Descendants of Násir Ali.

The descendants of the notorious Diwán Násir Ali also reside in Cawnpore, where he built a very fine house with halls, fountains, &c., now falling into decay; through their spendthrift habits and disgraceful neglect, the fine estate which they acquired at so nominal a price is passing away to their creditors.

Native Christians.

The native Christian population given in the census returns includes the children in the orphanage at Guteha, near Cawnpore, belonging to the Society for the Propagation of the Gospel in Foreign Parts. The Society has a church and four schools in Cawnpore, and maintains two missionaries, priests of the Church of England, and twenty-eight teachers. Among its disciples it numbers 149 adults and 38 children.

Others than Asiatics.

There is a considerable European and Eurasian population in Cawnpore. The former comprises the official staff, professional men, merchants, bankers, mill managers, &c. The latter, clerks in the Government and other offices, and numbers whose employment is unascertainable, and whose very existence is unknown to others than the minister of religion and the doctor. They chiefly profess other tenets than those of the Church of England. With one exception, neither class owns landed property in the district, though in pre-mutiny days large estates were held by Messrs. Maxwell, Vincent, and others, indigo-planters in the palmy days of that occupation.

Religion.

It is said there are one hundred members of the Wahábi sect of Musalmáns in Cawnpore, but whether amongst them are included the sympathisers with the sect, or those only who practise the precepts of the founder, I have no means of ascertaining. There are no other conspicuous sects of Muhammadans in the district which fairly represent the ordinary proportion between the great Shiah and Sunni divisions common to all Upper India. There are some forty followers of the Brahmo-Samáj, nearly all of whom are natives of Bengal. The system does not seem to commend itself to the natives of these provinces.

The cults of Brahma.

As elsewhere, Vishnu and Shiva are under various names and incarnations the gods chiefly worshipped by Hindús. It is usual to assert that the third member of the Hindu trinity, Brahma, has no votaries; and if this means that no temples or adorers are now dedicated solely to his worship, the statement is true. But that his worship is not extinct this district affords a proof. The god is said to have celebrated his completion of creation by a horse-sacrifice at the Brahmávartta ghát of Bithúr. A nail of his shoe is still embedded in one of the steps of the landing-place, and is still the object of devout homage; while as winter returns the sacred place becomes the scene of a fair where worship and wares, bathing and bartering, are strangely mixed.[1]

Vishnu.

Some of the principal Vaishnava sects, as, for instance, the followers of Ramanand and Kabír, have been already described.[2] The subject will be continued here with some account of the Dádu Panthís; but it should be borne in mind that the tenets of such sects are "*caviare* to the general," and that the ordinary Hindu, as becomes a person who can neither read nor write, is content with a more superstitious and less philosophical form of faith.

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[1] Wilson's Religious Sects of the Hindús, edited by Rost, Vol. I., p. 18. The fair is held on the full moon of Aghan (November, December).

[2] See Gazetteer, IV., 290, 562.

Dádu Panthís.

The Dádu Panthís are the followers of Dádu, a saint who flourished about the beginning of the seventeenth century. He is said to have been the sixth in descent from Ramánand, and fifth from Kabír. A cotton-cleaner (dhuniya) by hereditary calling, he was born at Ahmadabad in Gujarát, and for some time practised the trade of his fathers. But a voice from heaven admonished him to adopt a religious life, and turning hermit, he retired to the hills of Ajmer, where he disappeared, or, according to his followers, was absorbed into the deity. Dádu Panthís are most numerous in Rájputána. They maintain a friendly intercourse with the followers of Kabír; and indeed many of the Kabír writings have been inserted in the *Bhásha* scriptures, which contain the teachings of their sect. Their liturgy is extremely simple, being confined to a repetition of the name of Ráma, an incarnation of Vishnu.[1] The Dádu Panthís are severely iconoclastic, and reject not only images, but even temples. They have no peculiar frontal mark, but carry a rosary, and when they wear any head-dress at all, are distinguished by a kind of skull-cap, which each man manufactures for himself. Their dead are burnt at dawn, but some ascetic members of the fraternity direct that their bodies shall be exposed in a wilderness, to be devoured by birds and beasts of prey. The latter proceeding is somewhat analogous to the Pársi practice, and is defended by the argument that the fire of a pile is apt to destroy insect life, a proposition which in the case of the dirtier brothers has undoubtedly a good deal of truth. Like some other Hindu sects, the Dádu Panthís are divided into three principal classes—the ascetic (*virakta*), military (*nága*), and civilian (*vistardhári*). The first class go bare-headed, limiting their clothing to one garment, and their furniture to one water-pot; the second make good soldiers, and are largely employed in that capacity by the princes of Rájputána; and the third adopt the vocations and habits of ordinary life.

Other sects. The Bábálális.

The Bábálális resemble Dádu Panthís in being followers of a southern saint, and in maintaining some outward show of Vaishnava ceremonial. They profess veneration for Ráma, and streak their foreheads with the white earth known as *gopíchandana*. But they are in reality worshippers of one God, the Omnipotent Being of all religions; and in their faith the Vedánta school of Hindu philosophy blends its doctrines with the transcendental teachings of the Muslim Súfís. Their prophet Bábálál, a member of the Kshatriya or military caste, was born in Málwa during the reign of Jahángír (1605-1627). One day a holy man named Chetana Swámi came to his door, and begging for alms, received from Bábálál some raw rice, and wood wherewith to cook it. Confining the fire between his feet as within a grate, and supporting the cooking-pan on his insteps, Chetana proceeded to boil the grain. His host observed with astonishment that his feet were unscorched by the fire, and prostrated himself with reverence before so miracle-working a man. Chetana now gave Bábálál a grain of the boiled rice, and immediately after eating it the latter found the scheme of the universe unfolded before his dazzled mind. Thus inspired, Bábálál obtained the power of working miracles and became the founder of a sect. Settling after some wanderings near Sirhind, he made in 1649 the acquaintance of prince Dára Shikoh, eldest son of Sháhjahán (1627-1658); and a Persian work called the Nádir-un-nikát reports their dialogues on the duties of ascetic life.

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[1] This process is called *jap*. See Wilson's Religious Sects (p. 104), a work upon which these sketches are mainly based.

Sádhs.

While agreeing with the Bábálálís in their Unitarian leanings, the Sádhs differ from that sect by renouncing even the semblance of homage to Vishnu. Sádhs worship one immortal Creator, and but for the fact that they acknowledge the transient existence of inferior deities, and hope by their devotions to obtain liberation from life on earth, could hardly be considered Hindús at all. From the title they bestow on the deity, *satnám* or the true name, they are sometimes called Satnámís; but this is also the name of a separate though kindred sect. To their own appellation Sádh, which means pure or Puritan, they deem themselves entitled by the superior purity of their observances. The creed was originated in 1658 by one Bírbhán, an inhabitant of Brijbasír near Nárnaul. He professed to derive his knowledge from the *Sat Guru*, *i.e.*, the true instructor, otherwise referred to as the *Málik ka hukm*, or personified word of God. The injunctions of his superhuman teacher, which were communicated in detached Hindi stanzas like those of Kabír, have in a primer (*Adi Upadesh*) of the sect been codified into twelve commandments, and a few extracts will suffice to show that the compiler of this tract, if not Bírbhán himself, was probably acquainted with the Jewish and Christian Decalogue:—

"1. Acknowledge but one God who can make and destroy thee; to whom there is none superior, and to whom alone therefore worship is due, not to earth, nor stone, nor metal, nor wood, nor trees, nor any created thing. 2. Bow not down thy head in the presence of idols.

"3. Steal not either wealth or land, or beasts, or pasture. 5. Never covet anything.

"9. Take no life away, nor give damnatory evidence.

"10. Let a man wed one wife, and a woman one husband."

The Sádhs belong mostly to the lower classes, and are to be found throughout the North-West Provinces. They have no temples, but assembling together at stated periods in a house set apart for the purpose spend the day, men and women together, in general conversation. A common supper in the evening is followed by recitations from the psalms of Bírbhán, Kabír, Dádu, or similar teachers.

Occupations of non-agricultural classes.

The occupations of the non-agricultural classes are shown as follows in the census returns of 1872. The whole population was divided into six classes, the fourth of which related to the agricultural class. The first, or professional class, embraces all Government servants and persons following the learned professions, literature, the arts and sciences, and numbered 1,864 male adults (above fifteen years of age), amongst whom are included 92 *purohits* or family priests, 143 pandits, and 558 musicians, &c. The second class numbers 50,510 members, and comprised all males engaged in domestic service, such as washermen (3,928), personal servants (38,153), water-carriers (361), barbers (7,325), sweepers (356), and innkeepers (353). The third class represents commerce, and numbered 11,537 males, amongst whom are all persons who buy or sell, keep or lend money and goods of various kinds, as shopkeepers (1,008), money-lenders (412), bankers (95), and brokers (521); and all persons engaged in the conveyance of men and animals or goods, as pack carriers (45), ekka and cart drivers (2,421), &c. The fifth class, containing 63,128 members, includes all persons engaged in the industrial arts and mechanics, such as painters (303), saddlers (128), stool-makers (179), masons (212), and carpenters (3,136); those engaged in the manufacture of textile fabrics, weavers (10,476), tailors (3,597), and cotton cleaners (563); and those engaged in preparing articles of food and drink, as grain-parchers (2,289), and confectioners (1,090), as well as dealers in animal, vegetable, or mineral substances, as tanners (1,055), oil-sellers (2,556), oil-makers (1,254). The sixth class contains 83,591 members, including labourers (73,821), beggars (6,398), and 3,295 persons supported by the community and of no specified occupation. Mr. Wright considers the details of the census returns of 1872 to be erroneous in the classification adopted, but I think they may be accepted as a whole as the best estimate we possess of the relative importance and numbers of the two great classes of agriculturists and non-agriculturists.

Habitations.

The following statement gives the number of enclosures and houses built with skilled and unskilled labour from the census of 1872 :—

| | Hindús. | Musalmáns. | Christians. | Total. |
|---|---|---|---|---|
| Number of enclosures ... ... | 168,538 | 13,648 | 34 | 182,220 |
| Number of houses built with skilled labour ... ... ... | 50,789 | 5,925 | 45 | 56,759 |
| Number of houses built with unskilled labour ... ... ... | 188,112 | 27,317 | 44 | 215,473 |
| Total number of houses ... | 238,901 | 33,242 | 89 | 272,232 |

The percentage of inhabitants of the houses of the better sort on the total population is 21·9. The average number of enclosures per square mile is 78, and of persons per enclosure is 6, whilst the average number of houses per square mile is 116, and of persons per house is 4·2. The houses of the lower classes are generally built of clay, laid on when moist in row after row. It is then allowed to dry and is roofed in with grass or earth. The *gándar* and *tini* grasses which are found in jhíls are generally used, as the *káns* rots quickly when exposed to moisture. When an earthen roof is made the rafters are usually of *ním*, as bambús are expensive, and over them are placed bundles of stalks of the *arhar* or of the castor-bean plant, on which the earth is placed and beaten down with wooden mallets. Tiled roofs are uncommon in the villages, though common in towns and in Cawnpore city itself; thatched roofs have now been prohibited, and 'the oldest inhabitant' is fond of relating how such and such a Collector Sahib converted thatched into tiled roofs, ending with a description of the latter giving way to "pukka" roofs under the vigorous administration of Mr. W. Halsey. The better classes in the villages build their houses of sun-dried bricks, roofed with a terrace of clay, and sometimes containing an upper room. Brick houses occur chiefly in towns, and are generally constructed of kiln-made bricks set in clay, with an outward coat of mortar made up of lime and pounded brick plaster as a protection from the weather. Houses of two or three stories built in this way are not uncommon. Houses inhabited by natives are usually built round an inner court, on to which the doors and windows, where there are any, generally open. In large houses windows are often found in the upper stories which open outwards, as at such a height from the ground the rooms are not overlooked from elsewhere.

Temples.

There are three well known temples or mandirs in this district, one at Banipára Mahárái in the Rasúlabad parganah, dedicated to Mahádeo and the rites of Shiva. On the 14th day of the dark half of the month of Phágun, corresponding to the month of February and called Shiurátri, a religious gathering or melá lasting fifteen days takes place at this temple, where some traffic is done by pedlars and shopkeepers from the country round. The temple is of great age and is reckoned among the *paráchini* or most ancient buildings. The image in the temple is believed by the Hindús to have been placed there by Banásur, a Rákshasa, who flourished in the *treta yug* or third cycle of their mythology. Another temple, Khereshur, in Chhatarpur, a village half a mile from the Ganges and 1½ mile from the town of Shiurájpur, is also dedicated to Mahádeo, and a religious gathering in connection with the Shiurátri festival takes place there also in Phágun. This temple is also styled *paráchini*. The country people believe that although the temple be swept out at night and the door locked, when it is opened in the morning rice or flowers are found to have been placed before the image in a miraculous manner. A third temple, also styled *paráchini*, exists in the village of Nigohi, in parganah Bhognípur, on the banks of the river Sengur, called Durbásha Rikh, from a fakír who flourished in the *dwápar yug*. A tradition connects the fakír with Sri Krishna, whose death is believed to have been the result of a curse bestowed on him by the fakír. A fair is held at this temple on the full moon of the month of Kártik, corresponding to November. A very old temple may also be seen at Bhadwára in parganah Ghátampur. In the same parganah and close to the principal town is the handsome *math* built by the Gosháin Bálbhadrgír. At a distance its pinnacles appearing above the surrounding trees call up some remembrance of a cathedral spire, and form a picturesque feature in the landscape. The income of the village of Naráyanpur, held revenue-free for that purpose, is devoted to its repair.

At Makanpur there is a 'dargáh' within which is the tomb of the saint Badr-ud-din Sháh Madár, and a mosque built by the Emperor Alamgír. The saint replied from his tomb to the emperor's greeting, and rejected his offer of a marble tomb as he stated himself to be alive. The tradition that the saint is alive in his tomb is probably much older than Alamgír's time.[1] In Gajner there is a mosque built in memory of the great Sayyíd Sálár Masáúd Gházi, regarding whom so little is known by his worshippers that they say he lived but three hundred years ago, that he was an ascetic at whose arrival in Gajner a withered *pípal* tree burst out into leaf,[1] and that his disciples buried his body at this place and erected the mosque. A fair is held here on the first Saturday in Jeth, at which cattle are collected in large quantities for sale. At Máwar, where the Kálpi road crosses the Sengur, is a somewhat famous '*dargáh*' for the support of which the estate was formerly held revenue-free. It has now been assessed to revenue, and the building is kept in repair only by the offerings of the faithful.

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[1] See further Beames' Elliot, I., 247*f*.

Customs.

Questions and disputes of a domestic nature or affecting the social arrangements of classes and castes, disputes regarding petty debts or the occupancy of lands for tillage, are adjudicated on by pancháyats. A *mukhia* or chaudhri, as a representative man, is generally appointed by the chief persons of each trade, class, or caste residing in a town or cluster of villages. These men assemble a pancháyat of the brotherhood when any such question comes before them for decision. An authority to inflict fines by compelling a delinquent to spend a sum of money on feeding his brotherhood is conceded to them. They decide with the help of a pancháyat when a man should be put out of caste, and the terms of his re-admission. Among the lower classes these mukhias or chaudhris have great authority. In India the social life of individuals is very interdependent. The conditions of society at some time or another frequently bring the domestic concerns of every man into unavoidable contrast with those of his neighbour. The exclusiveness and privacy of individual life as it exists in Europe is not known among the Hindús, and it follows that the lower a man of respectability is in the social scale, the less is he able to set the good opinion of his neighbours at defiance, and the more amenable he becomes to the authority of the pancháyat. The better class of people being independent in their means are beyond the reach of this influence, and are able to indulge in the luxury of litigation for the settlement of their disputes. Every trade has also its chaudhri, who takes a small fee on all business or bargains contracted with his assistance. His position is voluntarily conceded, and as the use of the office, under existing circumstances, is often merely nominal, it may be regarded as the relic of a state of society similar to that of the middle ages in Europe, when the members of each trade found their best protection in uniting into one body under the management of a guild with recognized office-bearers to support their interests against attacks from all quarters.

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[1] For an account of Sayyid Salár see Gazetteer, II., 77.

Education.

The following statement gives the educational statistics of the district from the earliest records available :—

| Class of school. | | 1850-51. | | | 1860-61. | | | 1871-72. | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Number of schools. | Number of pupils. | Cost. | Number of schools. | Number of pupils. | Cost. | Number of schools. | No. of pupils. | | | Average daily attendance. | Cost per head. | Proportion borne by State. | Total charges. |
| | | | | | | | | | Hindús. | Musalmáns. | Others. | | | | |
| | | | | Rs. | | | Rs. | | | | | | Rs. | Rs. | Rs. |
| Government. | Zila (superior), | ... | ... | ... | ... | ... | ... | 1 | 204 | 37 | 2 | 181 | 24-13 | 24-5 | 5,913 |
| | Tahsíli ... | .. | .. | ... | 11 | 603 | 2,711 | 9 | 371 | 32 | ... | 336 | 9-2 | 8-7 | 3,646 |
| | Halkábandi ... | ... | ... | ... | 50 | 1,219 | 4,832 | 150 | 5,245 | 130 | ... | 4,053 | 2-11 | 1-5 | 13,805 |
| | Female ... | ... | ... | .. | ... | ... | .. | 22 | 369 | 5 | ... | 326 | 3-2 | 3-2 | 1,298 |
| Aided ... | Anglo-vernacular. | 1 | 145 | 4,800 | ... | ... | .. | 12 | 751 | 111 | 21 | 779 | 30-9 | 17-0 | 28,684 |
| Unaided. | Indigenous ... | ... | ... | ... | 361 | 817 | 14,701 | 143 | 1,465 | 248 | 44 | 1,687 | 7-7 | ... | 12,545 |
| Total ... | | 1 | 145 | 4,800 | 422 | 2,639 | 32,244 | 337 | 8,405 | 563 | 67 | 7,362 | ... | ... | 65,891 |

The tahsíli and halkábandi schools were opened in 1855, and the female schools in 1866. Education in the district of Cawnpore is under the supervision of the inspector of the second or Agra circle, in concert with the local committee. The superior zila school also bears the name of Amr Náth's school, in memory of an endowment by the late deputy collector of that name, the proceeds of which contributed largely to the erection of the school-house nine years since. The school became a zila school in 1867 in development of the Anglo-vernacular school kept up for many years by Babu Nemai Charan with the aid of the Government. There is a small fund for scholarships attached to this school based on a subscription raised in memory of the Duke of Edinburgh's visit in 1870. The chief aided English school in the town is the Christ Church School of the S. P. G. Society which was established in 1860. This also educates up to the matriculation standard of the university, and has branches in Generalganj and Begamganj. The same Society had an orphanage school for boys and girls at Asrapur in the vicinity of the old civil station of Nawábganj, but the boys have recently been removed to Roorkee. There are district Anglo-vernacular schools at Bilhaur, Derapur, Rasúlabad, Akbarpur, and Ghátampur. The language of instruction in the tahsíli and halkábandi schools is Hindi and Urdu. The school entered for 1850-51 was one established twenty years before by the Calcutta Committee of Public Instruction, and seems to have been closed by the time of the mutiny. Female education has taken no hold in the district. The greatest push in this direction was made by the Khânpur Thákurs, more, it is to be feared, to please the magistrate than from any conviction of its utility.

The following statement shows the results of the statistics collected at the census of 1872 regarding education :—

| Ages. | Hindus. | | | | | Musalmáns. | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | *Males.* | | | *Females.* | | *Males.* | | | *Females.* | |
| | Number. | Literate. | Percentage. | Number. | Literate. | Number. | Literate. | Percentage. | Number. | Literate. |
| 1 to 12 ... | 169,499 | 3,875 | 2·2 | 146,029 | 4 | 13,209 | 359 | 2·7 | 12,335 | *Nil.* |
| 12 to 20 ... | 99,361 | 4,682 | 4·7 | 80,693 | ... | 7,659 | 384 | 5·0 | 6,899 | |
| Above 20 ... | 303,402 | 21,234 | 6·9 | 266,802 | ... | 25,787 | 1,655 | 6·4 | 23,326 | |
| Total ... | 572,262 | 29,791 | 4·6 | 493,524 | 4 | 46,655 | 2.398 | 4·7 | 42,560 | |

The report of the local committee for education for 1876-77 gave the following statistics : there were in the whole district 377 schools of all grades with a total number of scholars of 11,060, forming less than one per cent. of the population. The principal school was the zila or Amr Náth's school ; in addition there were an oriental branch school, 9 tahsíli schools, 3 parganah schools, 25 female schools, and 160 halkâbandi schools, the pupils of which consisted almost entirely of Hindús. There were also four municipal schools and four private schools; Christ Church School, the Guteha orphanage, and the recently established Memorial School for children of European and Eurasian parentage. The boys' school is a fine double-storied building near the Union Church (dissenting) and parsonage, in connection with which it was originally established. The girls' school has been removed to a fine site on the banks of the Ganges in the old cantonments. This establishment, largely supported by voluntary contributions, promises to be of much value, as affording education to the children of persons whose circumstances do not admit of their sending them to any distance.

Jail.

There is one jail in the district under the superintendence of the civil surgeon. The management and system now is infinitely superior to that of the pre-mutiny period. "In the Cawnpore Jail," Mr. Montgomery writes, "so late as the year 1835, the prisoners under different terms of imprisonment were mingled together ; those sentenced to labour and those without labour being often confined in one ward. Even prisoners under trial were confined with those sentenced to imprisonment for life. Some of the criminal prisoners were in the same wards with the civil prisoners, and some of the female prisoners wore irons. Regular clothing was not served out, or if it was, it did not reach the prisoners. Indiscriminate intercourse with relations and friends was permitted, and for thieves and vagabonds the jail had no terror."

In 1844 a superintendent of jails was appointed, who classified the prisoners according to the gravity of their sentences; arranged for distribution of labour; improved the sanitary conditions of the jails themselves; and substituted the following fixed dietary in place of the money allowance formerly given:—

*Jail dietary.*[1]

| Denomination and class of prisoners. | Daily Dietary. | | | | | |
|---|---|---|---|---|---|---|
| | Atta. | Dál. | Salt. | Pepper. | Wood. | Tobacco. |
| | Chht. | Chht. | Má. | Chht. | Chht. | Chht. |
| Strong and able-bodied men on hard labour. | 12 | 2 | 10 | ¼ per week | 14 | ½ per week. |
| Male prisoners without labour and females with labour. | 10 | 2 | 10 | ¼ do. | 14 | ½ do. |
| Prisoners under trial ... | 10 | ... | 10 | ... | 14 | ... |

The following statement will show the expenditure in the jail during the year 1846:—

| Average number of prisoners during the year. | Total aggregate number of prisoners during the year. | Permanent establishment. | Contingent establishment and bills | Diet and fuel. | Clothing and bedding, &c. | Total expenditure. | Amount proceeds of productive labour. | Cost of establishment per head. | Cost of diet per head. | Clothing and bedding per head. | Total cost per head per annum. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Rs. | Rs. | Rs | Rs. | Rs. | Rs | Rs. | Rs. | Rs. | Rs. |
| 81,975 | 299,231 | 6,684 | 9,317 | 14,789 | 1,289 | 32,079 | 1,542 | 17⅛ | 18 | 1⅞ | 39⅛ |

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[1] The wheat was of the best quality, and half the quantity or six chhatáks of rice was given in place of atta when the prisoners preferred it, and an equivalent of vegetables was given in place of dál twice a week: 12 chhatáks are equivalent to one lb. 8 oz. 10·971 drs. avoirdupois, and 10 chhatáks are equivalent to 1 lb. 4 oz. 9·142 drs avoirdupois; 60 máshas make one chhatták, and 16 chhatáks make one ser of eighty tolas, or 2 lbs. 14·62 drs. avoirdupois.

More recent statistics of the jail are as follows: the average number of prisoners in the jail in 1850 was 625, in 1860 was 573, and in 1870 was 378; the ratio per cent. of this average number to the population as shown in the census of 1865 (1,188,862) was in 1850, ·052; in 1860, 006; in 1870, ·032. The number of prisoners admitted in 1860 was 1,737, and in 1876 was 1,580, of whom 124 were females. The number of prisoners discharged in 1876 was 1,241. In 1876 there were 331 admissions into hospital, giving a daily average of sick of 10·84. Five prisoners died, or 1·26 of the average strength. The cost per head of average strength, excluding civil prisoners, per annum in 1876 was for rations Rs. 11-4-3¼, clothing, Rs. 2-13-7½, fixed establishment, Rs. 11-9-4½, contingencies and hospital charges, Rs. 4-2-5, police guards, Rs. 1-5-6¼—or a total of Rs. 31-3-3. The credits resulting from the employment of convicts during the year amounted to Rs. 7,535, and the charges to Rs. 6,148, giving an average cash profit per head of effectives of about five rupees. In 1876 the Muhammadan prisoners numbered 207, and the Hindu 1,353; there were 28 prisoners under 16 years of age, 1,304 between 16 and 40, 215 between 40 and 60, and 20 above 60. The occupations of the majority of the male prisoners were—agriculturists, 484; non-agriculturists, 592; persons of independent property, 62; domestic servants, 168; Government servants, 54; and of nooccupation, 83.

Police.

The history of the organization of the police for the period previous to the mutiny has been given at some length by Mr. Montgomery in his Memoir, from which the following account has been compiled. Under the government of the Oudh Nawáb the amil had the same duties to perform as the Magistrate and Collector of the British administration, and the police were entrusted to the landholders and farmers of the revenue, aided by the hereditary village watchmen. There was neither code nor written instructions to guide them, and each one did that which was good in his own sight, so far as he had the power to act. At the same time, as the landholder had to depend upon the cultivators for assistance in carrying out his orders, there was a certain restraint upon him, and he could seldom persistently act contrary to their interests or wishes. Petty criminal cases were decided by the landholders, and more serious offences were disposed of by the amil. In matters of usage relating to caste or religion the pancháyat decided without reference to the officials of Government. Civil causes were, as a rule, disposed of by arbitration. "As to the working of the system," writes Mr. Montgomery, "much depended upon the strength and vigour of the Government of the day; when the Government was weak and corrupt, the same showed itself in every gradation of its officers, and perhaps, as has been observed, a panchäyat was the best safeguard against the corruption of the rulers."

Pre-mutiny period.

In February, 1802, Mr. Welland was appointed Collector of Cawnpore, and in addition Judge and Magistrate. His instructions were simple enough. He was to decide all civil cases according to his own judgment, merely keeping a diary of them in the Persian language. As a Magistrate he had the same powers as the Magistrates in the Lower Provinces, but was allowed to deviate in any point when from local circumstances the manners, habits, and prejudices of the people required it. The old system of police was retained, and the tahsíldárs were entrusted with the duties of police officers within their several jurisdictions, and were allowed one and a half per cent. on the collections to support an efficient establishment. Under them the landholders and farmers were responsible for the police in their respective estates, and in each village the watchman or chaukidár was retained. The tahsíldárs and landholders were jointly responsible for all robberies, except those on the public roads, when proof was required that they had previous knowledge of the intent, and that they did not take proper measures for its prevention. These arrangements continued until 1806-07, when a system of thánas or police-stations was established, each of which had jurisdiction over a compact block of country about twenty miles square and was manned by a body of police proportionate to its extent and population. Throughout the early years of our rule there was little security for life or property. In 1806 the Collector considered it unsafe to travel about his district without an escort of horsemen. Mr. T. C. Robertson[1] was appointed Judge and Magistrate in 1817, and took in hand the reform of the police. He paid special attention to the protection of travellers and the suppression of *thagi*, and established *markelas* or watch-posts at intervals of two to four miles along the principal roads, most of which exist to the present day. These stations were held by three men, and in raviny ground by four men, one of whom was always deputed to some adjacent eminence from which the entire road could be seen. During Mr. Robertson's administration there was much improvement in the police arrangements, but subsequently the force so deteriorated that it became more an engine of oppression than of protection.

Mr. Caldecott.

Mr. Caldecott was appointed Magistrate in 1833, and at once set himself to bring the district into order. He thus describes the state of the district on receiving over charge: "That he found an ignorant and incapable establishment, an inefficient and corrupt police, unacquainted with or disregarding the most common rules prescribed for their guidance : a community in which honest men were at a discount, and rascality, fraud, and insubordination were the only means of protection; extensive combinations amongst individuals who had profited by the old system; and finally a want of co-operation on the part of the subordinate officers, both covenanted and uncovenanted." Still he was able to leave his mark on the district, and on his leaving on furlough three years afterwards, his departure was followed by the regrets of all. Mr. Caldecott returned to the district in 1842, and the character of his administration is thus described by Mr. Montgomery :—"His first object was really to place himself at the head of his establishment, and obtain the hearty co-operation of all branches, both European and native. In a similar manner he established a friendly but independent footing with all the other departments of the district, both civil and military. He examined closely into the working of the sudder and mofussil police, established a more speedy communication with the thánas, and adhered invariably to fixed rules of conduct, by enforcing the regulations both in spirit and letter. He demonstrated his power to protect the well-disposed, and to punish all villainy or connivance at it. He made it a point never to dismiss any native officers without good and sufficient cause, and having done so, never to re-appoint them. Not to accept the services of officers dismissed from other zilas for misconduct. He avoided professional thánadars and discountenanced regular spies as far as possible. In filling up vacancies he preferred respectability to talent. In the preparation of his cases he was most minute and careful, so as to prevent a criminal from escaping by any legal flaw. Such a system carried out with the good judgment he possessed could not be otherwise than successful."

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[1] The late Lieutenant-Governor of these provinces.

Old chaukidári system abolished.

In 1824 the chaukidárs or village watchmen had been reorganised and paid from a fund to which each cultivator contributed. This system gave rise to many abuses and constant quarrels between the villagers and their so-called guardians. Many paid black-mail to some notoriously bad character or his nominee, and during the period between the departure of Mr. Robertson and the arrival of Mr. Caldecott the bad characters attained to such influence as to be able to extend their operations from petty thieving to dakaiti. One Názir Irshád Ali had at this time great influence in the Magistrate's office, and his name is connected with much of the villainy of the period. The few offenders that were captured were released through his agency, and generally avenged themselves by another dakaiti upon the people who had given evidence against them. Mr. Caldecott states that "the wide construction given by Mr. Commissioner Barlow to Regulation I. of 1821 raised up many claimants to shares of estates.

Every village was torn by internal dissensions; these disputes would in other districts have been decided by the courts as an affray, but here a more sure plan was for the aggrieved party to engage a gang of dakaits to murder his enemy and plunder his house. Merchants were afraid to press for their money under the fear of being threatened with a similar calamity. Travellers were plundered. Neither Government stores nor the Government dák escaped. Názir Irshád Ali was eventually removed, but then the influence of Munshi Mehndi and the Pandit supplied his place. These were succeeded by Tafuzal Husain's party, but the constant change of European officers, from death, illness, and the wants of the public service, rendered acquaintance with the under-working of the system impossible. The evils with each change grew worse and acquired fresh strength, so that all order was completely at an end, and the reign of terror and corruption fairly established." The chaukidári system was gradually abolished, and instead thereof a village watch was organised.

A general place of rendezvous was fixed upon in each village, where a *nakkárá* or drum was kept, and whither all, on an alarm being given, were to assemble. Four of the able-bodied men were appointed to go the rounds in turn every night, and the arrangement of the details was left entirely in the hands of the landholders themselves, the police not being permitted to interfere without special orders. The plan succeeded and continued the basis of the local village police, until it became no longer necessary, and gradually fell into disuse about the year 1843. Gangs of dakaits were hunted down, their leaders were captured, and the members dispersed, not without many bloody conflicts. Mr. Caldecott was succeeded by Mr. Wilson, who ably followed up his plans,[1] and his successor continued on the same system, altering only when in the course of time circumstances required it. In 1845 the police system was again revised by Mr. Brown. The thánadár and tahsíldár were placed in the same locality, and the police jurisdiction was arranged with reference to the revenue jurisdiction. The number of thánas was reduced from nineteen to twelve, and from the savings effected the pay of the chief officer of each station was raised, as a rule, from Rs. 25 to Rs. 60 a month. Useless outposts were abolished, and the tahsíldár was made more directly responsible for the efficiency of the police within his jurisdiction. These measures met with great success and remained in force until the mutiny.

Post-mutiny period.

On the re-establishment of order, the police force in these provinces was organised into a constabulary under the provisions of Act V. of 1861. Hitherto[2] the police consisted of several bodies of men, raised under various circumstances and subject to different rules, such as the military police, the civil thána police, and the cantonment police, the last of whom were subordinate in every respect to the military authorities. Under this imperfect system efficiency could not be obtained. Some branches of the service were, from the circumscribed nature of their duties, unable to develop detective ability; others suffered in discipline from their superiors being unable to afford time to study the subject, and there was throughout no efficient financial control. Such being the case, it was resolved that there should be in future but one body of police under the Government of the North-West, to consist of an organised constabulary, and of certain irregular police acting in unison with it. This reform was carried into effect in the year 1861. Since that time the constitution of the force has undergone some alterations; but as these involve no change in the principles above laid down, it is desirable to pass on to the present time. The following table will show the strength of the constabulary, and of its main supplement, the municipal or town police as they now exist in the Cawnpore district:—

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[1] Now Sir J. C. Wilson, settled in New Zealand.

[2] From a note by Major Ollivant, District Superintendent of Police, Cawnpore.

| | Sub-inspectors. | Head-constables. | Foot police. | Total. |
|---|---|---|---|---|
| Armed police ... | 2 | 20 | 111 | 133 |
| Civil ditto ... | 16 | 67 | 306 | 389 |
| Municipal ditto ... | 1 | 24 | 126 | 151 |
| Total ... | 19 | 111 | 543 | 673 |

Besides these, five inspectors and twenty-six mounted police are attached to the district. The proportion of police to area is one to 2,222 acres, and to population is one to 1,716 persons. It is unnecessary to give details regarding other bodies less regular in their organisation. Chief among these are the village chaukidárs or watchmen. The men are nominated, subject to the approval of the police authorities, by the landholders; but they are subordinate to the officer of the nearest police-station, to whom they report themselves at stated times. Chaukidárs for the protection of roads and canals form the other classes of local watchmen.

The new system.

In January, 1877, the province of Oudh was joined with the North-West, and the police of the two provinces amalgamated. Since that time the strength of the officers in the higher grades has been settled as follows: an inspect-orgeneral, with two deputies, forty-four district superintendents, and eleven assistant district superintendents. In each district the superintendent is supported by a limited number of inspectors (European or native), and below these are sub-inspectors, head-constables, and constables. These are again subdivided as regards salary, to admit of a constant stream of promotion being kept up. It is now advisable to say a few words regarding the general principles kept in view in working the police system. In developing the new system it has been recognised as of importance, first, that for the sake of discipline and uniformity of organisation the departmental independence of the police must be to some extent recognised; secondly, that this principle must not be carried so far as to undermine the authority of the Magistrate, since that officer is the administrative head of the district and primarily responsible for its welfare; and thirdly, that in an Indian police system it is, above all, necessary to do away with opportunities for oppression and temptations to be corrupt. Acting on these principles, the North-West Government appointed gentlemen of education to the position of district superintendents, and entrusted to them certain powers under the general control of the inspector-general of police, who is responsible that the force keeps up its character for discipline and general efficiency, and issues such orders as are for its benefit as a whole.

The Magistrate of a district is, on the other hand, empowered to give orders to the district superintendent on questions affecting local interests—such, for instance, as the management of a fair; and is as administrative head of the district consulted by the latter officer when punishment too serious to be awarded on the judgment of one individual is to be inflicted on a member of the force. To do away with temptations to corruption the powers of the thánadár (or sub-inspector as he is called under the present system) have been materially reduced. A confession made before a police officer is no longer of value unless repeated in the presence of a Magistrate; an accused person can no longer be detained for days in a station; and the diary of a police officer cannot be used as evidence except against himself. The introduction into the machine of a link between the sub-inspector and the district superintendent has been also found to be of great value. In old days the thánadár, if corrupt, had but to satisfy the ten or twelve men under him. An English officer is unable, unassisted, to find out instances of undue severity, and evidence of misconduct could never be procured. The inspector of a circle is unable to condone an offence without putting himself in the power of the eighty or one hundred men in the several police-stations that compose it. The risk is too great to be lightly undertaken, and his position is too good to be rashly forfeited; hence gross misconduct on the part of the North-West police seldom passes without punishment. The efficiency of the North-West police has in no sense fallen off since the introduction of the changes described. In its general character for civility and honesty there has been a decided and very marked improvement, and it certainly has not lost ground in detecting crime and prosecuting offenders.

Crime calendar.

The following statement gives the crime calendar of the district for a period of ten years, and fairly exhibits its character and the results of the police administration :—

| Year. | Cases cognizable by the police. | | | | | Value of property. | | Cases. | | | Persons. | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Murder. | Dakaiti. | Robbery. | Burglary. | Theft. | Stolen. | Recovered. | Total cognizable. | Enquired into. | Prosecuted to conviction. | Persons brought to trial. | Convicted and committed. | Acquitted. | Proportions of convictions to persons tried. |
| | | | | | | Rs | Rs. | | | | | | | |
| 1867 ... | 17 | 4 | 17 | 540 | 1,597 | 47,907 | 14,496 | 3,415 | 2,059 | 1,005 | 1,743 | 1,516 | 191 | 86·9 |
| 1868 ... | 16 | 7 | 19 | 505 | 1,563 | 49,937 | 17,686 | 3,586 | 2,211 | 1,064 | 2,177 | 1,706 | 411 | 78·4 |
| 1869 ... | 17 | 1 | 14 | 623 | 1,729 | 42,668 | 13,200 | 3,688 | 2,262 | 1,148 | 1,954 | 1,681 | 241 | 86·0 |
| 1870 ... | 23 | 6 | 17 | 516 | 1,346 | 41,191 | 14,219 | 3,014 | 1,885 | 976 | 1,682 | 1,404 | 254 | 83·4 |
| 1871 ... | 15 | 2 | 6 | 1,197 | 1,309 | 51,839 | 15,037 | 3,941 | 2,687 | 1,800 | 2,626 | 2,366 | 260 | 90·1 |
| 1872 ... | 22 | 2 | 5 | 1,443 | 1,806 | 45,509 | 21,703 | 5,183 | 4,977 | 2,367 | 3,736 | 3,333 | 394 | 89·2 |
| 1873 ... | 17 | 7 | 12 | 1,305 | 1,760 | 59,023 | 20,282 | 4,919 | 4,605 | 2,359 | 4,871 | 4,398 | 440 | 90·2 |
| 1874 ... | 24 | 12 | 9 | 1,281 | 1,694 | 61,963 | 21,424 | 4,938 | 4,634 | 2,270 | 4,415 | 3,838 | 560 | 86·9 |
| 1875 ... | 6 | .. | 3 | 1,099 | 1,410 | 33,551 | 12,587 | 5,026 | 4,897 | 2,758 | 5,433 | 4,687 | 740 | 86·2 |
| 1876 ... | 17 | ... | 8 | 624 | 1,287 | 60,048 | 21,725 | 4,288 | 3,554 | 2,021 | 4,113 | 3,543 | 551 | 86·1 |

The figures under burglary for 1871-75 include attempts; those for 1876 exclude house-trespass.

There are first-class police-stations at Bilhaur, Shiurájpur, Bithúr, Rasúlabad, Shiuli, Akbarpur, Derapur, Sikandra, Bhognipur, Sachendi, Ghátampur, Mahárájpur, Cawnpore City, and Cawnpore Cantonment; second-class stations at Kakwán, Chaubepur, Mangalpur, Gajner, Músanagar, Sajeti, Bidhnu, Narwal, Sárh, Anwarganj, Colonelganj, and Nawábganj; and outposts at Arwal, Pura, Kainjari, Tikri, Bára, Díg, Kua Khera, Sakatia-Purwa, Gwáltoli, Permit Ghát, Fílkhána Bazár, Gilis Bazár, Horse Artillery Bazár, Kalyánpur, Naubasta, and Ahírwán. A first-class station has usually a sub-inspector, two head-constables, and twelve men; and a second-class station has from three to six constables less; an outpost has merely a head-constable and three men.

Infanticide.

The suppression of female infanticide is not the least important amongst the multifarious duties of the Cawnpore policeman. In 1876-77 sixteen clans were proclaimed as suspected of practising this crime; they were principally Rájpúts, and inhabited 177 villages. During the year one tribe, the Jádon, had been exempted from surveillance. The proportion of boy to girl births in the proclaimed villages—51·04 to 48·96—is pronounced by the principal authority on these matters (Mr. Hobart) to be normal. The same remark applies to the proportion of male to female deaths during the first year of infant life; but the number of girls who died between 1 and 12 years of age was excessive. In the prosecution of suspicious cases the police were singularly unsuccessful. Eight such cases were instituted, and although in two of these the accused were committed for trial to the sessions, all resulted in acquittal. It is, however, only fair to remark that a great difficulty exists in bringing murders of this sort home to the perpetrators. Defences are often set up which, though technically sufficient to procure a verdict of "not proven" in a court of justice, would hardly satisfy the less merciful standards of public opinion. Thus in 1875 a child's death was caused by a bruise in the side, and circumstances excited suspicion against the parents. They were, however, "eventually held quite blameless: a cat entered their house at night and knocked over a *lota* (small round brazen vessel), which falling on the infant caused fatal injuries." But there is another difficulty. Parents are well aware that murders by violence are unnecessary when murders by negligence are equally effective and far safer. The comparative frequency of lung disease as a cause of death amongst female infants points to wilful exposure as a common form of child murder. The clans of Bais, Bhadauria, Chauhán, and Sengar Rájpúts seem of late years to have reported a very large proportion of male as compared with female births; and it is possible that, in spite of surveillance, many girls may be made away with before their births are discovered. The punishment of three village watchmen and four heads of families during 1876-77 shows that in some cases pregnancies or births are not reported at all.

Post office.

In the following table are shown the post-office statistics for four years since 1860 :—

| Year. | Receipts. | | | | | | Charges. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Miscellaneous savings and fines. | Passengers and parcels. | Deposits, guarantee funds, family funds. | Remittances. | Postage. | Total receipts. | Charges fixed and contingent, salaries, &c. | Mail services. | Remittances. | Other charges, refunds, advances, printing. | Cash balance. | Total charges. |
| | Rs | | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. |
| 1861-62... | 355 | 38,596 | 11,154 | 65.715 | 24,205 | 1,40,025 | 14,803 | 49,887 | 69,550 | 6,439 | 41 | 1,40,720 |
| 1865-66... | 697 | ... | 48 | 18,259 | 20,481 | 39,485 | 11,506 | 6,638 | 21,045 | 48 | 248 | 39 485 |
| 1871-72... | 877 | ... | 9,210 | 26,830 | 23,672 | 60,589 | 17,569 | 6,476 | 26,898 | 9,289 | 357 | 60,589 |
| 1875-76... | 296 | ... | 342 | 29,650 | 22,865 | 53,154 | 29,988 | ... | 24,313 | 21 | 2,825 | 57,147 |

There are 29 imperial and four district post-offices. The former are at Akbarpur, Amrodha, Bháupur, Bhognipur, Bidhnu, Bilhaur, Bithár, Cawnpore, Derapur, Gajner, Ghátampur, Jhínjhak, Kanjri, Maharájpur, Makanpur, Mangalpur, Musanagar, Narwal, Nawábganj, Pokhrayan, Rasdhan, Rasúlabad, Rura, Sachendi, Sirsaul, Shiuli, Shiurájpur, Sikandra, and Dhalípnagar; the latter at Chaubepur, Kakaun, Sajeti, and Sárh. The number of letters, parcels, and other missives received and despatched at these offices during the same four years may be thus tabulated :—

| | 1861-62. | | | | 1865-66. | | | | 1870-71. | | | | 1875-76. | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Letters. | Newspapers. | Parcels. | Books. | Letters. | Newspapers. | Parcels. | Books. | Letters. | Newspapers. | Parcels. | Books. | Letters. | Newspapers. | Parcels. | Books. |
| Received | 532,319 | 35,496 | 7,606 | 3,746 | 576,420 | 37,743 | 6,503 | 2,423 | 755,827 | 51,005 | 3,605 | 8,324 | 955,422 | 61,334 | 7,306 | 7,410 |
| Despatched. | 564,891 | 11,713 | 2,309 | 2,451 | 850,175 | 22,294 | 1,993 | 2,164 | 693,014 | 15,268 | 2,166 | 5,918 | ... | ... | ... | ... |

Fiscal history.

Previous to the cession the district had undergone many changes, due to the decline and consequent weakness of the Mughal government, and under the rule of the Nawáb Vazír it fared little better. It was leased by Almás Ali Khán, the Oudh Názim, and was "exposed," writes Mr. Montgomery, "to all the evils and abuses which existed in that province. The revenues of the country were anticipated, the tenures by which the amils and farmers held their possessions were most precarious, and the misery of the lower classes, excluded from all protection, was excessive." Mr. Welland, the first Collector, also writes :—"The policy of the Nawáb Vazír and of Mír Almás Ali Khán[1] was to levy and collect by every means practicable all they could, and at the commencement of each season of cultivation they granted supplies for carrying it on; even the subsistence, food, raiment, and dwelling of the inhabitants were mostly regulated and paid for from the funds furnished by the Government." Regarding the management of the land revenue he adds :—"The cultivators having been deprived of their stock in the past year at the cultivating season, advances were made in money or seed, while cattle and instruments of husbandry were delivered at a stipulated rate of value, the amount of which, together with a sum as interest equal to a fourth of the principal, would be received on the gathering of the crops. Whether the terms were written or verbal, it depended on the season how far they were abided by. The amil was all-powerful and arbitrary, was guided by the interest of the moment, and is said to have always taken the utmost which the stock and produce would afford." The Government kept little faith with the great lessees, and they in turn showed little regard for the rights and interests of the under-farmers, who found the terms of their leases altered three or four times in a year, and were therefore obliged to pass the additional burdens on to the cultivator. Irregular dues,[2] levied by all who had the power to compel their payment, severely hampered the trade of the country. Almost every petty Rája on all the great lines of communication had his *sáir chabútra* or toll platform for the purpose of collecting transit duties on all merchandise passing through his territory, whilst cesses were levied on all the products of agriculture and home manufacture, as well as on the exercise of all kinds of trades and handicrafts. There was no police, and in such a state of society there was no security for either life or property; the cultivator hardly knew that he should be able to reap the crop that he had

[1] Sleeman, however (I., 321), gives a much more favourable opinion of the Názim.

[2] The following are a few of these cesses described by Mr. Richardson in his letter to the Board in 1804 (dated 23rd March) :—*Parjawat* or *parjot* was a duty which was paid by the inhabitants of the villages, markets, towns, and cities, such as sweetmeat-sellers, grocers, and other shopkeepers, and was included in the land-revenue demand. This was abolished in 1802. The duty known as *sang-wazani* arose from the practice of the former officials, who deputed men to inspect once or twice a year the weights used in the country, and to affix to such as were found correct a mark or stamp, without which their use was illegal. To defray the expense of this inquisition a cess was levied at various rates upon the several trades, but eventually the duty was collected under the Nawáb's government without either examining or testing the weights in any way. *Nimak sáir* was the duty on collecting the saline earth and manufacturing salt therefrom, and in 1803 yielded a revenue of Rs. 2,574 a year. *Kirghái* was a duty paid by weavers for their looms. *Tár-o-khajúr* represents the tax on toddy and date trees, which in 1801-02 yielded Rs. 381. *Máhi* was a tax in parganah Kanauj, then belonging to Cawnpore, on the fishing in the Káli Nadi. In the same parganah there was a grazing tax imposed on the Ahírs and cowherds who used the pastures along the Káli.

sown; cultivation languished, trade decreased, and the chief care of the great majority of the population was either to defend their own property or to plunder that of others. Writing in 1802, Mr. Welland says :—" The subjects in this part of the country are in the most abject state of poverty. Let the face of the country be examined, and there will hardly be a manufacture found or an individual in such circumstances as to afford the payment of a tax. The whole is one desolate waste, in which tyranny and oppression have hitherto universally prevailed."

Early settlements.

Such was the condition of the district on its cession to the British. Mr. Welland assumed charge of the revenue, criminal, and judicial administration on the 8th of March, 1802, and at once commenced inquiries with a view of ascertaining a proper basis on which to assess the land revenue.[1] He found the revenue assessed by the Oudh Nawáb to amount to Rs. 22,56,156, and increased the demand by a sum of Rs. 2,31,768 in 1210 *fasli* (1802-03). This assessment was formed for three years, and is known as the first triennial settlement. There is good reason to believe that the estimate of the revenue of the ceded districts furnished by the Oudh Government to the British, and on which their first assessments were generally made, was in every respect excessive, and was framed with a view of showing as high returns as possible in order to amuse the British Government " with an exaggerated estimate of the value of their acquisition." In any case, it is hardly probable that a government like that of the Nawáb's would underestimate the resources of the country, and it was therefore incumbent on Mr. Welland to ascertain clearly that there were good grounds for believing the existing assessment inadequate before increasing what was *primâ facie* as high a demand as the people could pay. We know that the Collector did make inquiries, but there is nothing in the records to show on what basis he made the settlement, or what were the reasons which induced him to consider the existing assessment insufficient. Unfortunately for the people, the season of 1801-02 was a good one, whilst that of 1802-03 was the finest ever known, and the settlement was not formed until the produce of the kharíf harvest had been ascertained.

The *takávi* advances made by the Oudh Government for 1209 *fasli* (1801-02) were, moreover, remitted, as well as all balances of revenue due on account of previous years; so that buoyed up by a good kharíf harvest, release from all arrears, and the very promising appearance of the rabi, the landholders were led to agree to terms which, had they looked forward to later harvests, they would not have assented to.[1] It has been said that the landholders engaged for the revenue on the understanding that, in accordance with the Oudh practice, they should receive a deduction of ten per cent. on their engagements in lieu of *malikána* or proprietary allowance; but the Collector declared that the deduction was allowed as *nánkár* or subsistence, and had already been taken into account in fixing the assessment. That the people generally believed they were entitled to this indulgence is shown by the fact that they petitioned the Board of Revenue on the subject, and on being referred to the courts, instituted suits against Government, which, owing to some informality, were thrown out; and discouraged by this unfortunate result, they abandoned the prosecution of their claims.

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[1] The figures and facts here given apply, when not otherwise stated, to the distric it now stands.

Drought of 1803-04.

The revenue of the year 1802-03, with some trifling exceptions, was realized without difficulty, but the years of plenty were succeeded in 1803-04 by one of drought. There was a total failure of both harvests, and the assessment at once collapsed. The Collector recommended a remission of Rs. 2,42,184 and a suspension of a similar sum; but these measures were insufficient to meet the calamity. On all sides the distress was intense, and reports came in daily from the officials in the interior of the district declaring their inability to collect the revenue. The Collector himself reported[2] that many of the landholders had absconded and the amounts due from them could not be recovered, nor were offers forthcoming for the transfer of the estates of the defaulting landholders with the condition of the transferree paying up the balance due. The produce of the land was in many cases less than the Government demand, and there was little hope of collecting the arrears or restoring the district to its former prosperity for some time to come. The Collector urged that sales should be allowed, and, in reply to the Board's order directing him to take such measures as should be found necessary for the security of the future revenue of the abandoned estates, wrote as follows:—

"I beg you will assure the Board that my utmost attention and constant vigilance shall be exerted to form the best practicable settlement from the terms that may be offered for the security of the future revenues of the mahâls alluded to. It has been with peculiar anxiety and regret that I have had the irksome duty to perform of reporting so frequently to the Board on the numerous instances of absconding malguzárs, but when I reflect upon the deficiencies and difficulties that unavoidably resulted from the parching and destructive drought of the last season, and advert to the exertions and endeavours that have been made to conciliate the minds of the cultivators and suppress alarm, and when ultimately I consider the liberal indulgences allowed by Government to the malguzárs of this district in mitigation of the ill-effects of the inclemency of the season, I have the satisfaction to believe that no attention either to humanity or good policy has been omitted. I trust the Board will not deem me presumptuous in expressing my humble hope that when the Board in its considerable wisdom shall have taken a review of all circumstances, it will find the state of the district with respect to the liquidation of its revenues not behind in a comparative view at the end of the year with that of the majority of the districts of the ceded provinces. I have the honour, for the information of the Board of Revenue, to report that the takávi advances authorized by Government in this district, amounting to the sum of Rs. 1,80,826, have been completed."

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[1] Letter from Collector, dated 26th December, 1805; Board's records, 17th January, 1806, No. 22.

[2] To Board, dated 9th July; from Board, dated 31st July; and to Board, dated 14th August, 1804.

Collapse of the first triennial settlement.

Ultimately the suspensions of the revenue demand amounted to Rs. 4,84,368, or, if the balance of the Bhádon instalment (Rs. 44,419) be added, to Rs. 5,28,787. The Collector further wrote :—"I am confident that I am within the mark in stating the balances due to the tahsíldárs at the expiration of the year (1803-04) at one lakh, making altogether a total of Rs. 6,28,787 not collected from the district during the year. The remission in 1804-05 amounted to Rs. 82,804, and the balance of the Bhádon demand to Rs. 1,37,472, of which a part will be realised from the sale of the estates of the defaulters.' The Board yielded to the pressure and permitted the sale of the estates of the defaulters; instead of revising the demand and suspending its collection until more favourable times. By November, 1805, estates assessed at nearly four and a half lakhs of rupees had fallen under direct management, owing to the default or misfortunes of their owners, without counting those re-settled at a reduced revenue. In less than a year from the time that permission was given, 238 estates, assessed at a land revenue amounting to Rs. 3,64,386, were sold, and others were put up for sale, but, finding no purchasers, became the property of Government. Mr. Montgomery writes :—

"This, coming as it did after so severe a visitation of Providence as the famine of 1211 *fasli*, was an excessively harsh measure; it was, moreover, unjust to the landholders, who were little acquainted with our revenue regulations, and who were in many cases, through the chicanery of the native officers, kept in perfect ignorance of the penalty hanging over their heads. It was the interest of the native officers to blind the people on this point and purchase the estates on the day of sale on their own account. Some time subsequently the Collector, addressing the Board, details the villainy of one Ram Mohan Ghose, tahsíldár of Shiuli, who was convicted on the clearest evidence of having reported many zamíndárs to have absconded who were at the time actually present in their villages. The zamíndárs, on being questioned why they concealed themselves from the Government peons, said they had done so by order of the tahsíldár. They likewise stated that no advertisements were ever put up in the villages, and that they were ignorant of the sale till the purchaser came to take possession. In other cases it was proved that the tahsíldár promised to purchase the estate in the name of the zamíndár's relations, instead of which he purchased it for himself in the names of his own friends. In this manner the creatures of the unprincipled tahsíldárs and native officers purchased many of the finest and best estates for very small sums, and got others in farm; there were not wanting speculators who for a trifle purchased estates, and who, either in case they could not obtain possession, or were dissatisfied with their bargain, threw them up and left them in the hands of Government. It was to remedy these proceedings, and restore to the zamíndárs the estates of which many of them had been fraudulently deprived that a special commission was formed in the year 1821 A.D. At the close of 1211 *fasli* the district seems to have been in a complete state of disorganisation, and property generally deteriorated. The native officials again and again urged the Collector to apprehend and bring back the absconded zamíndárs, according, as they asserted, to the customs prevailing under the Nawáb's government. Their representations were forwarded to the Board, who of course refused to interfere. The cultivators' rates fell generally throughout the district, and the finest lands were to be had at comparatively reduced rates."

Second triennial settlement.

Then came a time of some care and consideration: an advance for seed and plough cattle, amounting to Rs. 1,88,836, was made, but still the actual remissions amounted to the large sum of Rs. 4,47,762. In the meantime preparations were made for the formation of a second triennial settlement. Patwáris or accountants were ordered to forward through the tahsíli statements exhibiting the produce of their respective villages; while tahsíldárs and kanúngos were directed to test the accuracy of these documents, affixing their seals to those passed as correct. The Board, however, desired that the engagements of the first triennial settlement should be continued, but the Collector represented that this was impossible, that the district generally was over-assessed, as the history of the past year had shown. He further wrote :—

"I should mention the large sums of money paid by individuals of property on account of their engagements which have not been collected by them from the country, a particular instance of which the Board will observe in parganah Shiurájpur-Sakhrej, in the taluka of Rájá Shiu Singh, and many instances of the kind have occurred, besides the one alluded to, though not probably to such extent. Persons of this description will not subject themselves to the possibility even of again being obliged to pay sums from their own private funds on account of the revenues of Government, neither have they generally the means; and many persons of some property and consideration have refused to engage for their estates on the present reduced assessments, giving as their reason that the prospect of profit is not sufficient to induce them to risk their property, which in case of failure in their engagements from adventitious circumstances would be involved. Another and principal cause of the decrease is the practice of the cultivators of quitting their villages to cultivate elsewhere at a reduced rate, or of relinquishing part of their lands in the village they reside at and cultivating lands in the next village under the denomination of *pahikásht* at a reduced rate per bígha. This practice in a district in which all the engagements with the cultivators are for money, and not for a portion of the produce, must reduce the receipts of the malguzárs considerably, and consequently affect the revenues of Government. The rate per bígha in this district was excessively high, and was kept up during the Nawáb's government by forcing the tenants to cultivate at such rates, and, in case of their quitting the lands, by compelling them to return to those they originally cultivated. I have received repeated representations from the tahsíldárs on this subject, enclosing long lists of cultivators who have quitted their holdings. I beg further to bring to the notice of the Board an attempt I believe to have prevailed among some of the malguzárs to reduce the resources of their estates by allowing them to fall off in the present year, in the hope that a settlement would be concluded with them on a fixed annual revenue equal to the produce of the present year. These instances I hope, however, are few, and the effects counteracted by making the settlement on an increasing revenue."

The ultimate result of his repeated remonstrances was that the Collector was permitted to make what arrangements he best could, and he reported as follows on the re-settlement of the district :—

Shiuráj-Shiuli.

"The decrease of Rs. 14,643 in the revenue of parganah Shiuráj-Shiuli falls principally on such estates as have fallen under direct management from the absconding of the malguzárs, or otherwise the balance from the mahâls amounts to Rs. 9,543. On a reference to the produce of the present year, the profits of the malguzárs will be scarce anything ; they have engaged with the hope of profit in the future years by their own industry in improving the cultivation of the lands. The cultivators of this parganah have been greatly distressed in the past year from heavy falls of hail when their crops were ripe ; for though a remission was allowed by Government of Rs. 12,670, yet it only included the demands of Government. The loss to the cultivators may be estimated at an equal amount. The taluka of Rájá Shiu Singh has been made provisionally hazúr tahsíl ; the security is unobjectionable, and the amount of the revenue seems to render it proper to be managed in that manner. With respect to the decrease, I have to observe that the estate is mortgaged to the surety, Udai Chand, for Rs. 8,000 ; and he has paid on account of the estate the further sum of Rs. 14,000, making a total of Rs. 22,000 not realized from the estate in the period of the last settlement. Should the Board approve of the estate being made *hazúr tahsíl*, the loss to Government will not be great in the present year, as the commission saved will on the original revenue be Rs. 7,653.

Bilhaur.

"The decrease of Rs. 20,916 in parganah Bilhaur Dewa falls principally on those estates which have fallen under direct management. The balance from them amounts to Rs. 20,640 for the past year. There is a further unadjusted balance of Rs 5,318 on account of destruction of crops caused by detachments marching through the parganah from Cawnpore, and the crops having been repeatedly destroyed, the cultivators will not again cultivate their fields. In such villages there is a consequent decrease. The cultivators in this parganah have experienced great losses from the same cause as in parganah Shiúrajpur, the remissions on account of the hailstorm not having included the damages they sustained. The decrease in the present year falls particularly heavy, owing to the deficiency of rain in the early part of the season, and when the rain did fall, it was in such torrents that the people had hardly opportunity to sow their fields properly ; this remark holds good generally throughout the district.

Rasúlabad.

"The decrease of Rs. 8,976 in parganah Rasúlabad is partly in the mahâls which have fallen under direct management, the balance of which on account of the past year is Rs. 10,519, and partly in the taluka of Khair Lálji, on account of which the surety assured me he had paid Rs. 18,000 during the period of the first settlement. The remarks concerning the effect of the hailstorm on the cultivators mentioned in parganah Shiurájpur appertain also to this parganah. Had a new assessment been made of the whole parganah the decrease would not have been so great, as several estates are considerably improved.

Derapur.

"The average decrease in parganah Derapur-Mangalpur is Rs. 10,372, and falls partly on the mahâls which were under direct management, from which there is a balance due of Rs. 6,990. Another principal cause of decrease which is particularly great in this year is the deficiency of rain in the early part of the season when the cotton is sown. This parganah is on the banks of the Jumna, and its principal produce is cotton, in which there is this year a great failure from the above cause. Another circumstance is the dissatisfaction of the malguzárs at the conduct of the tahsíldár. The landholders in this parganah are chiefly Rájpúts, a caste of people who ill-brook bad treatment, and they had neglected the cultivation, having determined to relinquish their engagements in case of the tahsíldár remaining in the situation.

Biláspur.

"Of the decrease of Rs. 4,910 in parganah Biláspur Sikandra, Rs. 473 were incurred in former years; the further deficiency is partly in the estates held under direct management, the balance from which on account of 1212 *fasli* is Rs. 2,795. This parganah is also on the banks of the Jumna, and the great decrease in the present year is owing to the deficiency of rain in the early part of the season by which the cotton is much injured.

Akbarpur.

"Of the decrease of Rs. 9,698 in parganah Akbarpur Sháhpur, Rs. 1,573 were incurred in the settlement concluded for four years, including 1212 *fasli*, which has been confirmed by the Board; the remainder falls partly on such estates as have fallen under direct management, the balance due from which on account of 1212 *fasli* is Rs. 8,076, and partly on some villages on the high road beween Kálpi and Cawnpore, where the cultivators experience great annoyance by being called upon frequently to carry the baggage of troops marching between these places, and partly from its situation on the banks of the Jumna.

Sárh.

"Of the decrease of Rs. 14,582 in parganah Sárh-Shankarpur, Rs. 3,785 were incurred in the settlement of sundry villages made in 1212 *fasli* for four years, and approved by the Board; and the further sum of Rs. 1,016 in estates which were exposed to public sale for arrears of revenue at a reduced revenue, agreeably to the orders of the Board. The decrease in the present settlement falls partly in such estates, including those of absconded malguzárs, as are in arrears, the balance due from which on account of the past year is Rs. 8,589, and partly on those villages affected by their position. I would further notice that in the month of Asárh (July) the tahsíldár represented that the cultivators generally throughout this parganah refused to cultivate at the very high rate per bígha of the parganah, and it was not till the rate was reduced that they cultivated their lands.

Ghátampur.

"Of the decrease of Rs. 10,486 in parganah Ghátampur, Rs. 1,595 were incurred in the settlement made for four years, including 1212 *fasli*, which has been approved by the Board; and the further sum of Rs. 427 in estates which were sold at a reduced revenue for arrears, agreeably to the orders of the Board. The decrease in the present settlement falls partly on estates, including those of absconded malguzars, from which there is a balance due on account of the past year of Rs. 10,468, and partly on those affected by their position on the banks of the Jumna.

Bhognipur.

"Of the decrease of Rs. 9,736 in parganah Bhogni-Musánagar, Rs. 1,848 were incurred in the re-settlement of sundry estates, which has been approved by the Board, and Rs. 288 in estates sold by public sale at a reduced revenue for arrears. The decrease of the present settlement falls partly on the estates, including those of absconded malguzars which are in balance, which on account of the past year amounts to Rs. 3,847, exclusive of a large balance due to the tahsíldár, and partly from its situation on the Jumna. This parganah has been considerably affected by the deficiency of rain in the early part of the year, and by the cultivators from Bundelkhand, who greatly supported the cultivation of this parganah, not having come over this year in any number.

Salempur.

"Of the decrease of Rs. 15,454 in parganahs Salempur and Domanpur, Rs. 19,86 fall on estates which were sold by auction at a reduced revenue, and Rs. 4,501 in the village of Sarsaul, which was sold in the year 1212 *fasli* at a reduced revenue, and could not be restored to its original revenue in the present settlement, because the original assessment far exceeded the assets, owing to the enmity of two parties who outbid each other for the village at the formation of the settlement. The decrease in the present settlement falls partly on estates of absconded malguzárs and others. The balance on account of the past year in this parganah amounts to Rs. 6,221, and the estates in which the decrease falls have entirely been engaged for with new malguzárs. The principal cause of the decrease is that the indigo cultivation which was carried on by Mr. J. Queiros in this parganah to a very considerable extent has been much relinquished.

"I beg to assure the Board that no pains or enquiry have been spared in forming the settlement on the most advantageous terms for Government that the country would admit of; and though the decrease in the present year is considerable, yet in the third year of the settlement the revenue comes as near that of the first triennial settlement as the probable produce of the mahâls in which there is a decrease would allow of, or the malguzárs would engage for. In all cases in which the former malguzárs have come forward to hold their lands on the original revenue, I have accepted their offers. In all other instances the offers have been accepted subject to the confirmation of the Board. Those mahâls which have been engaged for on the terms of the original settlement with different malguzárs have been so settled on the resignation of the former malguzárs, or where the former malguzárs have been farmers and the present people proprietors, or where the former malguzárs have absconded. In the mahâls in which there is a decrease the preference has been given to the proprietors that were willing to engage; in cases of their not coming forward, the preference has been given to the former farmer, unless it has appeared that the mahâl has fallen off from his management. In settling the mahâls from which there was a balance due to Government on account of former years from proprietors that were not willing to engage again for their lands, and in cases of the absconding of the proprietors, I experienced some difficulty. The estates are of course liable to sale for arrears, and if they had been engaged for the period of the present settlement unconditionally, though the proprietary right might have been exposed to sale, it could not be supposed that any purchasers would be found for estates they were to get possession of three years hence With the view to remedy this inconvenience, I have taken engagements from the present persons, providing that in case the estates should be exposed to sale for the arrears of the past years, they will themselves purchase or relinquish their engagements in favour of any other person who may become purchaser."

Board of commissioners.

The reduction on the previous assessment amounted to Rs. 1,14,580, and although arrears amounting to Rs. 1,03,290 only accrued during the currency of the new settlement, the revenue was collected with the greatest difficulty. The tahsíldárs complained of recusancy on the part of the landholders, and the use of attachment and sale was so frequent that seventy estates fell to the hammer for arrears of revenue alone during this period. The Collector himself felt that he did not go so far as he ought in his remissions, and in explaining the breakdown of his assessment again brings forward[1] the well-worn excuses of deficiency in the rainfall and the flight of cultivators, with the novel addition of *múskhori* or 'destruction by field-mice.'

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[1] To Board, dated 27th September, 1806.

Mr. Dumbleton took charge of the district in February, 1805, and reported that in several cases the assets of estates were less than the Government demand. He proposed that the landholders should be bound to demand from their tenants a rate of rent proportioned to that of the revenue they themselves paid to Government. The Board had no materials before them from which they could judge of the real facts of the case, and were obliged to require the Collector to give reasons for his opinions, and not, as hitherto, merely echo the opinions of his native subordinates, who had nothing to lose, and everything to gain, by the existing state of affairs. The Government at length deemed it advisable to appoint a commission[1] for the purpose of superintending the ensuing settlement. The commissioners, Messrs. Tucker and Cox, entered on their duties with great energy, and demanded of the Collector his sentiments on the condition of the district, whether it was in that state of forwardness that would admit of a permanent settlement, with due regard to the interests of Government. At this time the grant of a permanent assessment to the upper provinces was considered advisable both by the local authorities and the Supreme Government, and the measure was subsequently lost only by the refusal of the Home Government to sanction it. The Collector was further instructed to report on the present state of cultivation in the district, the amount of the population, and the proportion they bore to its agricultural resources, and whether any improvement could be effected therein by the introduction of new staples or the improvement of existing ones. "The Collector," writes Mr. Montgomery, "was in favour of a permanent settlement being ultimately formed, but recommended that the ensuing settlement be made for a period of 15 years. He reckoned that two-thirds of the arable and waste lands were under cultivation, and observed that it was impossible to form any idea of the population; also that the resources of the landholders were much circumscribed. He stated the principal articles of produce to be cotton and sugar, and in some localities indigo. With this report the Collector also furnished an estimate of the assets of each parganah. This estimate was supposed to show the actual assets, free of any deductions, and the total assets then shown were less than the Government assessment of the district. He argues that if, as the Board wish, a deduction of 15 per cent. in favour of the landholders be made from this estimate, there will be a decrease of five lakhs in the revenue of the district. In his opinion the estimates were false and not to be depended on."

Opinions of the commissioners.

The commissioners themselves in their reports on the district write thus concerning the early settlements :—"The Cawnpore district, we have reason to apprehend, was over-assessed at the first triennial settlement, and it is still suffering, we fear, from the consequences of that injurious proceeding. Much too great an anxiety was manifested in this and other instances to draw from the country suddenly the utmost revenue which it could be supposed to yield. Large deductions became necessary in consequence at the second settlement; but even after these concessions were made, the assessment in particular estates was far from moderate. Parganahs Jájmau, Bithúr, Salempur, and Domanpur are supposed to be still heavily assessed." And in their report on the quadrennial settlement they write:[1]—"The extent to which the settlement originally concluded at the cession was carried is to be regretted on many accounts, and in no point of view more than on account of the very general permutation of property which it has produced in the public sale of the over-assessed estates. There is also reason to regret that the reductions allowed at the second settlement, however considerable they may appear, had not been more general, as the large proportion of the further reductions which have been found necessary at the present settlement are solely attributable to the impoverishment of the landholders under a continued over-assessment, while such increase as has been obtained on the present occasion will be found principally among those estates which by a timely forbearance have been afforded the opportunity of improvement."

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[1] Under Regulation X. of 1807.

Quadrennial settlement.

The quadrennial settlement for 1216 to 1219 *fasli* (1808-09 to 1811-12) was made at a still further reduction of Rs. 81,864 and amounted to Rs. 21,69,340, after deducting the revenue of parganah Sikandra given in *jágír* to Rájá Anúpgir Himmat Bahádur, which at the preceding settlement amounted to Rs. 1,22,320. Notwithstanding this revision, many landholders refused to engage for the Government demand, and villages assessed at two and a half lakhs of rupees were let in farm. The balances during its currency were, however, very small, and amounted to only Rs. 87,622, which were eventually remitted, and the sales for arrears of revenue affected only forty-nine estates. The board of commissioners in their report on this settlement wrote:—"The present settlement can in fact be considered only as an arrangement for rectifying the inequalities of a settlement originally formed on mistaken principles, and subsequently renewed too generally without due consideration; and in this arrangement we have derived much beneficial assistance from the experience of the late Collector, Mr. Dumbleton, who having himself formed the second triennial settlement, and being officially engaged in the realization of it during the whole period of its continuance, has every opportunity of making himself intimately acquainted with its defects." It was fortunately found possible subsequently to restore several of the ousted landholders who had been fraudulently deprived of their estates, but the great mass of the sufferers never received either aid or compensation. Government and the old proprietary body fared equally badly: the resources of the district went into the hands of as corrupt a body of officials as ever existed in these provinces, and the worst features of the pre-British period were repeated without any of its redeeming qualities.

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[1] Board, 17th November, 1810, No. 7.

First quinquennial settlement.

The commissioners, whilst acknowledging the partial success of the quadrennial settlement, were not slow to perceive that vigorous measures were necessary to render it possible to continue the fiscal administration of the district on a stable basis. It was desirable to strike at the root of the evil by a rigorous investigation on the spot, and Mr. Newnham, an officer of great and varied experience, was deputed to Cawnpore to conduct the fourth or first quinquennial settlement for the years 1220 to 1224 *fasli* (1812-13 to 1816-17). This settlement was extended subsequently by various Regulations, and lasted until the revision under Regulation IX. of 1833 took place. Mr. Newnham commenced by clearing the district of the party of corrupt and intriguing officials which had so long held it completely in their hands. "By the removal of these people and their relatives," writes Mr. Montgomery, "he at once opened sources of information which had hitherto been blocked up. He proceeded into the interior of the district and held personal communication with the people, not, as heretofore, through the medium of the native officials. He seems quite to have gained their confidence and affection ; he restored, where possible, many of the old and injured zamíndárs to their estates, and by a judicious reduction and equalization of the revenue, and by a proper selection of representatives of the different communities, he formed a settlement which for a period of twelve years stood well and was collected without distressing the people. Subsequently, from causes which I shall hereafter state, the zamíndárs became embarrassed and heavy arrears accumulated." Though the result of the assessment showed a nominal increase, due to the resumption of the revenue-free estate of Najafgarh and the transfer of some villages from parganah Kora to this district, there was a real decrease of Rs. 8,707, and the redistribution of the revenue gave great relief to many estates. The villages, too, which were purchased by the servants of Government and their relations, and had generally been brought into a high state of cultivation, were also made to bear their fair share of the Government demand.

The special commission.

The conduct of the native officials and the extensive changes in the proprietary body which was brought about through their means have been referred to above, and may be further noticed here. The operations of the band of plunderers who preyed on the district were conducted on a wide and systematic scale. The tahsíldárs, or native sub-collectors of the land revenue in the interior of the district, were related to the officials of the head-office, or, as in one instance, the tahsíldár was a child nominated by his relations, who exercised the power and enjoyed the privileges of the office. Hence remissions of revenue never benefited those for whom they were intended. Tahsíldárs through their creatures assumed charge of the defaulting estates, and though Government was moved to remit the outstanding balances as irrecoverable, and even actually granted the remissions, numerous estates were brought to sale for these very arrears, and bought in by the native officials or their nominees. In all this roguery they were assisted by the originally incorrect record of rights. Even the names of the villages had been altered, and persons actually enjoying proprietary rights were ignorant of their danger, either because their names did not appear as the defaulters, or they did not recognise their own villages in the names of the estates put up to auction. Indeed numerous instances occurred where the actual proprietor was totally unconscious that he was represented as in arrears, or was reported as an absconder because he had hid away by the advice of the very officer who was prepared to take advantage of a fault he had himself instigated.

The "land jobber's ring."

The records in the tahsíldárs' offices were not forthcoming, and in the kánúngos' accounts the remissions were unnoticed, and the balances still recorded as outstanding. No authentic patwáris' accounts were to be procured, and, owing to the collusive understanding which subsisted between the office establishment at the head-quarters and those residing at the various tahsíls in the interior of the district, the official records of the Collector's office, relative to both remissions of revenue and sales of land on account of 1211 and 1212 *fasli*, were mutilated and done away with. There can be no doubt that measures were purposely adopted to render the accounts of the years alluded to unintelligible. It is also remarkable that the sales for alleged balances of those years did not generally take place until the year 1214 *fasli*, after the intervention of a new settlement, at which the assessment was generally made on reduced terms, in many instances with the dependants of the tahsíldárs themselves, and almost always to the exclusion of the former landholders. The parganahs in which the most

58942

extensive alienation of property took place through the undue influence of public officers were Bithúr, Dera-Mangalpur, Ghátampur, Jájmau, Shiuli, Rasúlabad, and Bilhaur. In Bithúr, Násir Ali worked through his brother-in-law, Darwesh Ali, tahsíldár; in Dera-Mangalpur, through his brother, Kalab Ali. In Ghátampur, Ahmad Baksh, the názir, who was brought by Mr. Welland with him from Jaunpur, appointed his own nephew, Zulfikár Ali, a child, as tahsíldár. and enjoyed all the emoluments of the office. His dependants, Pahlwán Beg, Mír Aghawan, Madad Husain, Dára Khán, and Ján Ali, were employed, as circumstances required, either as amíns deputed to attach estates, as farmers when the proprietors were to be excluded from the management, as purchasers when Ahmad Baksh wished to acquire the property, or as sureties for each other. Thus these five names are constantly cropping up in the village histories, and transfers as regularly were made by them in favour of Ahmad Baksh. Similarly, in the remaining parganahs every specious fraud was resorted to in order to enrich the very persons who caused the defalcations by which they profited. In the Persian settlement account drawn up by the tahsíldárs the names of their relations or friends were surreptitiously introduced as the proprietors of villages whose settlement had been made with persons denominated mukaddams and mustájirs in *English* accounts, where the column of proprietors was left blank.. Advantage of this was taken by Táj-ud-dín Husain Khán, tahsíldár of Akbarpur, in which parganah this species of fraud was chiefly resorted to, to divest a large number of landed proprietors of their ancestral possessions.

The fearful state of demoralization caused by these transfers of landed property forced itself on the attention of Mr. T. C. Robertson, Judge and Magistrate, as early as 1818, when he first addressed Government. Nothing was, however, done till 1820, when he again urged on Government the fact that, if the system of constant sales were persevered in, crime would increase, additional police would be necessary, and the judicial establishments be found insufficient to meet the work. On the 27th February, 1821, the Governor-General in Council passed resolutions giving effect to the provisions of Regulation I. of 1821, establishing sadr and mufassil commissions, and Messrs. Christian and Bird were appointed commissioners for the district of Cawnpore. A power of appeal lay from the mufassil to the sadr commission. The attention of the commissioners was principally directed to public sales on account of arrears of revenue, and their

Work of the commission.

action in this matter is shown by the following figures given by Mr. Montgomery :—

| Name of parganah. | NUMBER OF VILLAGES SOLD BY AUCTION. | | | | CASES INSTITUTED FOR THE REVERSAL OF FRAUDULENT PRIVATE SALES AND THE FORECLOSING OF MORTGAGES. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | *Sales.* | | | *Mortgages.* | | |
| | Sold. | Suits instituted. | Decreed. | Dismissed. | Suits instituted. | Decreed. | Dismissed. | Suits instituted. | Decreed. | Dismissed. |
| Rasúlabad ... ... | 41 | 17 | 11 | 6 | 3 | ... | 3 | 2 | ... | 2 |
| Bilhaur ... ... ... | 31 | 18 | 14 | 4 | 7 | ... | 7 | 3 | ... | 3 |
| Derapur ... ... ... | 46 | 31 | 23 | 8 | 7 | ... | 7 | ... | ... | ... |
| Shiuli ... ... ... | 22 | 13 | 11 | 2 | 4 | ... | 4 | 2 | 1 | 1 |
| Shiurájpur ... ... | 1 | 1 | 1 | ... | ... | ... | ... | ... | ... | ... |
| Sikandra... ... ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Akbarpur ... ... | 10 | 3 | 2 | 1 | 6 | 3 | 3 | ... | ... | ... |
| Bithúr ... ... ... | 59 | 41 | 38 | 3 | 11 | 6 | 5 | 3 | ... | 3 |
| Bhognipur ... ... | 35 | 14 | 6 | 8 | 1 | ... | 1 | 2 | ... | 2 |
| Ghátampur ... ... | 77 | 48 | 43 | 5 | 2 | ... | 2 | 1 | 1 | ... |
| Jájmau ... ... ... | 39 | 32 | 21 | 11 | 3 | ... | 3 | 2 | ... | 2 |
| Sárh Salempur ... ... | 44 | 25 | 15 | 10 | 3 | ... | 3 | 2 | ... | 2 |
| Total ... | 405 | 243 | 185 | 58 | 47 | 9 | 38 | 17 | 2 | 15 |

Sales.

Mr. Montgomery, writing in 1848, says that "from the cession up to the present time 405 estates have been sold for arrears of revenue," but by far the majority of these sales took place in the earlier years of our rule. It is difficult to ascertain the number of estates sold in execution of the decrees of the civil courts, as only the rights and interests of individuals were sold; and as there was no record of these rights, the area affected, as well as the extent of the shares, is undefinable. In explanation of the statement of cases before the special commission the same officer writes :—

> "It must be confessed that the ignorance of the Government European functionaries, both judicial and revenue, with regard to the peculiar tenures of the country, led, independently of native intrigue, to many and great abuses, and to the breaking up of numerous old proprietary communities. Mr. Newnham, who was Collector in the year 1813, states that in his opinion 800 villages were fraudulently transferred to strangers by the effect of our system of registration commonly known by the name of *dákhil-khárij*. He gives no data from which may be tested the correctness of this statement, and I am incline to think he much over-estimated the frauds, though many cases doubtless did occur.

"Previous to the present settlement (under Regulation IX. of 1833) the only individual recorded in the Collector's office was the person who contracted to pay the Government revenue, called the lumberdár, but who was only the representative of the village community, many of whom had equal, and perhaps larger, interests than he had in the estate. The Government authorities appear to have considered him as the sole proprietor, and treated him as such. If the lumberdár proved unfaithful and sold the estate, the purchaser's name was recorded in the Government register, and he claimed possession of the whole in consequence. It sometimes happened that the other shareholders thought they might save their shares by having their names also recorded in the register, but this was denied them by the Collector on the lumberdár's objecting. As a last resource they would sue in the civil court to have their names inserted in the register, stating they were in possession of their shares. The court nonsuited them, telling them that the registry was the Collector's business; the purchaser, backed by the authority of Government, came to take possession, nor was it likely that the Rájpúts would quietly give up their rights. Every village, under such circumstances, was a regular battle-field, but eventually the purchaser would be triumphant, and our jails filled with men whose only crime was that of defending their own property from illegal seizure.

"Mr. Newnham in illustration of the above gives several examples; I will quote one. Hardhan Singh, the recorded lumberdár of village Bhaura, consented to a conditional sale of the village to one Munshi Gursahái, the agreement being that at the expiration of three years, if a certain sum advanced was not repaid, the sale should be absolute. It was provided for in the deed that if the estate should pass to Gursahái, he, Hardhan Singh, should hold his lands, paying only a nominal rent for them. It does not appear that the village community knew anything of the sale till the transfer of names had been made in the Collector's register, and the purchaser came to take possession. The constitution of the village was this: it was divided into four shares, and each share again divided into sixteen pattis. The village contained 1,650 bíghas of land, of which Hardhan Singh owned only 217 bíghas. Mr. Newnham writes: 'the shareholders thus deceived were a class of Rájpúts who were known to have fought and frequently defeated the Nawáb's troops in defence of their rights; when I met them they were warm, but their demeanour was that of men urging their part with moderation, and a confidence that the laws of the British Government would do them justice.' It also frequently happened that a wealthy individual purchased a share in an estate, and then by purchasing the interests of some, and paying up arrears due on other shares, gradually became sole proprietor, and thus many village communities lost their proprietary rights and became mere cultivators."

Mukaddams.

The commission also investigated and reported on the status of the so-called mukaddams and the position of pattídárs, and the conclusion at which they arrived was that the true mukaddam held a subordinate position to that of the proprietor for whom he managed the estate, from whom he received a certain allowance of land or money for the performance of those duties, and by whom he was *removable* for misconduct, but for no other reason; also that the office was hereditary, but not transferable. They, moreover, stated as their opinion that the name mukaddam was erroneously applied to those persons of good caste, and exercising undoubtedly all the privileges of proprietary right, whose estates had at one time or another become incorporated with the large talukas of powerful zamíndárs; who, in addition to their own personal estate, had obtained the management or superintendence of large areas for the revenue of which they had become responsible. Thus they considered the so-called mukaddams of parganah Shiurájpur as really possessed of proprietary rights, though certain hereditary privileges were exercised over them by the Rájas to whose taluka their villages belonged. Their case, however, is separately noted hereafter. They considered the individuals recorded by Táj-ud-dín Husain Khán, tahsíldár of Akbarpur, and Sarúp Singh, kanúngo of Bhognipur, as mukaddams and mustájirs, possessed of full proprietary rights without any limitation, and restored them to their proper position. A few mukaddams properly so-called, *i.e.*, village managers, were left, whose long-standing position recent purchasers have disregarded and put an end to.

Pattídárs.

With regard to pattídárs, the commission reported that during the disposal of the numberless claims which arose on the institution of a new court with apparently unlimited powers, redress was often sought by others than the recorded *máliks*, but who beyond doubt possessed a definable interest in the estate. It was, moreover, a common practice with the pattídár, in order to avoid expense, to keep aloof till the original claims were decided, and to insist in sharing his success (if obtained) with the original claimant. It is not clear to what extent they exercised the powers of defining the status of each individual sharer; but, undoubtedly, much good must have been done in awakening the attention of all to the fact that Government had their interests at heart and would maintain them to the full.

Mr. Rose on the commission.

From Mr. Rose's report, however, it would appear that the work done through the commission was not productive of unmixed good. It is true, he writes, that at the commencement the proceedings under Regulation I. of 1821 remedied great and glaring injustice. "But in lapse of time the local administrators of that law, losing sight apparently of the original intent of the enactment, admitted and decided almost every sort of suit regarding land, and thus before its abolition the regulation, instead of being a means of restoring recently and fraudulently usurped rights, had, under the wide interpretation of the local special courts, become an instrument of disturbance to tenures, which, however weak originally, ought, in respect to their antiquity, to have been considered sacred. It is true that in many cases the special appeal courts rectified the mistaken decisions of their subordinates, but in the meantime traces of the ancient holdings and subdivisions were effaced. In every instance there was a long account of mesne profits, involving endless litigations to be adjusted, and altogether the rapid and sweeping changes caused in the first instance by revenue, fraud, and incompetency, and subsequently by the operations of the local special courts, engendered a feeling of insecurity in all land tenures which has had a most prejudicial effect on the interests of the district. The revenue authorities and special courts, however, must not bear the whole blame of the confusion of the tenures in this district. Incalculable injustice here and elsewhere has sprung from the loose system which obtains in the civil courts of deciding regarding landed rights without first ascertaining whether the existence of the thing sued for be compatible with the constitutions and tenures of the estate, and of ordering the sale of rights without defining what the rights sold consist of. It is to this system that must be ascribed those anomalous decrees and sales which no ingenuity can execute, and which give the decree-holder or purchaser, if a poor man, nothing; and if a rich and powerful man, an amount of his neighbour's property, limited only by the extent of his own wealth and power. In this district, until the present time, a decree against the individuals whose names were entered in the Government engagements, or a sale of their rights, appears, as a matter of course, to have been considered as giving the decree-holder or purchaser a right to the whole mahál, although there may have been twenty sharers besides the lumberdars whose rights ought in no way to have been affected by the decree or sale."

The indigo interest.

The fair incidence of Mr. Newnham's settlement, though originally equitable, was much disturbed by the embarrassments into which the land-holders subsequently fell. Mr. Montgomery writes:—"The principal cause of the embarrassments that ensued was the withdrawal of indigo advances and the stoppage of the Company's cotton factories. From 1220 to 1226 *fasli* (A.D. 1812 to 1819) there appears to have been a steady cultivation of the indigo plant, not the result of rash speculation; from 1226 *fasli* (A.D. 1819) the most reckless trafficking in indigo and cotton commenced. The great indigo factory of Najafgarh caused yearly a vast circulation of money. 'The unprincipled extravagance of that period,' writes Mr. Read, 'surpasses description, and the worst effect was that the same spirit communicated itself to the malguzárs. There was no want of money. Little care was taken to provide equivalent returns for advances made, and the unprincipled as well as the imprudent went on as if this state of things could last.

The money does not seem to have been laid out in improvements, but spent on marriages and village festivals. No village improvements were effected; the fiscal value of no estate was advanced; and precisely as advances were supplied with perfect heedlessness to the result, so were they received with no other than fraudulent intentions or non-payment in any shape. The native revenue officers took care to secure the Government revenue, and doubtless did not let the golden opportunity pass without enriching themselves.' The firm of Burnett & Co. were the first to collapse, failing to the amount of nine lakhs of rupees. They were succeeded by that of Fortier & Dubois of Najafgarh, whose debts to Alexander & Co. are said to have exceeded twenty-six lakhs of rupees. The sudden stoppage of the large advances to the zamíndárs was ruinous. Hitherto advances had been made when the revenue demand was pressing. They stopped. Then the indigo lands were for a time deteriorated, and there was no other article to take its place. A loose, careless, and extravagant feeling possessed the landholders. They defrauded the indigo-planters, and were not faithful to Government; hence arose a systematic evasion of payment, resistance of process, and a general character for contumacy. The above remarks refer to the zamíndárs of the Ganges parganahs. In the Jumna parganahs there was little or no indigo; but the price of cotton fell from Rs. 16 the maund in 1227 *fasli* (A.D. 1820) to Rs. 10 the maund in 1236 *fasli* (A.D. 1829), whilst the burden of taxation remained the same." The effect of this collapse of the indigo interest was, however, more local than the above description would lead one to suppose. Mr. Montgomery indeed confines his remarks to the Ganges parganahs, but, as a fact, the factory to which they apply is that of Najafgarh only. The rise and fall of this factory in prosperity is not without interest. After more numerous changes than ordinarily appear to have been the fate of any other estate before the cession, it passed as a *jágír* into the hands of the sisters of Najaf Khán, the amil under the Oudh Government. By them it was leased for Rs. 12,000 to General Martin, who built a large indigo factory, the operations of which extended not only to the nine villages connected with the estate,[1] but also to other villages in the southern part of the parganah, and even across the Ganges into Oudh. His custom was to build vats and masonry wells everywhere, the raw indigo produced in the former being brought to the head factory for final preparation. Besides the 25 vats in the Biposi (Najafgarh)

Najafgarh estate.

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[1] Biposi Najafgarh, Nagapur, Kharoti, Bagha, Naráyanpur, Mandhana, Sondhela, Kamalpur, and Ramna, now included in Biposi.

factory, he had 330 vats in 13 villages and built 23 wells. His nephew succeeded him, and was succeeded in his turn by Fortier & Dubois. They became heavily in debt to Messrs. Alexander & Co., and were sold up. The Begams recovered possession, but on a suit being instituted by Messrs. Alexander & Co., the ladies' title was considered insufficient, the estate was resumed by Government and held direct for seven years, after which it was given in farm to Mr. Vincent for twelve years. At last settlement enquiry was made for the real proprietors, but, with the exception of the Thákurs of Sondhela, no one could make good his title, and the estate was settled on the conclusion of his farm in proprietary title with Mr. Vincent. He transferred it to Messrs. Greenway, they to Messrs. Menzies, and they again to Khagol Singh, the present owner. During the occupation of Messrs. Fortier & Dubois, with the object of showing larger profits than were really obtainable, and procuring advances from Messrs. Alexander, the jamabandis or village rent-rolls were raised by the device of calling thirteen biswas a full bígha,[1] instead of twenty biswas. The ruin of this fine estate, then, can in no way be connected with the effect of Mr. Newnham's settlement; it was entirely due to extraordinary causes which were overlooked at the settlement of 1840. The crushing revenues were passed on to the cultivators, who were at the recent revision almost in a state of absolute pauperism, the present proprietors paying the revenue from other sources. Large reductions have been granted in the new assessment, and care has been taken that the relief has reached the cultivator.

The Maxwells.

In Sárh Salempur, also, Mr. Maxwell had an estate of eight villages and a factory at Mahárájpur. He adopted General Martin's plan of building outlying vats and wells, being credited with 187 of the former and 24 of the latter; but many of these structures are situated on what now appears most hopelessly bad land. The estate passed into the possession of Musammát Jáfir Begam, by whom it was sold to Dr. Campbell. The estate has now been distributed by sale amongst various native purchasers, the factory remaining in the hands of Messrs. Shearin. Large estates in Bilhaur also were owned by Mr. Maxwell, and have since been distributed amongst native proprietors. The effect, therefore, of the indigo industry on the economical conditions of this district has received exaggerated importance from Mr. Montgomery. The country in any way affected by the prosperity or ruin of the indigo-planters was limited, and though the spirit of speculation in some instances carried ruin to both planter and those dependent on him, there is no reason to believe that the estates of other planters were not conducted on strictly commercial principles. The fact is that the day of indigo is past. The cultivator has become more keenly alive to his own interests, and finds it pays him better to sell his plant at a fair price arrived at by competition *(khúsh kharid)*, or even to build a few vats and manufacture, by the mere process of steeping, a coarse dye *(kachcha nil)* which he sells to larger factories to be made up. Large speculations, too, are now made in the export of indigo-seed; and land is cultivated more with a view of supplying this trade than of providing material for dye. The days of interdependence between planter and cultivator are past: the planter now is but one bidder against many, and the position of villein to which the cultivator was once reduced is changed for that of a rival manufacturer. Indigo no longer pays European factories in the North-West Provinces, and the place of the old squire-like planter has been taken by the native capitalist—unscrupulous and unsympathetic—who, while damaging the soil with excess of canal water, will crush the cultivator as he was never crushed when "the factory" was bank, dispensary, almost home, to its soil-born dependents. Old wells and countless vats are to be seen everywhere in parganahs Bilhaur and Salempur. The present zamíndárs neglect to repair the wells even where most required; and, except when let to Baniyás, the vats are never used.

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[1] It is said that the cultivators themselves represented their bígha as smaller, to obtain larger advances. They pay for it now.

Mr. Newnham's successors.

During the currency of Mr. Newnham's settlement the district was unfortunate in the revenue officers appointed to watch over its interests. Mr. Newnham was succeeded by Mr. Ravenscroft, who held charge of the district for seven years; Messrs. Grant, Christian, and Swetenham holding office for short periods intermediately. Mr. Ravenscroft rendered himself notorious by entering largely into rash cotton speculations, and when it became necessary to fulfil his obligations, he did not hesitate to appropriate Rs. 2,74,853 out of the Government treasury for that purpose. When the defalcation was discovered Mr. Ravenscroft fled into Oudh and lived for nine months near Fyzabad. He was discovered and a party sent to apprehend him, but he escaped and secreted himself near the Nepál frontier at Bhinja, on the left bank of the Rapti river, in the Gonda district, where his residence was concealed from the Oudh Government by the local authorities. The local Rája made over to him a portion of land for tillage and a suitable site in a mango grove for his house, which he constructed after native fashion. The eldest

Mr. Ravenscroft.

son, however, of the Rája—a morose person who led a secluded life—became alarmed when he saw Mr. Ravenscroft begin to plant indigo and prepare to construct vats for the manufacture, and apprehended that he would go on encroaching till he took the whole estate. He therefore hired a gang of bandits and had him foully murdered. Ravenscroft and a friend staying with him, Ensign Platts, made a desperate resistance; for out of the twenty-nine men who composed the party when the attack commenced, seven had been killed and eighteen wounded. An investigation was twice set on foot, the first one failing through the perfunctory character of the enquiry made, and the Government remained satisfied that the Rája had nothing to do with the murder. Mr. Ravenscroft's tomb was built at the expense of Government. "Mr. Ravenscroft," says General Sleeman (from whose work the above particulars are chiefly obtained), "was the handsomest and most athletic European gentleman then in India, and one of the most expert in the use of the sword and shield: his hospitality was lavish and notorious. I have been told by the son of Mr. Ravenscroft's diwán that his chief delight was in cock-fighting, and that he lost as much as Rs. 40,000 in one year by that amusement. The diwán warned Mr. Ravenscroft of the danger of appropriating Government money, but Mr. Ravenscroft replied that his father had a large estate in England. So seeing the impending crash, the prudent official obtained sick leave in order to be absent when it came. Mr. Ravenscroft was also remarkable for his devotion to scientific cultivation and endeavours to improve by model farms (as is again the fashion) the agricultural system of the country. The letter in which he addresses the Governor-General is so characteristic of the style of official correspondence in those days, as well as illustrative of Mr. Ravenscroft's own views, that I give it *in extenso*:[1]—

"The celebrated Sully calls agriculture one of the breasts from which the State draws its nourishment. That great man could not possibly have given us a more happy simile. Instructing by precepts, stimulating by rewards, he prevailed upon his countrymen to cultivate the art of husbandry. Your lordship's discerning mind will point out to you in an instant the aptness of this simile to the source of wealth in India, from whence spring for the most part the revenues of the State. Although no public encouragement has at any period been given by the English Government to agriculture, either by the erection of societies or the institution of rewards, yet substantial proof is afforded in the amount of revenue produced for ages from land in the eastern hemisphere, that husbandry is with its inhabitants the oldest, the most useful, as well as the best cultivated of the arts. At the present period your lordship will find that about 18 lakhs of bighas of land under the plough give a clear revenue to the State of more than 27 lakhs of rupees, besides a profit of 15 per cent. to the leasers and renters of land, making the total amount of rents to yield a round sum of about 31 lakhs. The labour also and the expenses of the husbandman or actual cultivator of the soil is to be taken into the scale of consideration. To do this it is only necessary to calculate the produce of crops throughout the district at large, which, from the best sources of information I have been able to examine, give an average of four maunds (*sic*), or 8 bushels, to the bígha, and as 2 bíghas may in general be said to equal an English acre of 4,840 square yards, the average will be about 16 bushels per acre. The produce, therefore, of the crops amounts to one hundred and forty lakhs of bushels, or seventy lakhs of maunds of grain. Supposing the whole of the arable land to be under crops of that nature, and taking the average of the market throughout the year at one rupee per maund upon all kinds of grain, the gross produce of crops may be calculated at seventy lakhs of rupees per annum.

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[1] Dated 28th September, 1814.

"Bringing under your consideration that the average crops of twenty of the eastern counties of England give only 24 bushels to the acre, your lordship will allow that this is a flattering picture of the success of agriculture in the East, the beauty of which, however, so far as concerns the art of husbandry and the improvement of the soil, is solely to be attributed to the skill of the inhabitants. With even their rude implements and a weak farming stock they make the grateful earth teem with plenty: for in this propitious clime she returns the favours bestowed upon her, small as they may be, with tenfold bounty. The fostering hand of the Government or the enterprise of individuals among the European part of the community has in no single instance or at no period been held forth to the support or to the improvement of the practical agriculture of India. Passionately devoted to this delightful art, I was, however, lately the humble instrument of establishing the first society of this kind since the time that a British foot was planted on the soil, called the Fatehgarh Agricultural Society, the president of which is Sir Edward Colebrooke, but I fear it will languish from want of proper support from the Government in allotting land for experiment; when this support is afforded, under your lordship's auspices, by the institution of a "national farm" of about 500 acres, the cause of agriculture will have a better chance of flourishing. In the event of your lordship being pleased to adopt a measure which promises the greatest benefit to the western provinces, and of Bithúr, in the vicinity of which there is excellent land, being fixed upon as the spot for experimental husbandry, I pledge myself to cover the expenses of every nature, which, I am well convinced from the experience of my own little farm, will be more than reimbursed by the crops. It remains then for your lordship, as the representative of our beloved sovereign, to step forward in imitation of the royal exertions of the most spirited agriculturist England can boast of, and to give public encouragement to agriculture. When the Romans made the most illustrious appearance husbandry was in the highest estimation among them. "In those happy days," says Pliny, "the earth, pleased at seeing herself cultivated by victorious hands, seemed to make stronger efforts, and to produce her fruits in greater abundance. But when destructive luxury was introduced, then husbandry declined, and with it fell the Roman virtue." Among the French nation, under the genial influence of their king, societies were erected in every province. Men of the first distinction also in England do not disdain the cultivation of their own land. Let us, my lord, imitate the virtues of our countrymen; let us put our hands to the plough and emulate them in the field of industry, and in improving this first source of national wealth; such pursuits have graced the public life of ancient heroes: may they be recorded in the annals of a British Governor-General."

Mr. Ravenscroft also submitted a scheme to Government[1] for the measurement of the entire district, which he undertook to effect in the space of a year and at a cost of Rs. 44,500. He stated that he had by tentative measurements clearly proved that the returns of cultivated area were absolutely incorrect, and that some proprietors by concealment of their true assets were enjoying, not fifteen, but thirty and forty per cent. of the gross rental. Mr. Ravenscroft was indeed an example of energy misapplied, and talent vitiated by a lax morality.

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[1] Dated 21st February, 1816.

Mr. Reade.

Mr. Wemyss took charge of the district in 1823, but in 1832 assistance was considered necessary, and Mr. Reade was appointed. He had no easy task to perform. Old revenue and takávi balances had accumulated to a large amount; the files were crowded with suits; the register of the transfer of property had been much neglected. Suits for rent, on the speedy decision of which depended in a great measure the punctual realization of the revenue, were, many of them, of an old date. The estates held under direct management were suffering from neglect, and the records were so imperfect and without arrangement that it was often difficult to find out what cases were pending. The records of this period show that the exertions made by Mr. Reade to bring the revenue department into a sound and wholesome state were very great. Indeed that officer was unwearied in his application. He found considerable balances due for the few years previous to which he took charge, and to these he more particularly applied himself. The sale process he found was no longer dreaded, since no sale of an estate being sanctioned, the process became a dead letter. The Government, fearful of falling into the extreme of former years, seemed unwilling to countenance them. It was quite proper to guard against abuses, but judiciously done, the sale process would have been very effectual. Mr. Reade urged on the Board the necessity of making some examples. He therefore selected some estates of the most notorious defaulters and proposed their sale, which the Board sanctioned. The measure was carried through with vigour, and the effect was surprising. Estates were also farmed under Regulation IX. of 1825, and the sanction of Government obtained, which in cases of this kind had rarely been done before; several severe examples being thus made, they were followed by the willing obedience of all; where balances were irrecoverable they were recommended for remission and struck off; when they could be fairly recovered, arrangements were made for their gradual liquidation. The very inefficient establishments were remodelled, each parganah was visited, and every measure which good policy could devise was resorted to. Thus were laid the foundations of a sound revenue system whose effects remain to this day.

The great famine.

The district now underwent the most fearful visitation that it had ever experienced—the great *chaurdnawe* famine. The effect of this calamity upon the district has been described at page 38. It was specially inopportune, as it preceded by but a year the revision of settlement, and necessarily gave the observer a false idea of the normal condition of the district.

Settlement of 1840.

The settlement of 1840 was effected by Mr. Rose.[1] In this district some measurements had been made and some investigations had been entered into upon the principles laid down by Regulation VII. of 1822, but their application in full had been found to be so searching in details, and to require so long a time for completion, that the modified system sanctioned by Regulation IX. of 1833 was adopted: that is to say, the settlement was made with those in possession; those not in possession, but having claims, being referred to the civil courts. The professional survey, to show the boundaries of each estate and the quantity of cultivated, culturable, and barren waste it contained, was undertaken by Captain Abbott. This was succeeded by the *khasra* survey of the native amíns, who mapped each field, recording in their field-book *(khasra)* its number, owner, occupant, soil, crop, and whether irrigated or dry. Writing in 1839-40, only two years after the famine, Mr. Rose expressed his astonishment at the flourishing appearance of the district; that "it must excite the wonder of all who had witnessed the utter state of ruin to which it was reduced by the famine. That it was more from the number of unroofed and ruined houses than from the decrease of cultivation that a stranger could suppose that the country had been visited so recently by such an awful calamity." Still he found reason to believe that the district had not regained its former prosperity, that there had been a general reduction in rent-rates, and that the worse qualities of outlying lands had been allowed to fall waste. He, moreover, soon discovered that the entries of soil made by the survey officials were unworthy of acceptance, and that the entries of irrigation were absolutely untrustworthy. He therefore employed the local officials in the classification of soils, and had the irrigation entries thoroughly re-tested, and, as he believed, correctly entered. But it has already been stated that even the revised irrigation returns of Mr. Rose's settlement were excessive. Whilst Mr. Rose carefully enquired what irrigated lands had escaped entry, he neglected to test whether the land recorded as irrigated was really so or not. For instance, the land on the banks of the larger streams and tanks was entered as irrigated, although in average years those streams and tanks dry up early in the season ; and moreover, as admitted by Mr. Rose in his unprinted reports, the land along rivers, though irrigable, was so sandy as to be cultivated only with inferior rain crops ; that is, a large area of confessedly unirrigated land was classed as irrigable, and presumably assessed as such.

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[1] See his report in Set. Rep., II. Part I., 346.

The three tests.

The principles on which Mr. Rose worked were in other respects most thorough. His first object was to determine whether the existing assessment was too high, or whether an increase might fairly be taken. In doing this he was chiefly influenced by three considerations—the existing revenue rates, the regularity of the collections, and the means employed in realising the demand, with its influence on the condition of the people. The first test, or that of existing rates, had never been applied before, because there never was before a measurement which could be relied upon, nor was there material available regarding the assessments in other districts corresponding in soil, situation, facilities of irrigation, and character and condition of the people from which any valuable comparison could be drawn. Mr. Rose compared the revenue rates prevailing in Cawnpore with those obtaining in the Allahabad, Fatehpur, and Aligarh districts, with the result that he found the Cawnpore assessment high, and concluded that the existing demand was severe in its incidence. In this opinion he was borne out by the history of the collection of the land revenue. He found that the revenue remitted and suspended since the acquisition of the district amounted to Rs. 20,26,000, giving an annual deficiency of about Rs. 56,000. Still, as about one-half of the above sum must be set down as loss due to bad seasons, this second test could not be regarded as conclusive, and Mr. Rose relied more upon his third test, "the means employed in realising the revenue and the condition of the people as affected thereby." Referring to his opinion on the effect of Regulation I. of 1821 already quoted, he goes on to say:—"Granting, what cannot be denied, that native fraud and European incompetency in a great measure influenced the proceedings which drew down that enactment, yet it must also, I think, be admitted that, without an unfair degree of taxation, the extensive transfers which then took place could scarcely have been effected : in many cases no doubt sales were enforced irregularly ; in many more harshly and hastily ; but still in every case there was some balance, or pretext of a balance ; and in a moderately assessed district, surely the malguzárs, seeing that the revenue authorities were ready to seize on the slightest grounds for a sale, would, by prompt payments, have prevented even a pretext for the sweeping transfers which took place previous to 1821, and which, if unchecked, would in a few years longer have annihilated all the ancient tenures in the district. Of late years a milder and more just system of revenue administration has prevented the frequent occurrence of revenue sales; but it must not therefore be inferred that land tenures have become permanent. Not a month passes without a long list of sales being held by order of the civil court, almost all of which, being in satisfaction of decrees for advances made by the village mahájans to the zamíndars, to enable the latter to fulfil their engagements with the Government, are in fact revenue sales in another shape. Neither has the abolition of revenue sales had the effect intended by the Board of protecting collateral rights; for these continue to be sacrificed under the sales of the civil court to nearly the same extent as they formerly suffered from the revenue process.

"In no district that I am acquainted with has there been such a rapid and extensive change of landed property as in Cawnpore. A few wealthy Muhammadans and resident Hindu bankers have possessed themselves of one-third of the district, and the fact that land yielding Rs. 1,37,000 has been sold under decrees of the civil court within the last five years shows that the tendency to change has not ceased. In short, could I present an exact statement of all the transfers springing from the Government demand which have taken place in Cawnpore under the British Government, I believe that it would show that at least three-fourths of the landed property of the district have changed owners within the last thirty years. It may be objected that the investment of the capital of monied men in landed property is a proof that the assessment cannot be severe, but the objection has not much weight. The persons who have extensively acquired lands are either resident Muhammadans who have amassed large fortunes in the service of our Government and that of Oudh, or Hindu bankers of Cawnpore. To the former, precluded by their religion from banking and usurious dealings, land naturally presents itself as the only safe investment for their capital; and the convenience of having the property near their homes counterbalances the disadvantages of a high assessment. The latter have no desire to acquire land, and avoid the purchase thereof whenever they can; but tempted by the enormous interest which their difficulties compel the proprietors to offer on loans, and deceived by the apparent security afforded by the land itself, they are induced to make advances, until the land becoming involved beyond its value, they have ultimately only the option of taking the property in lieu of their claim, or of foregoing everything. But I do not mean to argue that all the estates recently acquired by monied proprietors are losing ones. Several I know were originally profitable, and many more have been made so by the capital and skill of the present possessors. All I mean to urge is that the malguzári profits were not sufficient to enable the ancient proprietors of the soil to fulfil their engagements and retain their possessions, and that had it not been for the fortuitious circumstances which caused the investment of foreign capital in land, a reduction of assessment would, long ere this, have been forced upon the Government. I have thus shown that by the three tests which I proposed to lay down for my guidance, or at all events by the two more important of the three, that the existing assessment was found to be high in the aggregate."

The following is a summary of the plan adopted by Mr. Rose for distributing and determining the assessment:—

Mode of determining and distributing the relief.

"The tahsíldárs were called upon to divide their parganahs into so many classes, as there were known or marked variations of soil and country, or to state, if no such variations existed. In making out those divisions the tahsíldárs were not allowed arbitrarily to form a class from detached villages, which would have afforded an opening for much favour and fraud, but were compelled to mark off distinctly on the parganah map the limits of each class and to explain the supposed causes of the variations of value.

"On receiving the reports of the tahsíldárs the supposed classes were subjected to minute enquiry and various tests. If the result showed that the tahsíldars' higher classes possessed a greater extent of irrigation, and a larger proportion of the better crops than the lower; and if these advantages were not counterbalanced by disadvantages of situation or habits of the cultivators, then the division of the tahsíldars was confirmed. But if the result was different, the tahsíldárs' proceedings were cancelled and a fresh classification was made, or the parganah was thrown into one class, as might appear proper.

"In many parganahs the classes were at once pointed out by old and known denominations of country. Thus the '*bhúr* and *jawar kismat*' of Bilhaur and the '*kachár dehat*' of Bithúr spoke for themselves. Whenever also a stream or tract of elevated land, or visible local variation marked the changes of country, the classifications of the tahsíldárs were found to be correct. But when they attempted to divide the parganahs into classes without such distinctive marks for their guidance, they generally fell into error.

"In Rasúlabad, for instance, it was found in analyzing the tahsíldár's classes that his third or lowest class was better irrigated and more highly cultivated than his second, and his second than his first. The cause of this inverse classification was obvious. The soils and irrigation of the three classes were much the same; but the revenue rates of the tahsíldár's third and second classes being out of all proportion high as compared with his first, and the lower classes having consequently suffered much more from over-assessment than the higher, the tahsíldár had classed them according to their present condition, overlooking the fact that their condition was affected by the assessment, and not by any variations of soil or situation. Here of course no division of classes was required; all that was necessary being to bring the second and third classes to an equality with the first and to reduce the whole.

"Having determined the classification, the next step was to fix the amount of increase or decrease on each class. In determining this, the regularity of the collections, the condition of the people, the fertility of the soil, the situations of the villages, the extent of irrigation, the proportion of valuable produce, and the habits of the cultivators were all taken into consideration. The existing rates were carefully and extensively compared with those of similar classes in Cawnpore, and similar parganahs in other districts; nor were the opinions and estimates of the local native officers disregarded when reliance could be placed on their intelligence, local information, and integrity. Having made up my mind as to the amount of reduction or increase proper to be allowed or demanded in each class, the third step was to deduce from the rent-rates of a few fairly assessed mahâls in each class the revenue-rate per acre on irrigated and unirrigated land which should form the basis of the new jama of each village. If the revenue-rates so deduced gave a gross assessment agreeing or nearly agreeing with the demand, which in the cases mentioned in the preceding para. I had previously determined on, these, the deduced rates, were adhered to. But if, as not unfrequently happened, in consequence of the very high rent-rates prevalent in this district, the lower rent-rates were not sufficiently moderate to enable me to deduce therefrom fair revenue-rates, then I discarded the rent-rates entirely, and fixed my revenue-rates with reference to those which had been found applicable in similar divisions of this or the neighbouring districts."

The financial result of the settlement was a total decrease on the whole district of Rs. 1,57,859. From this, however, should be deducted the amount assessed on land held previously free of revenue (Rs. 49,467), the net decrease on the total demand for the district as it now stands being Rs. 1,08,392.

Result of Mr. Rose's settlement.

Mr. Rose equalized the assessments, and whilst relieving the industrious, and therefore hitherto highly taxed proprietors, such as the Kurmis, made the idle and troublesome landholder pay his full share of the burthen. Where estates had barely recovered from the effects of the famine he imposed a progressive revenue demand. Revenue-free tenures were resumed and assessed at one-fourth lower than the general parganah rate. A record of rights was prepared, and the establishment of patwâris or village accountants was revised. No previous settlement had been conducted on such thoroughly intelligent principles, yet the experience of two years proved that, notwithstanding the large reductions, the assessment was too high and the revenue was paid with difficulty. Mr. Rose had exaggerated the power of the district to recover from the effects of the famine, and had included in his cultivated area land thrown out of cultivation for two preceding years, in the expectation that it would immediately be again brought under the plough. It was at length found necessary to appoint Mr. Allen to revise the assessment—a difficult task, which he completed most judiciously.

He permanently reduced the revenue by Rs. 32,326, with temporary relief to the amount of Rs. 57,347. The following statement shows the revenue imposed on the different parganahs at present forming the district from the cession to Mr. Rose's settlement :—

| District. | Revenue of 1st settlement. | Revenue of 2nd settlement. | Revenue of 3rd settlement | Revenue of 4th settlement. | Revenue of 5th settlement. |
|---|---|---|---|---|---|
| | Rs. | Rs. | Rs. | Rs. | Rs. |
| Bilhaur ... ... | 2,21,341 | 2,16,243 | 2,15,081 | 2,13,311 | 1,98,460 |
| Shiurájpur ... ... | 3,31,452 | 3,07,225 | 3,01,731 | 2,91,539 | 2,73,705 |
| Jájmau ... ... | 3,24,023 | 3,08,037 | 2,90,496 | 2,98,049 | 3,02,123 |
| Rasúlabad ... ... | 2,22,023 | 2,18,170 | 2,21,354 | 2,16,931 | 1,98,442 |
| Akbarpur ... ... | 2,29,286 | 2,24,512 | 2,20,471 | 2,20,665 | 2,14,668 |
| Sárh-Salempur ... ... | 2,79,828 | 2,65,945 | 2,36,045 | 2,52,136 | 2,37,773 |
| Derapur ... ... | 1,43,435 | 1,39,633 | 1,34,443 | 1,31,874 | 1,27,426 |
| Sikandra ... ... | 1,53,387 | 1,50,846 | 1,66,912 | 1,72,958 | 1,33,575 |
| Bhognipur ... ... | 2,10,816 | 2,08,347 | 2,06,901 | 2,16,059 | 1,93,346 |
| Ghátampur ... ... | 3,53,455 | 3,47,132 | 3,22,867 | 3,08,161 | 3,02,258 |
| Total ... | 24,69,046 | 23,86,090 | 23,16,301 | 23,21,683 | 21,81,776 |

The merits of Mr. Rose's settlement are shown by the fact that only nineteen estates were sold for arrears of revenue and twenty-three were temporarily transferred in farm. Some indirect effect, however, had been produced by the pressure of the Government demand, which forced proprietors to borrow for the purpose of meeting the instalments in the event of short crops or calamities which did not call for special relief by remission. We find that 62 per cent. of the cultivated area permanently changed hands during the currency of Mr. Rose's settlement, whilst 8 per cent. was temporarily transferred. Mr. Wright, however, does not think that these transfers necessarily indicate an excessive demand, except perhaps in the earlier years of the settlement, when the effects of former over-assessment were still felt. In the first place, he attributes many of the transfers to the fact that property which, as in Sikandra, had no saleable value, became marketable after Mr. Rose's revision, when naturally creditors realized their outstanding debts. He also thinks that the system of British rule, which rigorously insists on payments being made regularly and punctually, and encourages and protects trade and industry, inevitably tends in India, as elsewhere, to the ruin of old non-industrious families, to whom under the native government punctuality and regularity of payment were unknown, and who, when there was nothing to pay with, resisted the demand. The industrious, on the other hand, under the auspices of a powerful Government have increased their wealth, and have necessarily stepped into the place of the thriftless borrowing classes—Thákurs, Muhammadans, Káyaths, &c. The largest transfers have taken place in those parganahs where trade and industry are most active and the general prosperity is at its highest; whilst the selling value of the cultivated acre has risen in private sales from Rs. 8-9-11 to Rs. 26-0-9, and in public sales from Rs. 6-5-8 to Rs. 17-9-2 per acre, or from 3½ years' to 10¾ years' purchase of revenue for private transfers, and 2⅔ to 7 years' for public sales. These figures Mr. Wright does not think alarming, and he is of opinion that further transfers must be expected, and will naturally follow, on the increased value given to landed property by the present revision of settlement. Nor does Mr. Wright condemn the new proprietary body. He considers them greatly superior to the poverty-stricken Musalmán or Káyath, who cannot support their tenantry during the pressure of any calamity, and whilst he regrets the dissolution of the old bond between the tenant of the soil and his old feudal landlord, he considers the place of the latter not unprofitably taken by the well-to-do Brahman, who is by no means so universally non-resident as the money-lender is represented to be.

Settlement of 1870-77.

The settlement just concluded was commenced by Mr. Buck in 1869, but work was stopped till 1870, from which time till 1877 the work of measurement, inspection, assessment, and preparation of the record of rights was uninterruptedly carried on. The principles on which it has been framed are identical with those adopted by Mr. Rose, the only apparent difference being in the fact that whilst Mr. Rose worked from the general to particulars, the present settlement has been based mostly on an accumulation of particulars which have been used for comparison and generalization. The survey conducted by Mr. Wright has given an area closely agreeing with that of the professional survey, and from a careful system of check and supervision has given statistics of area, crops, and irrigation as nearly approaching correctness as the machinery would admit of. Before assessment every village, and every portion of a village, was minutely inspected by the assessing officer, and a large amount of detailed information on every subject connected with the economical and physical conditions of the country was thereby accumulated.

New and old assessments compared.

The following statement compares the land revenue of 1840, as realized in the year of revision of settlement of each successive parganah, with the revised revenue, and also shows the extraordinary receipts, namely, under the old settlement, road, postal, and other cesses ; under Act XVIII. of 1871, the 10 per cent. cess and the patwáris' fees now resulting from the revision of revenue :—

| Name of parganah. | *Revenue without cesses in 1840.* | | | | *Revenue with cesses in 1840.* | | | |
|---|---|---|---|---|---|---|---|---|
| | Revenue. | Sayer items. | Patwáris' fees. | Total. | Revenue. | Cesses. | Patwáris' fees. | Total. |
| | Rs. | Rs. | Rs. | Rs. a. | Rs. | Rs. | Rs. | Rs. |
| Bilhaur | 1,90,832 | 2,392 0 | 6,855 0 | 2,00,079 0 | 1,89,148 | 18,915 | 6,855 | 2,14,918 |
| Shiurájpur | 2,75,376 | 3,767 0 | 10,062 0 | 2,89,205 0 | 2,74,643 | 27,464 | 10,115 | 3,12,222 |
| Jájmau | 2,96,492 | 4,304 0 | 10,929 0 | 3,11,725 0 | 2,91,575 | 29,158 | 10,908 | 3,31,641 |
| Rasúlabad | 1,91,557 | 8,286 0 | 7,329 0 | 2,07.172 0 | 1,91,557 | 19,156 | 7,329 | 2,18,042 |
| Akbarpur | 2,09,691 | 3,315 0 | 7,751 0 | 2,20,757 0 | 2,09,424 | 20,942 | 7,751 | 2,38,117 |
| Sárh-Salempur | 2,36,591 | 4,334 0 | 8,674 0 | 2,49,599 0 | 2,35,844 | 23,585 | 8,635 | 2,68,064 |
| Derapur | 2,54,676 | 5,596 4 | 9,469 9 | 2,69,741 13 | 1,21,548 | 12,155 | 4,507 | 1,38,210 |
| Sikandra | | | | | 1,32.692 | 13,269 | 4,963 | 1,50,924 |
| Bhognípur | 1,90,167 | 3,932 0 | 7,349 0 | 2,01,448 0 | 1,89,848 | 18,985 | 7,349 | 2,16,182 |
| Ghátampur | 2,94,256 | 5,904 0 | 11,017 0 | 3,11,177 0 | 2,94,127 | 29,413 | 11,061 | 3,34,601 |
| District total | 21,39,638 | 41,830 4 | 79,435 9 | 22,60,903 13 | 21,30,406 | 2,13,042 | 79,473 | 24,22,921 |

| Name of parganah. | REVENUE OF PRESENT SETTLEMENT | | | | | | | | Total. |
|---|---|---|---|---|---|---|---|---|---|
| | *Revenue fixed for thirty years.* | | | | *Quinquennial assessments.* | | | | |
| | Revenue. | Cesses. | Patwáris' fees. | Total. | Revenue. | Cesses. | Patwáris' fees. | Total. | |
| | Rs. | Rs. | Rs. | Rs. a. | Rs. a. | Rs. a. | Rs. a. | Rs. a. | Rs. a |
| Bilhaur | 1,94,110 | 19,411 0 | 9,705 8 | 2,23,226 8 | 60 0 | 6 0 | 3 0 | 69 0 | 2,23,295 8 |
| Shiurájpur, | 2,74,220 | 27,422 0 | 13,710 0 | 3,15,352 0 | 627 8 | 63 0 | 31 0 | 721 8 | 3,16,073 8 |
| Jájmau | 2,48.843 | 24,884 8 | 12,284 8 | 2,86,012 0 | 14,340 0 | 1,434 | 691 8 | 16,465 8 | 3,02,477 8 |
| Rasúlabad, | 1,95,750 | 19,575 0 | 9,787 8 | 2,25,112 8 | ... | ... | ... | ... | 2,25,112 8 |
| Akbarpur | 2,22,675 | 22,268 0 | 11,135 0 | 2,56,078 0 | ... | ... | ... | ... | 2,56,078 0 |
| Sárh-Salempur. | 2,28,260 | 22,826 0 | 11,426 0 | 2,62,512 0 | 610 0 | 61 0 | 80 8 | 701 8 | 2,63,213 8 |
| Derapur | 1,41,030 | 14,103 0 | 13,900 0 | 3,21,542 8 | ... | ... | ... | ... | 3,21,542 8 |
| Sikandra | 1,38,645 | 13,864 8 | | | | | | | |
| Bhognípur, | 2,11,480 | 21,148 0 | 10,691 0 | 2,43,319 0 | ... | ... | ... | ... | 2,43,319 0 |
| Ghátampur, | 2,92,050 | 29,205 0 | 14,873 0 | 3,36,128 0 | ... | ... | ... | ... | 3,36,128 0 |
| District | 21,47,063 | 2,14,707 0 | 1,07,512 8 | 24,69,282 8 | 15,637 8 | 1,564 | 756 0 | 17,957 8 | 24,87,240 0 |

The total demand has therefore been enhanced by two lakhs, but the actual increase in land revenue is only Rs. 36,307. A large increase could not, in Mr. Wright's opinion, be expected. In a country always densely populated, closely cultivated, and thoroughly irrigated there was little room for enhancement, whether due to competition, extension of cultivation, or increased facilities for irrigation. A rise in prices has had only temporary effect, or where permanent, has in but a small degree affected rents already high by comparison with other districts. The revised settlement came into force as follows: in Akbarpur from the *rabi*, and in Bilhaur from the *kharif* of 1282 *fasli;* in Shiurájpur, Jájmau, Rasúlabad, Sárh Sálempur, and Derapur from the *kharif* of 1283 *fasli;* in Sikandra from the *rabi* of 1283; in Ghátampur from the *rabi*, and in Bhognipur from the *kharif* of 1284 *fasli.* The following statement shows the revenue demand, collections and balances for several years since the mutiny, and proves that the collections have been regularly made since the mutiny:—

| Year. | Demand. | Collections. | Balances. | PARTICULARS OF BALANCES. | | | | Percentage of balance on demand. |
|---|---|---|---|---|---|---|---|---|
| | | | | *Real.* | | | | |
| | | | | In train of liquidation. | Doubtful. | Irrecoverable. | Nominal. | |
| | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | |
| 1860-61 ... | 21,33,328 | 21,29,269 | 4,059 | 1,712 | ... | ... | 2,347 | ·19 |
| 1862-63 ... | 21,44,119 | 21,33,875 | 10,244 | 1,625 | ... | ... | 8,619 | ·47 |
| 1864-65 ... | 21,39,415 | 21,36,307 | 3,108 | 261 | ... | ... | 2,847 | ·14 |
| 1866-67 ... | 21,37,757 | 21,37,502 | 255 | 139 | ... | ... | 116 | ·01 |
| 1868-69 ... | 21,39,264 | 21,38,666 | 592 | 102 | ... | ... | 496 | ·03 |
| 1870-71 ... | 21,38,740 | 21,36,367 | 2,373 | ... | ... | ... | 2,373 | ·11 |
| 1872-73 ... | 21,36,736 | 21,24,970 | 11,766 | 1,136 | 4,152 | 4,292 | 2,186 | ·45 |
| 1873-74 ... | 21,35,126 | 21,15,168 | 19,958 | 2,666 | 9,810 | 3,566 | 3,916 | ·75 |
| 1874-75 ... | 21,35,323 | 21,13,370 | 21,953 | 1,218 | 492 | 1,919 | 18,324 | ·16 |
| 1875-76 ... | 21,30,885 | 21,24,168 | 6,717 | 3,596 | ... | ... | 3,121 | ·13 |

Tenures.

The proprietary tenures in the district are now (1877) distributed as follows :—

*Statement showing proprietary tenures as now classified.*

| Name of parganah. | ZAMÍNDÁRI. | | | PERFECT PATTÍDÁRI. | | | IMPERFECT PATTÍDÁRI. | | | BHAYACHÁRA. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. of mahals. | Area in acres. | Revenue. | No. of mahals. | Area in acres. | Revenue. | No. of mahals. | Area in acres. | Revenue. | No. of mahals. | Area in acres. | Revenue. |
| | | | Rs. | | | Rs. | | | Rs. | | | Rs. |
| *Bilhaur* ... | *77* | *27,061* | *78,500* | *23* | *9,963* | *29,030* | 62 | 29,053 | 85,540 | 1 | 387 | 1,100 |
| Shiurájpur ... | 325 | 62,321 | 1,82,077 | 29 | 7,033 | 20,360 | 93 | 23,961 | 72,410 | ... | ... | ... |
| Jájmau ... | 281 | 70,488 | 2,01,211 | 20 | 5,887 | 19,180 | 35 | 15,394 | 42,940 | ... | ... | ... |
| Rasúlabad ... | 106 | 42,539 | 1,15,610 | 26 | 12,527 | 35,120 | 35 | 14,764 | 38,420 | 1 | 2,172 | 6,600 |
| Akbarpur ... | 212 | 55,152 | 1,41,863 | 24 | 8,817 | 21,728 | 54 | 22,403 | 59,084 | ... | ... | ... |
| Sárh Salempur | 137 | 39,643 | 1,14,610 | 40 | 19,956 | 58,410 | 38 | 18,932 | 55,850 | ... | ... | ... |
| Derapur ... | 96 | 28,179 | 73,940 | 14 | 3,340 | 8,320 | 56 | 22,228 | 57,410 | ... | ... | ... |
| Sikandra ... | 129 | 34,810 | 69,281 | 24 | 7,980 | 16,833 | 70 | 24,381 | 50,561 | 4 | 1,058 | 2,000 |
| Bhognipur ... | 183 | 66,096 | 1,26,560 | 20 | 8,473 | 16,690 | 59 | 32,871 | 64,580 | 2 | 1,716 | 3,650 |
| Ghátampur ... | 171 | 75,820 | 1,48,490 | 34 | 22,397 | 52,920 | 62 | 41,630 | 81,640 | 7 | 6,537 | 9,100 |
| Total ... | 1,717 | 502,109 | 12,52,142 | 254 | 106,373 | 2,78,591 | 564 | 245,617 | 6,08,435 | 15 | 11,870 | 22,450 |

Bhayachára estates.

No special remark is necessary with respect to any of the above tenures except those classed as bhayachára. In the villages held on this tenure the extent of each sharer's rights is limited by the land of which he is actually in possession, and the liabilities of the sharer are represented by a cess called *barár* or *báchh*, in some estates immutable and bearing no exact relation in quality or quantity to the land occupied by him. In others, a periodical revision of right and liabilities takes place on the occasion of any considerable alteration in the status of an estate—*e.g.*, where a large area becomes fallow from drought, or a revised assessment is effected, a fresh *barár* is allotted over the different sharers, according to the quality of the land found to be occupied by them, each soil having its special and known rate. The record is also revised and names of mortgagees entered, no record hitherto having been made except in the patwári's diary. In most bhayachára estates no sale ever takes place, the above mutation of names being the only transfer resorted to. If any sharer abscond his land is made over to his nearest relation to account for. Village expenses are distributed in exact proportion to the *barár*, and any profit from common land, or the *sáir* or miscellaneous revenue, are divided also in accordance with the *barár*. Each sharer in the estates that line the Jumna has a right corresponding to his *barár* in any land added by alluvion; and to maintain this right whilst carrying out the instructions for forming lands subject to alluvion and diluvion into a separate mahal is a matter of some difficulty. As might be expected, from the account of the fiscal changes that have occurred in the district, the zamíndári tenure greatly preponderates. This is due to the great number of estates sold for arrears of revenue, and which at once passed from pattídári to zamíndári; secondly, to the sale of the rights and interests under decrees of the civil courts; and thirdly, to the numerous illegal and fraudulent transfers which took place during the earlier years of the British rule. Even now the entire tendency of our laws and institutions is to convert all tenures into zamíndári when the entire revenue and charges from the estate are included in one account and distributed according to the individual interests of the sharers. In pure pattídári the land is divided off, and the owner pays a fixed share of the charges; and in imperfect pattídári a portion is divided off complete and a portion is held in common.

Taluka Shiurájpur.

The history of the only taluka in the district deserves some notice here in connection with tenures as well from its bearing on the fortunes of the great Chandel clan, since it illustrates an important chapter in the story of our fiscal administration in these provinces. I will therefore briefly describe how the Rája of Shiurájpur was ousted from his position as talukadár of the Shiurájpur parganah and how the settlement was made with the subordinate proprietors or mukaddams. The position of the Rája first became a subject of controversy in 1819 A D. Mr. Robertson, who so staunchly pleaded the cause of the old proprietary body, in his protests against the sales on account of arrears of revenue, held that the cultivators were the real proprietors; whilst Mr. Newnham, who in cleansing Cawnpore emulated the Augean labours of Hercules, considered that the Rája as talukadár was absolute proprietor. Up to this time engagements had been taken direct from the Rája for the entire taluka, but during the minority of Muhendar Singh the villages had been farmed to the mukaddams; and though subsequently on Muhendar Singh's majority he was admitted to engage for a term of five years, on Mr. Robertson's recommendation the settlement was made direct with the mukaddams, an allowance of one-twelfth of the reveune being assigned to the Rája as malikána. In 1833-34 Mr. J. W. Muir was deputed to investigate, amongst other matters, the exact status of talukadar and mukaddam. He considered, with advertence to the sanads held by the Rája, on which the title of zamíndár had been first recognized by Akbar, and had been maintained in uninterrupted succession till the incursions of the Marhattas, that the right of the Rája to the zamíndári was established. In this view he was supported by Mr. Reade, who, however, deprecated any change being made in the relative positions of talukadár and mukaddam, which had now stood a fifteen years' trial. Engagements were accordingly taken from the mukaddams in 1834-35.

The general question was again raised at the direct instance of Government, and Mr. Rose, the settlement officer, was deputed to conduct the inquiries made in the district of Cawnpore. In his report dated 22nd August, 1840, he expressed his belief that the mukaddams were the real proprietors, and wrote as follow :—

"We find the Rája's first connexion with the parganah dating from 1594 A.D.; there were then 95 villages, each of course possessing its proprietary community. The sanads which connect the Rája with the parganah show that his privilege consisted of a money assignment out of the revenue. Traditional history informs us that the ancient proprietors were Rájputs, Kurmis, and Lodhas. We find persons of those tribes constantly cultivating at low rates, frequently through one of their members styled mukaddam, in possession of the malguzári management, and, whenever in malguzári possession, reverting to their ancient institutions, and sharing the profits under all the various forms of proprietary tenures which are known to exist in this part of the country. Eighty-six out of the 118 estates in the parganah are held under the various shades of pattídári tenure, and exhibit all the peculiarities and variations which characterize the oldest proprietary tenures in the country. Holdings such as these afford better evidence in support of proprietary rights than could be obtained from a thousand oral depositions

They are evidently not the result of fabrication or ingenuity, but have derived their origin from the necessities and exigencies which in the course of time frequent successions and subdivisions of property have brought to bear on the village communities. It appears to me that this is as unbroken a chain of evidence in favour of proprietary mukaddami rights as, under the circumstances of the parganah, we can look to obtain."

After noticing at some length the opinions expressed by Mr. J. W. Muir and Mr. E. A. Reade, he comes to the following conclusion:—

"Thus we see that there is actually no difference whatever in the conclusion which the Board of Revenue and the subordinate officers have come to. The Board of Revenue say the mukaddams are the representatives of proprietary communities. The subordinate officers say the Rája calls himself and has been called zamíndár, therefore he is zamíndár. The mukaddams call themselves, and have been called mukaddams, and therefore they are mukaddams. But when they come to define what rights are attached to the two denominations, they give to the mukaddams all that which the term proprietor is considered to denote, and they leave to the Rája a few miserable perquisites which are worth nothing. I am therefore of opinion that the persons called mukaddams are the representatives of the proprietors of the soil, and that all and each of the proprietors whom they represent are entitled to the acknowledgment and free exercise of all the rights of proprietorship.

"I now come to consider the position of the Rája. We have seen that the connexion of the Rájas with the parganahs is dated from 1594 A.D., and that they hold under a royal sanad granting them Rs. 15,000 and one tinka on every cultivated bígha. It appears to me that a grant of this description is analogous to a rent-free tenure. In the one the whole revenue is alienated, in the other a portion thereof; and that on account of service to be received, for there is no doubt that the charge of collecting the whole revenue was undertaken by the talukadár. If this view of the case be correct, the Rája has certainly no valid right to any portion of the revenue, for the grant never was hereditary; it was discontinued under the Marhatta and Oudh Governments, and the service of collection, implied under the term zamíndár, has ceased to be performed. But it appears to be felt that the perquisites and privileges of the talukadár, although usurped, have been so long acknowledged or tolerated, that suddenly to withdraw them without any remuneration in lieu thereof, and thereby to reduce a family of rank to poverty, would savour of hardship; and to avoid such an imputation the Government, in the cases of the Rája of Mursan in Aligarh and others, have continued to grant a personal money allowance open to revision on the death of the incumbent."

In forwarding Mr. Rose's report, the Commissioner, Mr. Lowther, gave a summary of Mr. Rose's conclusions, and considered the report so full and satisfactory that any further discussion touching the relative rights of the talukadár and the village communities would be superfluous. The settlement was accordingly made with the mukaddams or biswahdárs; but from that date commenced their ruin. Twenty estates were immediately sold; the Rája, by enforcing decrees for past arrears, or by instituting them for new defaults, himself purchasing twelve, and notwithstanding the regret of the Board that they could find no legal course by which to save them, and an ineffectual attempt by the Lieutenant-Governor to stay the proceedings of the civil courts, the process continued, with the result that, when Mr. Montgomery wrote in 1849, eighty-three transfers had taken place in seventy villages, and at the present time 10,460 out of 34,162 acres have passed out of the hands of the mukaddams into those either of the Rája (now succeeded by Government and its grantees) or of strangers. The mukaddams paid their revenue direct into the Government treasury, whence the Rája drew his malikána allowance. On the confiscation of his estates for rebellion the malikána allowance was still realized from the mukaddams or the grantees of the Rájá's purchased estates; but the revised settlement has been made with them on the same terms as other proprietors.

Parganah Sikandra.

The fate of the proprietors of parganah Sikandra, so similar to that of the mukaddams of Shiurájpur, is also worthy of some account in detail. The grant of this parganah was to have been conferred upon Himmat Bahádur for political purposes, in order to withdraw him from Bundelkhand, when the pacification of that province was an object of great importance. On his demise before the issue of the sanad, similar considerations led to the grant being bestowed upon his illegitimate son Narindargír. On the demise of Narindargír in January, 1840, it became necessary to decide how far the succession was in future to be regulated by the precedent alleged to have been established in favour of the rights of illegitimate issue by the extension to him of what was originally intended for Himmat Bahádur. The claimants to the succession were, firstly, Jai Indargír and Padam Indargír, the illegitimate sons of Narindargír; and secondly, Kán Indargír, a disciple (*chela*) of the deceased Rája, declared by the Ráj Ráni to be an adopted son. The claims of Kán Indargír were set aside at once as inadmissible, it having been ruled by the Supreme Government that claims of adopted sons could not be acknowledged. With respect to the claims of the illegitimate sons, after some correspondence a resolution was recorded declaring that the *jágír* had lapsed to Government by the failure of legitimate issue to Narindargír, but that the proceeds of the estate would in the spirit of the grant remain appropriated to the family of the late Rája. The net proceeds, after deducting 20 per cent. to cover cost and risk of collections, were to be divided into three portions, one-third to be paid to the Ráj Ráni, widow of Narindargír, for life, and on her death to be divided equally between the two other sharers; the remaining two-thirds to be given in equal shares to Padam Indargír and Jai Indargír, the illegitimate children of the late Rája by Muhammadan concubines. These pensions, inclusive of the reversion of the widow's share, were to be hereditary and held on the same terms as other hereditary pensions given to the members of the family of Rája Himmat Bahádur. Up to 1857 the proceeds of the estate were devoted to the liquidation of the heavy debts of Narindargír, but from that time the Ráj Ráni has enjoyed the pension of one-third, amounting to Rs. 29,114 per annum. The stipends of Padam Indargír and Jai Indargir were confiscated for disloyalty, but a subsistence allowance of Rs. 100 per annum was granted for life.

Meanwhile, in 1839, during the lifetime of Narindargír, the question had been mooted whether the revenue authorities had any power to interfere with the jágírdár's arrangements, and by making village settlements to fix and limit the amount which he could demand from the village communities. The condition of the country had been so deteriorated, and the rights of the village communities had been so recklessly invaded under the Rája's management, that the interference of Government was absolutely necessary. The Rája had mortgaged the collections to his creditors, who considered themselves at liberty to raise the demand at their pleasure. The mode of collecting the revenue adopted by these temporary farmers was described as most ruinous. At the close of each agricultural year a bond was taken from the malguzárs for all outstanding arrears, with interest, the amount of which was credited from the assets of the ensuing year, before any current credits were allowed, so that there was always a large balance, with interest pending, over almost every estate in the parganah. These balance bonds enabled the farmers to obtain sales of zamíndári rights and appropriate any estate they might fancy, as no one would come into competition with them. The ordinary rules of attachment and sale appeared to be entirely neglected, and, in short, the acts of these people sometimes more resembled, says Mr. Rose, the inroads of dakaits than the proceedings of officers distraining property under the colour of the law.

The *jágír* was therefore resumed and a settlement was made by Mr. (now Sir William) Muir on the lowest possible scale, as affording the only chance of a return to prosperity after the thirty-four years of the Rájá's misrule, during the last sixteen of which three famines had occurred. Yet the result to the proprietors was the same as in Shiurájpur. The crushing exactions[1] of the jágírdár and the parties to whom he made over his property must have crippled the real proprietary in a fearful manner. Directly the lenient assessment of Mr. Muir came into force, property acquired a value it had not possessed for thirty-four years. Creditors sold up those in their power, and debtors sold off their estates to clear themselves; hence the large number of transfers during the first decennial period, amounting to almost half of the transfers during the whole period, of which, moreover, nearly the whole were permanent. The middle period had only half as many transfers altogether, whilst the third period has only half as many permanent transfers, but a large proportion of mortgages.

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[1] *Vide* Mr. Muir's report, para. 8, and extract from Mr. Rose's letter in appendix thereto.

Transfers.

The following statement, compiled from the village histories, shows the position of the original settlers at four distinct periods: (1) the first founding of the community; (2) at the cession; (3) at the settlement under Regulation IX. of 1833 in 1840; and (4) at the present revision of settlement. Each village is represented as a unit or rupee containing sixteen annas or shares, and the total number of villages is taken as 2,061. Under "purchased" is included all property acquired other than by hereditary descent:—

*Transfer statement.*

| Period. | *Bais.* | | *Panwár, including Ujena.* | | *Chandel.* | | *Gaur.* | | *Chauhán.* | | *Gautam.* | | *Gaharwár.* | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Hereditary. | Purchased. | Hereditary. | Purchased. | Hereditary. | Purchased. | Hereditary. | Purchased. | Hereditary. | Purchased. | Hereditary. | Purchased. | Hereditary. | Purchased. |
| | as. | as. | as. | as. | as. | as. | as. | as. | as. | as. | as. | as. | as. | as. |
| First founding ... | 2,040 | ... | 1,056 | ... | 4,736 | ... | 5,320 | ... | 656 | ... | 1,528 | ... | 800 | ... |
| Cession .. | 1,621 | 56 | 787 | 69 | 4,124 | 171 | 4,478 | 96 | 1,016 | 96 | 1,088 | 126 | 744 | 68 |
| Settlement of 1840, | 1,225 | 470 | 577 | 34 | 2,682 | 417 | 2,695 | 339 | 927 | 215 | 749 | 145 | 544 | 73 |
| Present revision... | 762 | 573 | 279 | 63 | 1,526 | 476 | 1,696 | 1,243 | 645 | 266 | 375 | 443 | 330 | 181 |

| Period. | *Gahlot.* | | *Other Thákurs.* | | *Total Thákurs.* | | *Brahman.* | | *Jaganbansi Brahman.* | | *Káyath.* | | *Kurmi.* | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Hereditary. | Purchased. | Hereditary. | Purchased. | Hereditary. | Purchased. | Hereditary. | Purchased. | Hereditary. | Purchased. | Hereditary. | Purchased. | Hereditary. | Purchased. |
| | as. | as. | as. | as. | as. | as. | as. | as. | as. | as. | as. | as. | as. | as. |
| First founding ... | 1,008 | ... | 942 | ... | 18,086 | ... | 3,656 | ... | 1,088 | ... | 1,864 | ... | 2,456 | ... |
| Cession ... | 940 | 48 | 850 | 121 | 15,648 | 853 | 3,305 | 393 | 944 | 48 | 1,924 | 1,644 | 2,116 | 263 |
| Settlement of 1840, | 467 | 162 | 634 | 277 | 10,500 | 2,132 | 2,951 | 3,250 | 603 | 212 | 1,440 | 1,567 | 1,686 | 640 |
| Present revision... | 260 | 138 | 459 | 681 | 6,332 | 4,064 | 2,251 | 7,501 | 379 | 250 | 765 | 1,487 | 1,231 | 1,233 |

| Period. | *Ahir.* |  | *Money-lending classes.* |  | *Miscellaneous.* |  | *Musalmán, including Nau-muslim.* |  | *Meo.* |  | *Total.* |  | *Percentage.* |  |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
|  | Hereditary. | Purchased. | Hereditary. | Purchased. | Hereditary. | Purchased. | Hereditary. | Purchased. | Hereditary. | Purchased. | Hereditary. | Purchased. | Hereditary. | Purchased. |
|  | as. | as. | as. | as. | as. | as. | as. | as. | as. | as. | as. | as. |  |  |
| First founding ... | 880 | ... | 166 | ... | 640 | ... | 3,660 | ... | 480 | ... | 32,976 | ... | 100·0 | ... |
| Cession ... | 536 | 40 | 139 | 340 | 304 | 16 | 2,621 | 1,545 | 272 | 24 | 27,809 | 5,166 | 83·7 | 16·3 |
| Settlement of 1840, | 442 | 156 | 88 | 1,141 | 200 | 511 | 1,702 | 3,454 | 215 | 85 | 19,827 | 13,148 | 60·0 | 40·0 |
| Present revision... | 265 | 365 | 56 | 2,033 | 73 | 230 | 827 | 3,265 | 187 | 182 | 12,366 | 20,610 | 37·4 | 62·6 |

During the currency of the settlement made in 1840 the Bais have lost by confiscation the Sisamau estate, and have gained by the purchases of Mihrbán Singh in Kásgaon. The Panwárs, too, have lost heavily in Katra Makrandpur and the Gautams in Narwal, but the latter have gained by the purchases of Khagoti Singh. The Chandels have lost by confiscation for rebellion, and the Gaurs have lost by confiscation the Nár estate, but have also gained by the purchases of the Khánpur family and the rewards conferred upon them for their loyal service. The remaining Thákurs are dying out as proprietors. Kurmís are gradually acquiring property, especially in Shiurájpur, Bilhaur, and Ghátampur, whilst Jagat Singh of Malása represents the chief purchaser amongst the Ahírs. The Musalmáns are fast losing their hold on the land and sinking into a thriftless body of non-cultivators. The Brahmans, on the whole, have been the chief gainers during the last thirty years.

Distribution of the property in land.

In 1848 Mr. Montgomery writes that there were then 16,542 proprietors holding each, on an average, ninety acres of land, and paying for it a revenue of Rs. 130 a year to Government. The following statement shows the cultivated area owned by each sharer at the recent settlement in even acres and the revenue paid in the nearest even rupee in certain villages in each parganah. Property is most minutely subdivided in parganahs Shiurájpur, Akbarpur, and Sikandra, and least subdivided in Jájmau, Sárh Salempur, Bhognipur, and Ghátampur. In Shiurájpur the mukaddams contribute to the former result, in Akbarpur the Chauháns, in Sikandra the Meos. In Jájmau 78 villages are owned by single proprietors; in Sárh a few of the Baises own several estates; in Bhognipur, Tiwári Súraj Parshád is a large proprietor;

in Ghátampur the Jaganbansis have added estates to their hereditary patrimony :—

*Statement showing cultivated area owned and revenue paid by individual sharers.*

| Parganah. | | No. of villages. | In villages owned by single proprietors. | | In villages owned by two to four proprietors. | | In villages owned by above four proprietors. | | Entire proprietary. | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | Cultivated area owned by each sharer. | Revenue paid by each sharer. | Cultivated area owned by each sharer. | Revenue paid by each sharer. | Cultivated area owned by each sharer. | Revenue paid by each sharer. | Cultivated area owned by each sharer. | Revenue paid by each sharer. |
| | | | Acres. | Rs. | Acres. | Rs. | Acres. | Rs. | Acres. | Rs. |
| Bilhaur | ... | 34 | 558 | 1,589 | 168 | 518 | 26 | 76 | 37 | 109 |
| Shiurájpur | ... | 62 | 732 | 2,072 | 134 | 413 | 22 | 65 | 35 | 105 |
| Jájmau | ... | 78 | 599 | 1,761 | 179 | 512 | 33 | 94 | 60 | 174 |
| Rasúlabad | ... | 28 | 443 | 1,216 | 190 | 532 | 32 | 88 | 49 | 133 |
| Akbarpur | ... | 22 | 483 | 1,227 | 168 | 435 | 27 | 70 | 38 | 98 |
| Sárh Salempur | ... | 35 | 719 | 2,025 | 132 | 396 | 58 | 171 | 78 | 228 |
| Derapur | ... | 17 | 737 | 1,875 | 125 | 346 | 29 | 76 | 41 | 106 |
| Sikandra | ... | 30 | 537 | 1,149 | 172 | 344 | 26 | 53 | 34 | 69 |
| Bhognipur | ... | 67 | 1,027 | 2,021 | 219 | 431 | 39 | 76 | 65 | 126 |
| Ghátampur | ... | 32 | 555 | 1,089 | 213 | 450 | 71 | 140 | 92 | 183 |
| District | ... | 405 | 640 | 1,603 | 169 | 444 | 34 | 84 | 50 | 125 |

Revenue-free tenures.

The few insignificant holdings which are *lakhiráj* or revenue-free are as follows :—

*Statement showing revenue-free tenures.*

| Parganah. | | Village. | | Kind. | Area. | | | Name of owner. |
|---|---|---|---|---|---|---|---|---|
| | | | | | A. | r. | p. | |
| Jájmau | ... | Bithúr-kalán | ... | For ever. | 56 | 0 | 22 | Shiu Naráyan. |
| | | " | ... | | 20 | 1 | 4 | Gopálrao Marhatta. |
| | | " | ... | | 5 | 1 | 2 | Beni and Kásim. |
| | | Bithúr-khurd | ... | | 18 | 0 | 23 | Parsotam Rái. |
| | | " | ... | | 11 | 0 | 30 | Fida Husain. |
| | | " | ... | | 6 | 3 | 16 | Biseshar Káyath. |
| | | " | ... | | 2 | 3 | 12 | Gangabái, wife of Parsotam Rái. |
| | | " | ... | | 28 | 0 | 0 | Fidali Ganga Putr. |
| | | " | ... | | 0 | 2 | 37 | Sultán Singh and Ranjit Singh. |
| | | " | ... | | 0 | 2 | 5 | Híra Baniya. |
| | | Arázi Lashkar | ... | | 8 | 2 | 17 | Raghu Indar Achárya. |
| | | " | ... | | 15 | 3 | 8 | Pandit Gopináth. |
| | | Muhammadpur | ... | | 37 | 0 | 5 | Nána Naráyan. |
| Akbarpur | ... | Akbarpur | ... | | 7 | 2 | 6 | Shamsher Sháh. |
| Derapur | ... | Firozapur | ... | | 14 | 3 | 25 | Ahmad Ali, Wazír Ali, and Asghar Ali. |
| | | Balái Buzurg | ... | | 4 | 0 | 12 | Chet Singh or Kaladhár. |
| | | " | ... | | 1 | 3 | 19 | M. Sukha Kunwár. |
| Ghátampur | ... | Naráyanpur | ... | | 178 | 1 | 16 | Mahant Gaddi. |
| | | Total | ... | ... | 390 | 1 | 2 | |

The recorded revenue-free (*muáfi*) tenures have been taken up in detail during the recent settlement, and the actual status of the occupant decided according to the provisions of Act XIX. of 1873. Those found to be paying rent have been declared cultivating tenants; those not paying rent and satisfying the condition of the Act as to length of tenure have been recorded as proprietors, their title being subordinate to that of the *patti* to which the land originally belonged, and the sharers of which have the right of pre-emption. The revenue is collected by the lumberdár from the new proprietors as from the other shareholders.

Non-proprietary tenures.

The following statement shows the distribution of the cultivated area amongst the non-proprietary cultivators. Of the entire cultivated area 61·7 per cent. is held by cultivators with right of occupancy, 18·9 per cent. by tenants-at-will, and 10·6 per cent. as seer by the proprietors, the remainder comprising rent-free holdings, &c. :—

*Non-proprietary cultivators.*

| Parganah. | CULTIVATORS WITH RIGHT OF OCCUPANCY. | | | | | | TENANTS-AT-WILL. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | *Resident cultivators.* | | | *Non-resident cultivators.* | | | *Resident cultivators.* | | | *Non-resident cultivators.* | | |
| | Percentage. | Average area per head. | Rate per acre. | Percentage. | Average area per head. | Rate per acre. | Percentage. | Average area per head. | Rate per acre. | Percentage. | Average area per head. | Rate per acre. |
| | | Acres. | Rs. a. p | | Acres. | Rs. a, p | | Acres | Rs. a. p. | | Acres. | Rs. a. p. |
| Bilhaur ... | 53.8 | 4 1 | 5 4 11 | 9·3 | 3 0 | 4 5 4 | 14·7 | 3 0 | 5 4 2 | 4·9 | 2 2 | 4 3 0 |
| Shiurájpur... | 52·5 | 3 0 | 5 2 4 | 13·4 | 2 2 | 3 15 3 | 9 3 | 2 1 | 5 9 11 | 4·5 | 2 1 | 4 13 9 |
| Jájmau ... | 50·0 | 4 0 | 4 13 5 | 11·0 | 3 0 | 4 2 9 | 16·2 | 3 1 | 5 5 10 | 6·6 | 2 3 | 4 10 2 |
| Rasúlabad ... | 61·4 | 4 1 | 4 14 11 | 9·9 | 2 3 | 4 0 8 | 9·1 | 2 3 | 5 0 2 | 2·6 | 1 3 | 4 12 10 |
| Akbarpur ... | 54·8 | 4 1 | 4 7 1 | 10·1 | 3 2 | 3 9 0 | 12·6 | 3 2 | 4 15 0 | 4·6 | 3 1 | 3 15 8 |
| Sárh Salempur | 52·9 | 4 1 | 5 0 9 | 8·3 | 3 1 | 3 12 9 | 18·4 | 3 1 | 5 8 11 | 5·7 | 3 0 | 4 4 5 |
| Derapur ... | 54·3 | 4 3 | 4 6 2 | 8·4 | 3 0 | 3 11 5 | 11·9 | 3 1 | 4 13 3 | 3·7 | 2 3 | 4 5 11 |
| Sikandra ... | 41 7 | 5 2 | 3 11 4 | 9·9 | 3 2 | 2 13 11 | 15·5 | 4 2 | 3 14 1 | 7·1 | 3 1 | 3 2 10 |
| Bhogoipur ... | 50·0 | 5 2 | 3 7 4 | 10·8 | 3 3 | 2 14 2 | 14·9 | 4 2 | 3 11 4 | 6·4 | 3 2 | 3 2 7 |
| Ghátampur... | 49·3 | 8 0 | 3 9 10 | 9·3 | 6 1 | 2 11 10 | 13·8 | 5 1 | 3 12 5 | 5·0 | 3 3 | 2 4 5 |
| District. ... | 51 6 | 5 0 | 4 6 11 | 10·1 | 3 1 | 3 9 0 | 13·7 | 3 2 | 4 10 11 | 5·2 | 3 0 | 3 13 9 |

In preparing the above list the repetition of any names has been so far as possible avoided, and this has been done with sufficient correctness as regards individual estates. Some repetition has most probably escaped elimination in the case of *páhikáshtkárs* or non-resident cultivators. The statement shows an unexpectedly low average holding per head, and one that hardly promises a high standard of comfort.[1] Yet Mr. Wright, who spent much time in enquiring into the condition of the agricultural classes, has come to the conclusion that, though a certain proportion (principally the lowest classes, such as Chamárs or Muhammadans) are barely removed from the starvation point, yet the body agricultural as a whole is in a healthy state. The extension of irrigation and the rise in prices has put the industrious classes much above want, whilst the demand for labour has given a greater fixity to the daily income, small as it is, of the labouring classes. He has shown in his agricultural memorandum that of two selected parganahs, in one (Akbarpur) 26 per cent. of the cultivators were never in debt, whilst in Ghátampur, 47·5 per cent. declared that they had never been borrowers: and the proportion of those who might be considered as permanently involved were in the former parganah 20·6 per cent., and in the latter only 12·3 per cent. At the same time he has shown by a careful calculation of profit and loss that the Chamár with a five-acre holding will make a profit of Rs. 45-15-9 per annum, a Káchhi (market gardener) with an eight-acre holding a profit of Rs. 90-8-1 per annum, and a Kurmi with a fifteen-acre holding a profit of Rs. 135-9-1. In the above calculations the profit includes the wages of the cultivator and his family's labour; yet, says Mr. Wright, "this income must be often exceeded, or whence will the cultivator obtain money for masonry wells, weddings, festivals, &c?" On the whole these exemplars show that the condition of the cultivator need not be the one of abject misery it is so often represented.[2] It is true his life is one of almost uninterrupted toil from year's end to year's end, but let him alone and he is happy. The same officer also shows by extracts from baniyas' books that the connection between money-lender and cultivator is not one of never-failing profit to the former. High interest means bad security, and the cultivator often absconds with what little property he has, or the banker in despair at getting any interest as well as principal wipes out the score and opens a fresh account. Moreover, as pointed out by Mr. Wright, much of the indebtedness of the cultivator is due to the vicious system by which rent could be demanded before the cultivator had harvested his crops. Hence he was driven to borrow and was saddled with at least six months' interest that might have been saved by a more judicious and fair distribution of instalments, such as has now been adopted; for in the revised settlement, the revenue demand, and consequently the rent demand, has been allotted in proportion to the different crops grown in each estate, and the same protection has been obtained for the cultivator by express stipulation in the village records. In short, Mr. Wright considers that the average cultivator is well enough to do according to the standard of comfort prevailing in the country, and that this standard is being raised year by year: and there can be no doubt that the thriftier peasant is well able keep up with the advance.

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[1] It agrees, however, closely with that given by Mr. Montgomery (page 39, note), where he applies the test of a limited enumeration to the whole district and finds the average cultivation to be only three acres, when every name, cultivator, or partner, is counted.

[2] Mr. Wright presumably refers to Mr. Halsey's pamphlet on the district of Cawnpore.

Ploughs and cattle.

The cattle in the district of Cawnpore were registered as follows during the progress of settlement operations:—

*Statement of stock.*

| Parganah. | Horned cattle. | | | | | *Miscellaneous stock.* | | Total. |
|---|---|---|---|---|---|---|---|---|
| | *Plough cattle.* | | Milch-cows and young. | Lading, carriage hire, &c. | Total cattle. | | | |
| | Bullocks. | Buffaloes. | | | | Sheep. | Goats. | |
| Bilhaur ... | 16,717 | 2,233 | 6,834 | 3,621 | 29,405 | 3,807 | 4,817 | 38,029 |
| Shiurájpur ... | 24,906 | 3,860 | 22,374 | 2,902 | 54,042 | 5,587 | 7,592 | 67,221 |
| Jájmau ... | 21,205 | 2,588 | 25,187 | 7,516 | 56,496 | 2,868 | 11,679 | 71,043 |
| Rasúlabad ... | 16,759 | 4,475 | 20,421 | 13,241 | 54,896 | 3,601 | 6,542 | 65,039 |
| Akbarpur ... | 19,101 | 3,837 | 16,803 | 11,452 | 51,193 | 2,592 | 7,620 | 61,405 |
| Sárh Salempur ... | 17,466 | 2,061 | 17,985 | 9,400 | 46,912 | 1,798 | 8,601 | 57,311 |
| Derapur ... | 12,172 | 1,577 | 11,433 | 7,916 | 33,098 | 2,559 | 5,615 | 41,272 |
| Sikandra ... | 13,936 | 1,622 | 10,398 | 7,446 | 33,402 | 2,557 | 6,091 | 42,050 |
| Bhognipur ... | 22,795 | 2,018 | 17,435 | 14,813 | 57.061 | 1,974 | 9,438 | 68,473 |
| Ghátampur ... | 24,842 | 4,125 | 22,405 | 17,910 | 69,282 | 2,477 | 10,895 | 82,654 |
| District ... | 189,899 | 28,396 | 171,275 | 96,217 | 485,787 | 29,820 | 78,890 | 594,497 |

This gives an average of 214 head of cattle for every square mile in the district, and nearly 450 for every cultivated square mile, or rather under 50 head of cattle for every 100 persons of the population. The ploughs amounted to 104,608, with a cultivated area to each plough, varying according to the lightness of soil, of 7·1 acres in Bilhaur; 6·3 acres in Shiurájpur; 8 acres in Jájmau; 7 in Rasúlabad; 7·1 in Akbarpur; 8·2 in Sárh Salempur; 8·1 in Derápur; 9·3 in Sikandra; 9·2 in Bhognipur, and 8·3 in Ghátampur. The general result is 8·1 acres for each plough throughout the district. According to the above estimate we should only have an average of one plough to two holdings, since the average holding per cultivator is about 3·5 acres. One plough and a pair of bullocks would be manifestly excess stock for so small an area, and as a fact we know that though the holding per head is only 3·5 acres, the entire holding, including sharers, is rarely under six or seven acres. Numerous cultivators of the poorer classes have no plough cattle of their own, but by the universal system of borrowing *(jita)* or hiring, work their land sufficiently for the scanty crops they care to raise. Similarly also rent-free holders rarely have any cattle. Mr. Wright calculates from the result of constant observation and enquiry that, on an average, manure for half an acre is collected in the year from the droppings of one yoke of oxen, to which is added all the refuse available. The droppings only of the rainy months are collected, those of the remainder of the year being used for fuel. Many cultivators also keep a cow or buffalo or two for milk, so that enough manure for an acre will be collected in the year, and the entire plough-holding of six acres be manured every sixth year. The cultivator's cash expenditure is reduced to a minimum, and, unless there be an exceptional demand for labour for weeding or irrigation, the whole of his ploughing, sowing, reaping, and harvesting is effected by his own family or his friends.

Rents.

Cash rents are the rule in the district. Occasionally the zamíndár sublets his seer on "batái" on the metayer system; and not unfrequently rice is grown on these terms owing to the precariousness of its outturn. Similarly the newly broken uplands of the alluvial mahâls, where the very quality of the soil is a matter of doubt for the first year, are generally held on division of the produce. The following statement gives the average rent-rates assumed at settlement for the principal divisions of soil in each parganah :—

*Statement showing average rent-rates.*

| Parganah. | Rates. | *Gauhán.* | | *Manjha.* | | *Barha.* | |
|---|---|---|---|---|---|---|---|
| | | Wet. | Dry. | Wet. | Dry. | Wet. | Dry. |
| | | Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p | Rs. a. p. | Rs. a. p. |
| Bilhaur ... | Assumed ... | 9 13 6 | 6 6 4 | 7 3 11 | 5 3 8 | 5 1 8 | 3 5 8 |
| | Percentage of area. | 16·3 | 1·2 | 19·2 | 3·7 | 21·1 | 28 5 |
| Shiurájpur, Bangar ... | Assumed ... | 9 14 7 | 6 3 5 | 6 15 9 | 5 1 8 | 5 1 9 | 3 5 3 |
| | Percentage of area. | 12·1 | 0·3 | 23·3 | 2·0 | 41·4 | 20·9 |
| Shiurájpur, Katri ... | Assumed ... | ... | ... | ... | ... | ... | 2 1 4 |
| | Percentage of area. | ... | ... | ... | ... | ... | ... |

*Statement showing average rent-rates*—(concluded.)

| Parganah. | | Rates. | *Gauhán.* | | *Manjha.* | | *Barha.* | |
|---|---|---|---|---|---|---|---|---|
| | | | Wet. | Dry. | Wet. | Dry. | Wet. | Dry. |
| | | | Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. |
| Jájmau | Bangar ... | Assumed .. | 10 1 7 | 6 4 4 | 7 2 10 | 5 0 5 | 5 6 8 | 3 9 8 |
| | | Percentage of area. | 10·0 | 0·4 | 24·5 | 1·8 | 30·8 | 32·5 |
| | Kachhár ... | Assumed ... | 8 0 0 | 8 6 0 | ... | ... | 5 10 9 | 3 6 2 |
| | | Percentage of area. | 7·1 | 0·6 | ... | ... | 89·8 | 2·5 |
| Rasúlabad ... | | Assumed ... | 8 10 10 | 6 1 11 | 6 7 4 | 5 2 0 | 4 11 4 | 3 7 8 |
| | | Percentage of area. | 12·3 | 0·3 | 32·5 | 6·1 | 19·2 | 29·6 |
| Akbarpur ... | | Assumed ... | 7 11 5 | 7 3 1 | 6 7 6 | 5 4 9 | 4 6 2 | 3 7 5 |
| | | Percentage of area. | 10·5 | 0·9 | 22·2 | 1·5 | 44·4 | 20·6 |
| Sárh Salempur. | Bangar ... | Assumed ... | 9 11 2 | 6 3 9 | 6 7 2 | 5 1 3 | 4 13 7 | 3 1 2 |
| | | Percentage of area. | 11·6 | 0·4 | 31·9 | 2·4 | 29·4 | 24·3 |
| | Katri ... | Assumed ... | ... | ... | ... | ... | ... | 3 7 6 |
| | | Percentage of area. | ... | ... | ... | ... | ... | ... |
| Derápur ... | | Assumed ... | 8 8 3 | 7 2 3 | 6 6 1 | 5 6 6 | 4 10 9 | 3 10 5 |
| | | Percentage of area. | 10·2 | 0·8 | 22·7 | 5·5 | 31·9 | 28·9 |
| Sikandra ... | | Assumed ... | 7 8 9 | 5 10 7 | 6 0 0 | 4 14 10 | 5 0 0 | 4 11 10 |
| | | Percentage of area. | 1·4 | 6·7 | 1·0 | 20·7 | 0·5 | 69·7 |
| Bhognipur ... | | Assumed ... | 7 2 4 | 5 0 9 | 6 0 0 | 4 13 5 | 4 5 4 | 3 5 6 |
| | | Percentage of area. | 0·9 | 5·0 | 1·7 | 16·4 | 4·0 | 72·0 |
| Ghátampur ... | | Assumed ... | 7 4 6 | 5 10 10 | 6 4 6 | 4 13 5 | 4 10 0 | 3 1 5 |
| | | Percentage of area. | 3·2 | 1·9 | 5·9 | 5·8 | 20·2 | 63·0 |
| District ... | | Assumed ... | 9 3 4 | 5 13 0 | 6 11 0 | 4 15 4 | 4 14 6 | 3 7 10 |
| | | Percentage of area. | 8·1 | 1·9 | 16·8 | 6·6 | 25·1 | 41·5 |

Enhancement of rents.

But little recourse was had to the machinery of Act X. of 1859 for the purpose of enhancing rents. Enquiry showed that in five parganahs but 178 cases were instituted, affecting only 5,511 acres of cultivated land. Under Act XIX. of 1873 enhancement of rent is effected by the settlement officer subsequently to the revision of settlement, and the standard of rates which may be applied to cultivators' holdings is that of the rates assumed by the settlement officer for purposes of assessment. Under this system no strict test is obtained of the fairness and applicability of the settlement officer's rates. Enhancements settled by compromise between zamíndár and cultivator are generally fixed at a lower rate than that of the settlement officer, but the numbers of instances in which enhancement is disallowed on the ground that the cultivator is already paying higher rates than those accepted by the settlement officer, form a species of test of those rates which has in every parganah been sufficiently satisfactory and conclusive in favour of their justice. The rent-rate given immediately antecedent to revision of settlement, so far as procurable from the old village papers, and the rent-rate assumed and anticipated by the settlement officer are contrasted as follows :—

| Name of parganah | *Rent-rate.* 1249, 1250, and 1251. | *Rent-rate.* Jamabandi. | *Rent-rate.* Assumed. |
|---|---|---|---|
| | Rs. a. p. | Rs. a. p | Rs. a. p. |
| Bilhaur ... | Not obtainable, | 5 2 9 | 5 13 7 |
| Shiurájpur ... | Ditto ... | 4 14 9 | 5 13 2 |
| Jájmau Ordinary | Ditto | 4 13 9 | 5 1 9 |
| Jájmau Suburban | | 8 9 5 | 9 13 4 |
| Rasúlabad ... | 4 1 3 | 4 10 6 | 5 7 0 |
| Akbarpur ... | 4 1 3 | 4 2 10 | 5 2 1 |
| Sárh Salempur ... | 4 7 6 | 4 12 11 | 5 11 7 |
| Derapur ... | 3 11 8 | 4 1 7 | 5 4 1 |
| Sikandra ... | 3 10 9 | 3 3 11 | 4 0 10 |
| Bhognipur ... | 3 3 6 | 3 5 4 | 3 14 6 |
| Ghátampur ... | Not obtainable. | 3 2 5 | 3 14 4 |

The above table gives an average jamabandi rate for the whole district of Rs. 4-10-2 per cultivated acre and an assumed rate on cultivation of Rs. 5-7-4. There can be little doubt that the standard assumed by the settlement officer can under favourable or even ordinary conditions be easily reached. The circumstances of each individual holding vary of course greatly, and these variations have been taken into account in fixing the new rents; but unless some calamity, such as severe drought, shakes the stability of rent-rates paid already by from one-half to two-thirds of the cultivating body, the general average should be steadily maintained, if not gradually exceeded.

Food resources.

Mr. Daniell records his opinion that the district is probably not entirely self-supporting, the food-producing population being, he says, as one to four to the non-producing. In this he follows Mr. Montgomery, who in an elaborate statement of imports, exports, and consumption, estimates large imports of food grains, amounting to 6,83,830 maunds, with a value of Rs. 10,74,831. At the same time he gives the total produce of the district at 41,38,704 maunds, with a value of Rs. 55,62,853. This estimate gives to each person, according to his census, a total consumption of 4·86 maunds per annum, or 0·53 seers per diem, *i.e.*, rather over 1℔., to which Mr. Montgomery adds an estimated 0·04 seers of other edibles per diem. The above is, however, a low estimate of consumption, 1℔. being the minimum sustenance for a grown man; either the produce or the imports must, therefore, have been underestimated. Mr. Clarmont Daniell says: "It is impossible to estimate correctly the amount and cost of food consumed respectively by labourers, petty traders, mahájans, &c. Among a frugal people a man's means are the measure of the quantity and kind of food he eats; those whose means are very small undoubtedly consume less food than their richer neighbours, without reference to the profession each may follow. From some calculations made with great care a few years ago, I have come to the conclusion that among one thousand men, women, and children taken indiscriminately from the above named classes, 1½℔. of food per diem for each person is a fair average calculation." Now the population in 1872 was 1,155,439 souls, and at Mr. Daniell's calculation the supply of all food grains required to feed the above would amount to 79,07,360 maunds, whilst at Mr. Montgomery's it would amount to 56,06,035 maunds. Nothing is more difficult than to estimate the produce is cereals of a tract like the district of Cawnpore, containing so many variations of soil and other natural differences. The settlement records give an area of 744,122 acres under food grains, with an outturn estimated by Mr. Wright as follows[1]:—

| | Area in acres. | Average outturn. | Total produce. |
|---|---|---|---|
| | | Mds. | Mds. |
| Wheat... ... ... ... ... | 52,766 | 10 | 5,27,660 |
| Barley ... ... ... ... | 327,092 | 10 | 32,70,920 |
| Gram ... ... ... ... ... | 57,226 | 10 | 5,72,260 |
| Gujai ... ... ... ... ... | 37,877 | 10 | 3,78,770 |
| Millets ... ... ... ... | 3,640 | 4 | 14,560 |
| Rices ... ... ... ... ... | 27,735 | 10 | 2,77,350 |
| Joár ... ... ... ... ... | 162,409 | 5 | 8,12,045 |
| Bájra ... ... ... ... ... | 37,994 | 5 | 1,89,970 |
| Pulses... ... ... ... ... | 13,300 | 5 | 66,500 |
| Maize ... ... ... ... ... | 24,083 | 10 | 2,40,830 |
| Total ... | 744,122 | ... | 63,50,865 |

This outturn by Mr. Daniell's estimate demands a necessary importation of 7,57,515 maunds, but leaves by Mr. Montgomery's estimate 11,43,810 maunds available for export.

Now the above estimate is certainly below the mark, and is below the estimated outturn given by Mr. Wright in his agricultural memoir. But he is of opinion that for the entire district a higher average should not be estimated than that given above. At the same time we know that a large trade in wheat especially, but other food grains also, has lately sprung up, and has been fostered by the heavy winter crop of 1876-77. This trade shows that large surplus stocks of grain exist in the district, and points to a higher average outturn than that above estimated. In Mr. Wright's opinion the crops grown in the district are far more than sufficient for local consumption and are largely exported. Their value is partly re-imported in the shape of piece-goods, and any surplus balance in favour of the district is employed either in trade or in usury. On the other hand Mr. Daniell records that "there is no evidence of the balance of trade being in favour of the district, or that any accumulation of capital ultimately unemployed or withdrawn from circulation arises from this cause. Such an accumulation, if it were to exist, would arise from a combination of many and various circumstances of a personal and exceptional character, which with the means at our disposal it is not possible to estimate with any advantage." With which somewhat vague opinion we are left in the normal state of doubt as to the self-supporting capabilities of a district which affords the most favourable opportunities for investigation and analysis.

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[1] The area under millets is probably underestimated, whilst that under maize is clearly below the actual outturn.

Prices.

The settlement officers during the course of their operations collected in each parganah price lists from grain dealers' books. The quotations chosen were those for actual transactions for wheat in Baisákh (April—May), when the rabi harvest is in the market; for *joár* and *bájra* in Kárttik—Aghan (October—December), when these grains are cut: they are therefore harvest prices. It was found impossible to obtain market prices with any degree of accuracy. The following statement gives the result of these enquiries in a condensed form—that is, in three periods determined by some special cause of variation. The first period is closed by the famine of 1838, and is almost coincident with the settlement under Regulation IX. of 1833; the second by the mutiny; the last being the post-mutiny period to as late a date as procurable. The quotations for the several parganahs, it was found, varied amongst themselves, but there was sufficient correspondence both in rise and fall to establish their genuine character:—

| | Period. | Settlement figures. | | | Mr. Halsey's figures. | | |
|---|---|---|---|---|---|---|---|
| | | M. | s. | ch. | M. | s. | ch. |
| Joár ... ... | 1814—36 | 1 | 4 | 0 | ... | | |
| | 1840—56 | 1 | 14 | 11 | 1 | 15 | 8 |
| | 1859—77 | 0 | 30 | 10 | 0 | 28 | 7 |
| Bájra ... ... | 1814—36 | 1 | 3 | 10 | ... | | |
| | 1840—56 | 1 | 11 | 14 | 1 | 9 | 8 |
| | 1859—77 | 0 | 29 | 6 | 0 | 25 | 11 |
| Wheat ... ... | 1814—36 | 0 | 32 | 1 | 0 | 25 | 9 |
| | 1840—56 | 0 | 36 | 4 | 0 | 37 | 1 |
| | 1859—77 | 0 | 23 | 4 | 0 | 22 | 4 |
| Bijhra. ... ... | 1814—36 | 1 | 3 | 7 | 0 | 37 | 0 |
| | 1840—56 | 1 | 14 | 4 | 1 | 5 | 6 |
| | 1859—77 | 0 | 32 | 2 | 0 | 32 | 5 |

On the above Mr. Wright remarks:—"There is unmistakably a very considerable difference in the prices ruling before last settlement and those current during the years immediately preceding the present revision. The percentage of increase is for wheat 42·7 per cent., for *bijhra* 34·2, for *joár* 43·6, and for *bájra* 47·7 per cent. I am aware that this result is directly contradictory of that shown by Mr. Halsey in his memorandum on the question of the application of a permanent settlement to this district. I have shown the prices he gives side by side with those obtained by me, to facilitate comparison. In my opinion, the reason for the discrepancy is simply that he confined his enquiries to the transactions of one place, and that place a large mercantile entrepôt, always possessed of exceptional advantages in demand for produce; and further, that the prices shown by him do not really represent at any time the prices obtainable by the cultivator, but rather those of large business transactions, more or less influenced by speculation and causes other than those which could ever affect the cultivator." He further adds:—"No deduction has been or need be drawn from the undoubtedly very large advance in prices during the second half as compared with the first half of the currency of the expired settlement; but though the fine harvest of the three years which preceded the writing of Mr. Halsey's report give colour to the view he took, that prices would again sink to the level they were at some period before last settlement, the experience of the last five years warns us against any assumption based on isolated instances. I believe it now places beyond doubt that prices can never fall to the standard of old days, when a maund of the inferior grains was almost constantly obtainable for a rupee. With regard to wheat, the demand for export, though this year (1877) stimulated to an unusual degree by exceptional causes, has established itself on such a footing that it may be considered permanent, and will probably prevent the price from falling below a constant rate[1] which will enable the cultivator to continue to pay the rents now paid and make a fair profit on his labour.

This undoubted rise in prices has, however, had little or no effect on rents, nor have we based any assumption as to an actual or potential advance in rates on such rise. Neither Mr. Buck nor Mr. Evans in any way referred to a rise in prices, and in the reports submitted by Mr. Wright he repudiated any endeavour to formulate such variable data as a basis for any assumption as to the actual standard of rent-rates. In his Shiurájpur report he pointed out the manner he considered a rise in prices might affect rents as follows:—"The effect of the rise in prices ordinarily tells in some such sequence as this: first, the good prices of one year induce competition for seer land to let; this fetches high rents, and has the effect of raising to some degree the rents of all land held by tenants-at-will. When once the general standard is raised by ever so little, the landlord is encouraged to go into court against the tenant with right of occupancy, and by arbitration, as often as not, gets a compromise in the way of an enhancement, given probably by the arbitrators, just so much as to make one party satisfied without injuring the other. Thus at a long interval the rise in prices affects the rent-rate of the whole tenantry ; in the meantime prices may have fallen, and the temporary gain even have been lost to the landlord." The same principles, he argues, hold good for the future, and it would be dangerous to anticipate or endeavour to calculate any future effect on rents from a rise in prices, or to do anything more than accept rent-rates as they are found to exist, when the causes of variation have reached them in the gradual and not-to-be-formulated mode that prevails.

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[1] Probably 20 seers for a rupee.

Interest.

The rates of interest current in Cawnpore city are as follows :—(*a*) on petty pledges three pice per rupee per mensem or 18·75 per cent. per annum ; (*b*) in large transactions where moveable property is pledged six to eight per cent. ; (*c*) when immoveable property is pledged, 12 per cent ; (*d*) when agricultural advances are made on personal security, 24 per cent. ; (*e*) in some cases when a crop is pledged, 12 per cent., or one-quarter of the crop produce ; (*f*) not less than five per cent. is held to be a fair return for money invested in landed property. Loans in the district are chiefly granted by petty money-lenders, and the following are the usual forms such transactions take :—

*Siwái*, when the ryot takes grain in Kárttik, he returns five-fourths in Jeth (May—June) in grain or money value—that is, the amount of grain due is converted into its money value in Kárttik when it is dear, and in Jeth, when grain is cheap, the money due, enhanced one-fourth, is reconverted into grain : thus, if wheat sells at 16 sers the rupee in Kárttik, but at 24 sers in Jeth, the lender gets 30 sers for his 16, or 87 per cent. profit.

*Ughái* is a form of loan in which if ten rupees be lent it is repaid in twelve monthly instalments of one rupee each, and is then known as *chhoti ughái ;* but if the loan amount to sixteen rupees, to be repaid in twenty monthly instalments of one rupee each, the transaction is known as *lambi ughái.* If a man does not pay his instalment he is charged two pice in the rupee on his arrears, or he will serve his banker, being credited with the usual rate of wage against his debt. If a debtor pays off before the term fixed he gets no allowance, the creditor naturally liking long credit. The usual rate of interest is two rupees per cent. per month, and the amount paid is first credited to payment of interest.

Pawnbroking.

Transactions under the head of pawnbroking are effected on the deposit of an article in pledge, in this country generally jewels or metal vessels. The broker tests and values the metal. Inferior metal, or that in which a large proportion of alloy (*subra*) is mixed, is called *khota*; good metal is called *khara*. The broker will give the pawner 75 per cent. of the value for silver and 80 per cent. of the value for gold, the former metal being more likely to be inferior. Interest is the subject of special contract, as also the complete transfer of the property to the pawnee by lapse of time. The former ranges from a half to one rupee per cent. per mensem. The latter condition often never exists, property lying unclaimed for fifty years: the pawnee never troubles the pawnor as long as his interest on the advance made is covered by the value of the article pledged.

Trade and manufactures.

Cawnpore, always a large commercial centre, has since the completion of railway communication grown at the expense of more isolated towns into an entrepôt of the greatest importance, to which are brought the cotton, oil seeds, and grain from the country south of the Jumna.[1] Numerous merchants of every nationality make Cawnpore their place of business, whilst many native traders have risen to high prosperity both from their own dealings in these staples and their connection with the European merchants.

The following statement contrasts the exports from January to August in the years 1876 and 1877, obtained from the railway authorities, and shows a net decrease in 1877 of 8,42,793 maunds:—

*Statement of principal goods despatched from Cawnpore.*

| Staples. | 1876. | 1877. | INCREASE IN 1877. | DECREASE IN 1877. |
|---|---|---|---|---|
| | *Weight.* | *Weight.* | *Weight.* | *Weight.* |
| | Maunds. | Maunds. | Maunds. | Maunds. |
| Cotton ... ... ... | 59,719 | 50,948 | ... | 8,771 |
| Ghi ... ... ... | 13,168 | 16.362 | 3,194 | ... |
| Gúr ... ... ... | 1,78,380 | 44,456 | ... | 1,33,924 |
| Grain ... ... ... | 15,50,6 7 | 24,88,620 | 9,37,993 | ... |
| Piece-goods ... ... ... | 32.972 | 24,681 | ... | 8,291 |
| Oil ... ... ... | 1,856 | 6,891 | 5,035 | ... |
| Salt ... ... ... | 20,026 | 12,823 | ... | 7,203 |
| Saltpetre ... ... ... | 83,068 | 80,230 | ... | 2,838 |
| Seeds ... ... ... | 11,76,716 | 14,60,241 | 2,83,525 | ... |
| Sugar ... ... ... | 71,751 | 50,087 | ... | 21,664 |
| Opium ... ... ... | 12,518 | 14,877 | 2,359 | ... |
| Hides ... ... ... | 40,629 | 28,663 | ... | *11,966* |
| Total ... | 32,41,430 | 42,78,879 | 12,32,106 | 1,94,657 |

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[1] Mr. Daniell, Collector, however considers the trade to be declining, for the reason that the extension of the railway system has developed other centres and caused goods to be carried direct to ports instead of bringing them to Cawnpore for carriage. He is possibly right, and as Mirzapur has declined in importance, so also may Cawnpore.

The immense increase in the export of food-grains, and notably in that of wheat, cannot fail to be noticed. This trade, though not two years old, is rapidly increasing, and is likely to be a most important one, and to establish a price for wheat which will always ensure its being a remunerative crop to the cultivator. The import of piece-goods on the other hand has fallen off in the same period, owing partly to large stocks, heavy imports of yarn from Bombay, and the competition of the local manufactories—the Elgin and the Muir Mills. The former, originally started by a company, was purchased by Mr. Hugh Maxwell. It employs four European overseers, four native clerks, and from 250 to 300 workmen—boys and women. The Muir Mills, more recently established, employ seven Europeans and 350 workmen. Both do a large business in spinning and weaving, producing yarns 20s to 40s, American drills, dhotis, T-cloths, and sheetings. The army and police are large customers, and natives buy large quantities of the yarn for private looms. The Elgin Mills have a horizontal action steam-engine, and the Muir Mills have a pair of condensing engines, nominal horse-power 50, with two Galloway boilers.

The facilities for the leather trade have led to the establishment of a Government tannery and leather manufactory in the old fort, which supplies leather accoutrements for the army and gives employment to eight European superintendents, about a dozen native clerks, and upwards of 800 native workmen; three small engines assist largely in the work. The manufacture of saddlery, harness, boots and other leather goods is a prominent industry in Cawnpore, and orders are received from the most distant quarters. The Government flour-mills grind corn for commissariat purposes, aided by a beam fixed engine working to 50 horse-power. There are eleven cotton screws at work in Cawnpore.

The following figures give some indication of the trade of Cawnpore :—

*Statement showing the principal exports and imports of Cawnpore from September,* 1871, *to March,* 1872.

| | Cotton. | Grain. | Oilseed. | Indigo seed. | Hides. | Salt. | Saltpetre. | Cloth. | Miscellaneous. |
|---|---|---|---|---|---|---|---|---|---|
| Imports ... | 4,29,392 | 15,96,179 | 2,13,363 | 1,63,340 | 62,918 | 1,77,193 | 15,399 | 1,79,485 | 17,09,526 |
| Exports ... | 2,70,045 | 7,47,282 | 43,364 | 95,920 | 22,114 | 1,14,980 | 14,509 | 80,589 | 9,86,307 |

The following figures concerning the trade of Cawnpore are taken from a note "on existing Trade Statistics" written by Mr. E. T. Atkinson when secretary to the statistical conference.

## CAWNPORE.

### *I.—Entering from the west at Chauki Jadid.*

| 1868-69. | From district Cawnpore. | From Agra division. | From Rohilkhand division. | From Meerut division. | From Bundelkhand. | From Central India. | From Rajputána. | From Panjáb. | Total. | For the city of Cawnpore. | For other places. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Cotton ... | 31,172 | 123,686 | 3,148 | 42,829 | 37,283 | 446 | 211 | 1,954 | 2,40,729 | 1,97,603 | 45,954* |
| Grain ... | 1,46,489 | 22,649 | ... | 1,255 | 178 | ... | 100 | 125 | 1,70,796 | 1,70,042 | 754 |
| Oilseeds ... | 55,235 | 15,213 | 473 | ... | 6,121 | ... | ... | 28 | 77,070 | 76,953 | 180 |
| Miscellaneous ... | 2,04,351 | 61,595 | 2,470 | 10,568 | 54,726 | ... | 13,701 | 4,077 | 3,51,488 | 3,26,349 | 25,149 |

* Mostly for Mirzapur, Gházipur, and Calcutta.

### *II.—Entering from the east at Chauki Aharwan.*

| 1868-69. | From district Cawnpore. | From Fatehpur. | From Allahabad. | From Jaunpur. | From Benares division. | From Bundelkhand. | From Central India. | From Bengal. | From Bareilly and Bijnor. | Total. | For city of Cawnpore. | For other places. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Cotton ... | 1,911 | 767 | ... | 842 | 842 | 2,984 | ... | ... | ... | 7,346 | 5,998 | 506 |
| Grain ... | 59,346 | 64,980 | ... | 23,636 | 430 | 39,635 | ... | ... | ... | 1,88,027 | 1,68,808 | 19,219 |
| Oilseeds ... | 31,972 | 52,687 | 161 | 2,442 | 265 | 7,853 | ... | 2,077 | 16 | 97,473 | 95,121 | 2,152 |
| Miscellaneous ... | 68,622 | 89,284 | 13,943 | 44,654 | 56,335 | 71,729 | 926 | 5,519 | 549 | 3,51,561 | 2,68,688 | 83,073 |

Hamírpur is included in Bundelkhand.

### *III.—Abstract statement of traffic passing along East Indian Railway, Cawnpore.*

| *Goods registered at* | *Western barrier.* | | *Eastern barrier.* | |
|---|---|---|---|---|
| 1868-69. | Outwards. | Inwards. | Inwards. | Outwards. |
| Cotton ... ... ... | 21 | 2,43,557 | 6,504 | 1,39,703 |
| Grain ... ... ... | 3,69,502 | 1,70,796 | 1,88,027 | 2,46,248 |
| Oilseeds ... ... ... | 2,321 | 77,133 | 97,273 | 354 |
| Miscellaneous ... ... ... | 3,46,337 | 3,51,498 | 3,51,761 | 1,53,764 |

### IV.—*Issuing to the east by Chauki Aharwan.*

| 1868-69. | To Bareilly. | To district Cawnpore. | To Fatehpur. | To Allahabad. | To Jaunpur. | To Benares division. | To Bengal. | To Central India and Bundelkhand. | Total. | From city of Cawnpore. | From other places. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Cotton ... | ... | 375 | 42 | 4,894 | 5,077 | 1,03,534 | 25,781 | ... | 1,39,703 | 10,938 | 1,28,755 |
| Grain ... | 250 | 66,342 | 69,288 | 4,589 | 28,395 | 212 | ... | 77,150 | 2,46,226 | 97,640 | 1,48,608 |
| Oilseeds ... | 9 | 24 | 79 | ... | 50 | 9 | 116 | 67 | 354 | 116 | 238 |
| Miscellaneous ... | 239 | 45,697 | 31,155 | 14,431 | 21,357 | 9,991 | 679 | 30,215 | 1,53,764 | 74,499 | 79,265 |

*Ganges traffic.*—The Ganges-borne traffic has not been registered for any length of time, and with any attempt at completeness only at Cawnpore. Returns exist from 1865-66 to 1871-72. Those were taken at the pontoon bridge across the Ganges opposite Cawnpore, which was an admirable station, as the bridge was opened for only two hours a day to admit of boats passing up and down, and so these returns may be accepted as fairly giving the entire traffic of the upper Ganges. Owing to the changes in the mode of registration and classification of the goods upwards and downwards, it is not easy to give any comparison of the traffic year by year. The abstract given in statement A, appendix I, shows the traffic arranged under 24 heads. It will be seen that the bulk of the river-borne goods consists of grain, cotton, oil and indigo seeds, the staple products of these provinces.

The returns are from—

October 1st, 1865 to September 30th, 1866.
October 1st, 1866 to August 30th, 1867.
May 1st, 1868 to March 31st, 1869.
April 1st, 1869 to March 31st, 1870.
April 1st, 1870 to March 31st, 1871.
April 1st, 1871 for a few months, not stated.

Statement B, appendix I, gives the destination of the down-country river traffic passing by Cawnpore, divided broadly into traffic with the towns in the North-Western Provinces as far as Benares, including Fatehpur, Kora, Allahabad, Mirzápur, Chunár, and Benares. Then comes Gházipur, and then Dinápur, Patna, and Calcutta. The other marts of Lower Bengal are given under one head, as the exports to them are insignificant. The down-country trade consists of grain, cotton, oilseeds, indigo seed, saltpetre, hides, and (for Ghâzipur) opium. The character of the local trade, included under the head of miscellaneous, with the lower districts of these provinces as far as Benares, will be seen from the following table:—

| | 1866-67. | 1868-69. | 1869-70. | 1870-71. |
|---|---|---|---|---|
| | Mds | Mds. | Mds. | Mds. |
| Country liquor ... ... | 1,576 | 2,692 | 4,410 | 4,626 |
| Opium ... ... ... | 1,820 | ... | ... | 1,709 |
| Salt ... ... ... | 371 | 1,817 | 7,643 | 1,450 |
| Sugar and molasses ... ... | 5,455 | 550 | 2,651 | 11,121 |
| Tobacco ... ... ... | 1,296 | ... | ... | ... |
| Cocoanuts ... ... ... | 450 | 564 | 300 | ... |
| Spices ... ... ... | 1,769 | 3,390 | 650 | 250 |
| Borax ... ... ... | 602 | 550 | ... | ... |
| Metals ... ... ... | 13,869 | ... | 850 | 200 |
| Mats ... ... ... | 1,980 | 3,300 | 3,414 | 1,003 |
| Country cloth ... ... ... | 15,845 | 65 | 102 | 145 |
| Potatoes, &c. ... ... ... | ... | 1,505 | 760 | ... |
| Tallow ... ... ... | ... | 100 | 250 | ... |
| Fuel ... ... ... | ... | 18,712 | 2,255 | 321 |
| Dyes ... ... ... | ... | ... | 150 | 1,500 |
| Maunds ... | 45,033 | 33,245 | 23,435 | 22,316 |
| | Pieces. | Pieces. | Pieces. | Pieces. |
| Hides ... ... ... | 37,981 | ... | ... | ... |
| Timber ... ... ... | 60,110 | 9,607 | 9,375 | 9,343 |
| Bambus ... ... ... | 584,295 | 1,883,350 | 1,311,500 | 735,572 |
| Grass ... ... ... | 413,550 | 15,700 | 67,000 | ... |
| Leather bags ... ... ... | ... | ... | 2,500 | ... |
| Gunny bags ... ... ... | 7,645 | ... | 3,650 | ... |
| Boxes and casks ... ... | 2,770 | 636 | ... | ... |
| Pieces ... | 1,106,351 | 1,909 293 | 1,385,025 | 74,915 |

The differences in the downward trade in cloth and metals in 1866-67, compared with subsequent years, would point to some error in the returns. Beyond this they fairly represent the current local trade between the marts in these provinces. The direct external trade consists mainly of cotton, oilseeds, indigo seed, and hides. Grain does not seem to be shipped beyond Benares in large quantities. For the first six months of 1872 the down trade from places in these provinces passing Sáhibganj on the Ganges was as noted in the margin. Of these only 854 maunds of cotton, 135 of sugar, 2,050 of shell-lac and dyes, and 8,885 maunds of miscellaneous vegetable produce come from Cawnpore.

| | Mds. | | Mds. |
|---|---|---|---|
| Grain ... | 3,437 | Cotton ... | 28,905 |
| Oilseeds ... | 70,397 | Tobacco ... | 1,232 |
| Sugar ... | 97,946 | Spices ... | 416 |
| Saltpetre ... | 6,160 | Metals ... | 11,118 |
| Hides ... | 342 | Vegetable products. | 19,517 |
| Shell-lac and other dyes. | 2,060 | Miscellaneous ... | 26,630 |

The great bulk of the cotton came from Mirzapur (25,189 maunds), and the sugar and oil-seeds by the Ghágra, from the districts of the Benares division: sugar especially from Barhaj, at the confluence of the Rapti and Ghágra in Gorakhpur (39,863), Bithora in Azamgarh (7,780), and Ballia in Gházipur (23,981): oil-seeds also from Barhaj (21,484.) The staples of the upward local trade are principally metals, grain, spices, tobacco, betel-nuts, cocoanuts, &c.

The real upward external trade is better seen from the returns of the traffic passing by Sáhibganj during the first six months of 1872. These are given in the margin. Rice is the staple import, other grains being merely nominal, except to Gházipur. The districts of Benares, Gházipur, and those along the Ghágra noted for sugar and indigo cultivation are partially fed from the rice-lands of Lower Bengal, and are thus enabled to grow other than food grains. In fact, they import in half a year 8½ lakhs of maunds of rice alone from below Sáhibganj, without counting the intermediate stations.

| To | | Rice. | Other grains. | Metal. | Salt. |
|---|---|---|---|---|---|
| Allahabad | ... | 24,161 | ... | ... | 200 |
| Mirzapur | ... | 82,471 | 1,942 | 1,280 | 381 |
| Benares | ... | 242.450 | 542 | 125 | 50 |
| Gházipur | ... | 415,514 | 11,095 | 1,543 | 6,635 |
| Gogra ghâts | ... | 33,946 | 2,052 | 575 | 5,200 |
| Other places | ... | 53,874 | 3,400 | 1,376 | 9,838 |
| Total | ... | 852,416 | 19,031 | 4,899 | 22,304 |

The following note by Mr. Fuller, C.S., carries down the trade-statistics to the present day:—

Favourable position.

"From being a cantonment bazar Cawnpore has become perhaps the most important centre of trade in the North-Western Provinces. The roads leading to it from all sides are lined with what often appear to be unending strings of carts, and its market-place, Collectorganj, exhibits a scene of bustle and commercial activity not often seen in Indian cities. It owes this prosperity in some part to the fortunate policy which substituted a license tax for the octroi, from which the income of most other towns is derived, though of course the peculiar advantages of position which it enjoys must always have made it a trading centre of considerable importance. It is situated on the main lines of communication for the streams of trade running up and down country: the East Indian Railway, the Grand Trunk Road, the river Ganges, and the Ganges canal, all pass through it. On one side it is connected with the trans-Jumna districts of Bundelkhand by two metalled roads (*viâ* Hamírpur and Kálpi), and on the other side with the province of Oudh by the Oudh and Rohilkhand Railway to Lucknow and roads which run to Lucknow and Rae Bareli. It thus intercepts much of the trade between Upper India and the parts of Bombay and Calcutta, and acts as a connecting centre between this stream of trade and Oudh on one side and Bundelkhand on the other.

Statistics of 1876-77.

During the year 1876-77 trade was registered under the Department of Agriculture and Commerce on all the roads mentioned above, as well as on the river Ganges and the Ganges canal. The statistics thus collected are given below together with figures showing the trade on the East Indian Railway during the same year 1876-77, and on the Oudh and Rohilkhand Railway during the succeeding one (1877-78). No Oudh and Rohilkhand Railway statistics are available for 1876-77, and in comparing the returns considerable allowance must be made for differences in the condition of trade. In the subjoined tables the amount of trade in the more important articles of commerce is shown separately, as well as the total weight and value given in the aggregate.

In "*class* A" are included all articles the value of which is ordinarily proportional to weight: in "*class B*" those which are reckoned by number and not by weight: and in "*class C*" those the value of which has ordinarily no relation to their weight.

## I.

[1] *Trade between the city of Cawnpore and up-country districts, exclusive of that carried by the East Indian Railway.*

IMPORTS INTO CAWNPORE.

| Name of article. | By Grand Trunk Road. |  | By Ganges Canal. |  | By River Ganges. |  |
|---|---|---|---|---|---|---|
|  | Weight. | Value. | Weight. | Value. | Weight. | Value. |
|  | Mds. | Rs. | Mds. | Rs. | Mds. | Rs. |
| Cotton, raw | 83,327 | 14,65,872 | 130,901 | 23,46,559 | 741 | 12,975 |
| Grain— |  |  |  |  |  |  |
| Wheat ... | 76,060 | 1,24,679 | 407,880 | 6,75,433 | 258,056 | 4,51,306 |
| Other kinds | 31,237 | 39,711 | 24,803 | 31,554 | 120,539 | 1,43,299 |
| Salt ... | 4,913 | 26,351 | 124,492 | 5,85,887 | 507 | 2,471 |
| Oil seeds ... | 59,393 | 2,60,073 | 197,481 | 3,33,125 | 32,179 | 1,00,742 |
| Timber ... | 18 | 36 | 25 | 50 | 58,932 | 1,17,865 |
| Firewood ... | 18,282 | 4,548 | 97,220 | 24,309 | 45,390 | 12,410 |
| Other miscellaneous articles ... | 96,602 | 4,08,482 | 102,942 | 6,21,492 | 170,230 | 32,98,583 |
| Total weight and value of class A ... | 369,832 | 23,29,752 | 1,085,744 | 46,18,409 | 686,574 | 41,39,654 |
| Total number and value of class B ... | 141,920 | 62,880 | 3,127 | 15,472 | ... | ... |
| Total value of class C. | ... | 3,712 | ... | 2,067 | ... | 5,040 |

EXPORTS FROM CAWNPORE.

| Name of article. | By Grand Trunk Road. |  | By Ganges Canal. |  | By River Ganges. |  |
|---|---|---|---|---|---|---|
|  | Weight. | Value. | Weight. | Value. | Weight. | Value. |
|  | Mds. | Rs. | Mds. | Rs. | Mds. | Rs. |
| Piece-goods, European, | 1,939 | 1,74,560 | ... | ... | 80 | 7,500 |
| Iron ... | 20,442 | 2,06,755 | 26,876 | 3,09,241 | 1,771 | 19,998 |
| Sugar— |  |  |  |  |  |  |
| Refined ... | 2,914 | 33,773 | 976 | 11,985 | 128 | 1,686 |
| Unrefined | 39,898 | 95,088 | 13,977 | 41,831 | 7 | 703 |
| Other miscellaneous articles ... | 85,175 | 6,29,604 | 91,237 | 1,84,554 | 25,157 | 35,912 |
| Total weight and value of class A ... | 150,166 | 11,39,780 | 133,066 | 5,47,711 | 27,143 | 65,[illegible]9 |
| Total number and value of class B ... | 36,111 | 56,287 | 24,116 | 9,969 | 1,840 | 145 |
| Total value of class C. | ... | 23.880 | ... | 2,689 | ... | 684 |

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[1] This includes trade which merely passed through Cawnpore in transit.

## II.

*Trade between the city of Cawnpore and down-country districts in* 1876-77, *exclusive of that carried by the East Indian Railway.*

**IMPORTS.**

| Name of article. | *By Grand Trunk Road.* |  | *By River Ganges.* |  |
|---|---|---|---|---|
|  | Weight. | Value. | Weight. | Value. |
|  | Mds. | Rs. | Mds. | Rs. |
| Iron ... | 60,766 | 3,20,994 | 70 | 840 |
| Grain (other than wheat) ... | 344,651 | 5,04,777 | 590 | 710 |
| Miscellaneous articles ... | 167,224 | 9,37,068 | 1,765 | 27,019 |
| Total weight and value of class A. | 572,641 | 17,62,839 | 2,425 | 28,569 |
| Total number and value of class B. | 49,928 | 26,333 | ... | ... |
| Total value of class C ... | ... | 24,363 | ... | 8,019 |

**EXPORTS.**

| Name of article. | *By Grand Trunk Road.* |  | *By River Ganges.* |  |
|---|---|---|---|---|
|  | Weight. | Value. | Weight. | Value. |
|  | Mds. | Rs. | Mds. | Rs. |
| Cotton, raw ... | 63,820 | 10,41,138 | 12,532 | 2,35,261 |
| Salt ... | 43,621 | 2,37,705 | 930 | 4,660 |
| Indigo seed ... | ... | ... | 33,675 | 1,50,850 |
| Sugar, unrefined ... | 36.594 | 99,957 | 1,100 | 2,750 |
| Miscellaneous articles, | 176,859 | 14,97,844 | 14,800 | 28,68,768 |
| Total weight and value of class A ... | 320,894 | 28,76.914 | 63,037 | 32,62,289 |
| Total number and value of class B ... | 40,680 | 1,78,930 | ... | ... |
| Total value of class C, | ... | 21,420 | ... | 165 |

## III.

*Trade between the city of Cawnpore and Bundelkhund in* 1876-77.

**IMPORTS.**

| Name of article. | *Kálpi road.* |  | *Hamirpur road.* |  |
|---|---|---|---|---|
|  | Weight. | Value. | Weight. | Value. |
|  | Mds. | Rs. | Mds. | Rs. |
| Cotton, raw ... | 27,849 | 4,90,526 | 51,275 | 8,61,754 |
| Piece-goods Indian ... | 816 | 40,805 | 5,430 | 2,71,643 |
| *Al* ... | 12,793 | 2,51,746 | 777 | 14,580 |
| Grain— |  |  |  |  |
| Wheat ... | 98,656 | 1,25,862 | 170,211 | 2,82,082 |
| Other kinds ... | 342,962 | 4,16,489 | 379,798 | 4,54,551 |
| Iron ... | 41,245 | 4,06,735 | 1,532 | 16,783 |
| Oilseeds ... | 108,409 | 5,24,914 | 260,946 | 8,72,178 |
| Firewood ... | 88,134 | 23,031 | 100,884 | 25,406 |
| Miscellaneous articles ... | 150,608 | 4,62,139 | 75,593 | 9,84,147 |
| Total weight and value of class A. | 926,472 | 27,42,247 | 1,046,446 | 37,83,124 |
| Total number and value of class B. | 33,183 | 91,646 | 21,175 | 1,20,920 |
| Total value of class C ... | ... | 99,525 | ... | 49,746 |

**EXPORTS.**

| Name of article. | *Kálpi road.* |  | *Hamirpur road.* |  |
|---|---|---|---|---|
|  | Weight. | Value. | Weight. | Value. |
|  | Mds. | Rs. | Mds. | Rs. |
| Piece-goods, European ... | 1,942 | 2,97,499 | 8,706 | 7,83,569 |
| Salt ... | 33,964 | 1,75,154 | 29,426 | 1,56,101 |
| Sugar— |  |  |  |  |
| Refined ... | 5,892 | 70,695 | 28,207 | 2,90,787 |
| Unrefined ... | 4,691 | 72,728 | 68,725 | 2,48,660 |
| Tobacco ... | 4,608 | 40,630 | 15,148 | 1,26,448 |
| Miscellaneous articles ... | 34,358 | 1,43,586 | 77,123 | 5,35,627 |
| Total weight and value of class A ... | 105,458 | 8,00,292 | 227,335 | 21,41,492 |
| Total number and value of class B ... | 18,475 | 8,895 | 82,355 | 6,551 |
| Total value of class C ... | ... | 20,375 | ... | 16,172 |

## IV.

*Trade between the city of Cawnpore and Oudh in* 1876-77 *(per road traffic) and in* 1877-78 *(per Railway traffic.)*

| IMPORTS. | | | | EXPORTS. | | | |
|---|---|---|---|---|---|---|---|
| Name of article. | *By road* viâ *Ganges bridge.* | | *By Oudh and Rohilkhand Railway.* | Name of article. | *By road* viâ *Ganges bridge.* | | *By Oudh and Rohilkhand Railway.* |
| | Weight. | Value. | Weight. | | Weight. | Value. | Weight. |
| | Mds. | Rs. | Mds. | | Mds. | Rs. | Mds. |
| Grain— | | | | | | | |
| Wheat ... | 679,856 | 10,16,006 | 15,055 | Cotton, raw .. | 116,305 | 21,61,231 | 346 |
| Other kinds ... | 551,255 | 7,75,149 | 11,743 | Piece-goods— | | | |
| Hides ... | 5,443 | 1,15,436 | 28,916 | | | | |
| Oilseeds ... | 144,853 | 5,22,280 | 170,610 | European ... | 11,238 | 10,11,582 | 303 |
| Sugar— | | | | Indian ... | 6,314 | 3,15,727 | 9,798 |
| | | | | Iron ... | 36,186 | 1,67,917 | 24,431 |
| | | | | Salt ... | 141,093 | 5,97,713 | 2,177 |
| Refined ... | 3,256 | 41,795 | 10,146 | Miscellaneous articles .. | 63,052 | 8,79,345 | 516,013 |
| Unrefined .. | 146,797 | 4,04,605 | 5,819 | | | | |
| Tobacco .. | 28,667 | 1,86,738 | 44 | | | | |
| Miscellaneous articles.. | 158,247 | 6,50,416 | 40,433 | Total weight and value of class A ... | 374,188 | 51,33,515 | 553,068 |
| Total weight and value of class A ... | 17,18,374 | 37,12,425 | 282,766 | Total number and value of class B .. | 63,772 | 3,20,604 | ... |
| Total number and value of class B .. | 15,944 | 62,272 | ... | | | | |
| Total value of class C... | ... | 26,068 | .. | Total value of class C ... | .. | 69,382 | ... |

The four tables above show the trade which Cawnpore transacts—(I.) with the marts of the Upper Duáb, Fanjáb, and perhaps Rohilkhand; (II.) with the marts of the Benares division and Lower Bengal; (III.) with Bundelkhand; (IV.) with Oudh, minus that carried by the East Indian Railway. This of course is a very important item in the first two currents of trade, but unfortunately the railway trade statistics which are available for 1876-77 do not indicate the direction in which the trade ran. Traffic is only divided into outward and inward—that is to say, "exports from" or "imports to" the Cawnpore station, and no distinction is drawn between trade with up-country and down-country marts. For this separate returns are necessary before really satisfactory comparison can be instituted between the returns for road, river (with canal), and railway traffic. As a rule, enquiry has shown the direction which the trade in the various articles took, and this is noted in the column for remarks.

A column is added showing the additional amount of trade, export and import, which ran direct from or to the Oudh and Rohilkhand Railway, and was not consigned to Cawnpore itself.

*Trade on the East Indian Railway to and from the Cawnpore station in the year* 1877-78.

| Name of article. | Imports to Cawnpore station. | Sent direct to O. &. R. Ry. | Remarks. |
|---|---|---|---|
| | Maunds. | Maunds. | |
| Cotton, raw ... ... | 47,173 | 29,345 | From up-country. |
| Piece-goods ... ... | 211,593 | 8,070 | A large proportion comprised European piece-goods from Calcutta, which are not distinguished from Indian in railway returns. |
| Hides ... ... | 16,291 | 814 | From up-country. |
| Iron ... ... | 107,274 | 21,938 | A large proportion was European ironwork from Calcutta. |
| Salt ... ... | 571,698 | 154,721 | From down-country. |
| Sugar ... ... | 23,585 | 518 | Ditto. |
| Tobacco ... ... | 12,630 | 93 | |
| Miscellaneous articles ... | 363,463 | 184,155 | |
| Total weight of class A ... | 1,353,707 | 399,654 | |

*Exports (both upward and downward).*

| Name of article. | From Cawnpore station. | Received direct from O. & R. Ry. | Remarks. |
|---|---|---|---|
| | Maunds. | Maunds. | |
| Cotton, raw ... ... | 105,117 | 5,457 | Sent down-country. |
| Piece-goods ... .. | 52,348 | 8,390 | ,, up-country. |
| Grain— | | | |
| Wheat ... ... | 1,421,311 | 259,543 | To Calcutta. |
| Other kinds ... | 2,203,679 | 490,580 | To Calcutta and Bombay. |
| Salt ... ... | 25,084 | 208 | Down-country. |
| Oilseeds ... ... | 1,520,801 | 57,363 | To Calcutta. |
| Sugar ... ... | 243,830 | 351,069 | Up-country. |
| Timber ... ... | 22,782 | 22,930 | Down-country. |
| Miscellaneous articles ... | 311,721 | 63,827 | |
| Total weight of class A | 5,906,673 | 1,259,367 | |

The chief articles of trade which pass through Cawnpore are cotton, piece-goods (country and European), wheat and other kinds of grain, iron, salt, oilseeds, indigo seed, sugar, and tobacco.

Cotton.

Cloth comes to Cawnpore from two directions—from the up-country districts of Aligarh, Agra, &c., and from Bundelkhand. The total amount that in 1876-77 was registered as coming from the former direction by the Grand Trunk Road, the Ganges Canal, and the East Indian Railway was 261,401 maunds, while from the latter direction 79,124 maunds came by the Hamirpur and Kalpi roads. The canal is the favourite means of conveyance for raw cotton, since from its bulk its carriage by rail is very expensive. From Cawnpore, cotton is sent either to the port of Calcutta or into the province of Oudh, whence it reaches the Sub-Himálayan districts, the climate of which is too damp for its production. All cotton sent to the port of Calcutta leaves by the East Indian Railway, which in 1876-77 took 105,117 maunds; that sent into Oudh travels almost entirely by road. A great deal of this latter is consigned to Fyzabad, Tanda, and Sháhganj, whence it is distributed (in exchange for sugar) to the Gonda, Basti, and Gorakhpur districts.

Piece-goods (European).

Piece-goods (European) come direct from Calcutta by the East Indian Railway. In the railway returns, European piece-goods are not distinguished from those of Indian manufacture, but it may be safely said that a large portion of the 211,593 maunds of piece-goods which arrived by the East Indian Railway was European. From Cawnpore they are distributed to Oudh and Bundelkhand.

Country cloth.

Country cloth is sent to Cawnpore from up-country towns (Farukhabad, &c.) and from Bundelkhand; several special manufactures of the latter place are well known and much sought after, such as the *khárua* of Mau Ránipur. The greater part is sent on to Oudh.

Wheat.

Wheat is collected for consignment to Calcutta, and for the growing importance of the wheat export trade to Europe, Cawnpore may look for a fresh source of prosperity. Altogether over 14 lakhs of maunds were sent on to Calcutta, six lakhs of which were received from Oudh and four lakhs by the Ganges canal.

Other kinds of grain.

Grain other than wheat always forms perhaps the largest item in the trade of Cawnpore, but during 1876-77 its export from these Provinces was greatly stimulated by the famines in Madras and Bombay, and in this export trade Cawnpore probably took a larger share than any other town. It despatched over 22 lakhs of maunds by the East Indian Railway, which were collected from Oudh (5½ lakhs maunds), from Bundelkhand (7 lakhs), and from up-country districts.

Iron.

Both European and native iron are collected at Cawnpore for distribution: the former comes up from Calcutta by the East Indian Railway, while most of the latter comes from the hill states (Chatarpur, &c.) beyond the Bánda and Hamírpur districts. Oudh takes the largest share, and the Ganges Canal the next, for up-country marts.

Salt.

Salt comes either from Calcutta by rail, in which case it is chiefly English, or from the salt-pans of Rajputána and the Panjáb mines. The railway statistics do not give any clue as to the proportions of Calcutta and up-country salt which arrived, but from the East Indian Railway trade report for the half-year ending 30th, June, 1877, it appears that but little Calcutta salt goes higher than Benares, and that therefore nearly all the 571,698 maunds which the railway brought to Cawnpore must have been from either the Panjáb or Rajputána. 124,492 maunds came by the Ganges canal; this was of course all produced in either the Panjáb or Rajputána. The salt is distributed to Oudh and Bundelkhand.

Oilseeds.

Oilseeds are collected and despatched to Calcutta for export. Like the trade in wheat, that in oilseeds is greatly increasing. Oilseeds are collected from all sides and form an important item in the imports of each road that runs to Cawnpore, as well as of the river Ganges and the Ganges canal.

Indigo seed.

Indigo seed is sent by river down to Lower Bengal, where seed from these Provinces has been found to do far better than that produced on the spot.

Sugar.

Sugar comes to Cawnpore from two directions—from the districts of the Benares division, with the adjacent ones in the Lower Provinces, and from Oudh. Including imports by the East Indian Railway, the amount, refined and unrefined, consigned from the former places was 34,022 maunds, while that which came by road from Oudh in 1876-77 *plus* that imported by the Oudh and Rohilkhand Railway in 1877-78 amounts to 156,943 maunds. The greater part of this is sent on by the East Indian Railway to Dehli and other Panjáb marts. The remainder goes to Bundelkhand, being with salt the main commodity which is exchanged for the cotton, grain, and iron of the trans-Jumna territory.

Tobacco.

Tobacco, like sugar, comes from down-country districts of these Provinces and from Oudh. The East Indian Railway brought 12,630 maunds from the former locality, while 28,667 maunds came by road from the latter. It is sent either up-country or across to Bundelkhand."

Fairs.

The principal fairs held in the district of Cawnpore are those of Bithúr and Makanpur. The former is held on the khádir below the town of Bithúr at Kártik purnamáshi (full moon), coincidently with the Batesar and Sonpur fairs. The place is one of especial sanctity as the frequent resort of Brahma, who made here a *jagya* or sacrificial offering, and in the ghát called "Brahmawarth" planted a peg of iron, which the bathers crowd to worship with offerings of money and flowers. The attendance is large, and the fair lasts from a week to ten days, during which considerable sales of cloths, principally of English manufacture, toys, pedlary, and sweetmeats, are effected.[1] At Makanpur (sometimes called Pahárya, parganah Bilhaur) two fairs are held at the shrine of Madár Sháh—one at Basant or the commencement of the forty days of the Holi, the other in the month of Jamádi-ul-awal. Each fair lasts about fifteen days, but the former is of greater importance, as large numbers of horses, cattle, and camels are then brought for sale and attract purchasers from all parts of India. Goods, too, of every description are sold, and the offerings at the shrine, which are considerable, are appropriated by a large number of needy shareholders.[2]

Markets.

Nearly every large village has its bi-weekly market, to which the residents within a circumference of five to ten miles bring their produce, and to which pedlars and (to the large ones) cloth-merchants resort. The most important markets are those of Gajner, Pokhráen, Satmara, and Baripál. To that of Gajner, in the month of Jeth, large numbers of cattle are brought, especially of the finer breeds. The charge for standing ground forms a large item of profit to the zamindár. Pokhráen is the centre of the trade from Kálpi. It has always had a large banking business, and is now rapidly rising in importance as a trading centre at the expense of the once prosperous town of Amrodha. Baripál also is a much frequented cotton market, and forms a point of exchange between the cottons of Bundelkhand and the produce of the Duáb or cloths and other goods from England. Satmara is noted for its weekly cattle market for local breeds, the proprietor of the village charging a brokerage fee amounting in the year to about Rs. 250. In Músanagar the dye-root *ál* and the cloth dyed with it (*kharua*), are bought and sold in considerable quantities. The Chaubepur market is well known for its traffic in indigo and tobacco, and its prices rule the quotations in the country around. No town is specially famous for any manufacture. In Narwal a colony of dyers and printers turn out the common prints worn by women as shawls or made up into quilted counterpanes (razáis). The blankets manufactured at Bhál (parganah Bhognipur) by the resident Ahírs and Garariyas are famous in the neighbourhood.

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[1] See Gazetteer, Bithúr. [2] See Gazetteer, Makanpur.

Weights and measures.

The following account of the weights and measures obtaining in the district are taken from Messrs. Montgomery and Clarmont Daniell's reports.

Formerly three kinds of *panseris* or weights of five sers were used in the bazar, *viz.*—

(1) The *gola panseri* of 490 diagonally milled Farukhabad rupees (each weighing 173 grains Troy).

(2) The *chhota panseri* of 480 ditto.

(3) The *biálisi panseri* of 505 ditto.

These have nearly all given way to the "*numberi panseri*" of 400 Government rupees (each 180 grains), but are still occasionally used by the more conservative baniyas. Grain of all kinds was weighed by the *chhota* and *gola panseris*, excepting rice, which used to be weighed by the *biálisi* when sold wholesale, and by the *chhota* and *gola* when sold in retail. The various preparations of sugar were sold by the same weight. *Kiránа* or spices were usually sold by the *biálisi*, except a few articles in which the *chhota* was used. Pewter, spelter, and copper were weighed by the *biálisi*: dried fruits, iron and copper and brass vessels by the *chhota*: ghi, oil, cotton, rope, twine and string, when wholesale, by the *biálisi*, and when sold retail by the *chhota*. The three denominations now most commonly used are the *gola* of 412½ tolas, by which large wholesale dealings in grain are calculated: the regular Government weight of 400 tolas and the *pakka panseri* of 485 tolas, by which ghi, sugar, cotton, and spices are weighed. The unit of liquid capacity is a vessel called *ghanti*, holding 20 tolas or 0·4 pint. The following table, prepared by Mr. Daniell, compares the local and other weights:—

| Cawnpore diamond weight. | | Cawnpore gold weight. | Equivalent weight in grains Troy. | Government weight. | Equivalent weight in Avoirdupois. | Gramme. | Kilogramme. |
|---|---|---|---|---|---|---|---|
| | 1 bissa[1]= | ... | ·140625 | | | | |
| | 20 bissas=1 rati | ... | 2·8125 | | | | |
| | 24 ratis=1 tánk | ... | 67 5 | | | | |
| 3·609 bissas | ... | 1 barley grain | ·5202 | | Drachms.<br>·0190 = | ·0337 | ·000038 |
| 14·797 do. | ... | 4 do. =1 rati. | 2·080 | | ·0761 = | ·1348 | ·000134 |
| 118·381 do. | 5·919 diamond ratis. | 8 gold ratis=1 másha. | 16·647 | | ·6088 = | 1·078 | ·00107 |
| | | | 45 = | ¼ tola | 1·6457 = | 2·915 | ·0029 |
| | | | 90 = | ½ do. | 3·2914 = | 5·831 | ·0058 |
| 1,280 bissas | 2 tánk 16 ratis, | 86·50 ratis=1 rupee. | 180 = | 1 do. | 6·5828 = | 11·663 | ·0116 |
| | | 12 máshas or 96 ratis=1 tola. | 199·768 | | | | |
| | | | 900 = | 5 tolas = 1 chhaták. | $2\frac{2}{35}$oz. = | 58·319= | ·058 |
| | (64 diamond ratis=180 grains Troy.) | | 3,600 = | 4 chhatáks=1 pauwa. | $8\frac{8}{35}$oz. | 233·276= | ·233 |
| | | | 1,440 = | 4 pauwás=1 ser. | $2\frac{2}{35}$ lb. or 2·057= | 933·105= | ·933 |
| | | | 7,200 = | 5 sers=1 panseri. | $10\frac{2}{7}$ lb. or 10·285 | 4,665·525= | 4·665 |
| | | | 57,600 = | 8 panseris=1 maund. | $82\frac{2}{7}$ lb. or 82,285 | 37,324·20 = | 37·324 |

The *katái gaz* or yard is used by the tailors of the district, subdivided as follows:—2 *jau* or barleycorns make 1 *angal*; 3 *angals* make 1 *girah*; 8 *girahs* make 1 *háth*, and 2 *háths* or cubits make the *katái* yard of 33 inches. The British yard of 36 inches is, however, gradually superseding all others. For land measurement, 20 *anwánsís* make 1 *nanwánsi*; 20 *nanwánsís* make one *kachwánsi*; 20 *kachwánsís* make one *biswánsi*; 20 *biswánsis* make one *biswa*, and 20 *biswas* make one *bígha*. The pakka or standard bígha contains 2,450·5 square yards or 0·5062 acres, and from 2 to 3 kachcha bíghas make one pakka bígha.

Municipalities.

There is but one municipality in the district, that of Cawnpore city itself. In ten minor towns a small police force and conservancy establishment is paid for out of the proceeds of a tax levied under Act XX. of 1856 on the better class of householders, according to a rough estimate of their means. This tax is assessed under the superintendence of the magistrate by a *panchâyat* elected by the townspeople. The tax varies from 12 annas to Rs. 12 per tax-payer per annum.

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[1] A bissa is a grain of linseed.

Revenue and expenditure.

The following statement taken from the treasury accounts shows the revenue and expenditure on civil administration for three years :—

| Receipts. | 1874-75. | 1875-76. | 1876-77. | Expenditure. | 1874-75. | 1875-76. | 1876-77. |
|---|---|---|---|---|---|---|---|
| | Rs. | Rs. | Rs. | | Rs. | Rs. | Rs. |
| Land-revenue... | 21,17,183 | 19,37,776 | 21,15,121 | Revenue charges, | 1,26,456 | 1,31,902 | 1,38,815 |
| Stamps ... | 1,55,632 | 1,56,859 | 1,49,780 | Stamps ... | 3,173 | 2,702 | 3,066 |
| Police ... | 19,453 | 10,314 | 12,534 | Settlement ... | 94,921 | 1,12,269 | 1,04,316 |
| Public works... | 30,140 | 38,966 | 45,609 | Judicial charges, | 95,435 | 90,189 | 87,776 |
| Income-tax ... | ... | ... | ... | Police ... | 93,829 | 64,332 | 2,17,927 |
| Local funds ... | 1,36,356 | 1,31,459 | 90,348 | Public works ... | 3,90,944 | 5,54,147 | 4,42,559 |
| Post-office ... | 56,176 | 5,7765 | 59,638 | General ... | ... | ... | ... |
| Medical and education ... | 1,093 | 1,340 | 1,354 | Pension ... | 18,460 | 17,570 | 20,182 |
| Excise ... | 1,21,690 | 1,31,960 | 1,40,384 | Post-office ... | 30,613 | 30,518 | 27,657 |
| Transfer receipts and money orders. | 2,91,298 | 2,93,865 | 3,10,949 | Medical and education. | 53,011 | 57,660 | 53,456 |
| Municipal funds, | 1,01,740 | 1,04,619 | 1,05,935 | Excise ... | 2,287 | 3,255 | 3,335 |
| Customs ... | 16,063 | 17,479 | 37,916 | Transfer receipts and money orders, | 8,28,898 | 7,92,363 | 6,56,786 |
| Irrigation ... | 2,46,442 | 2,86,284 | 2,79,917 | Municipal funds, | 95,436 | 1,09,773 | 99,929 |
| Rates and taxes, | 2,92,074 | 2,81,397 | 3,10,593 | Provincial fund charges. | 2,81,883 | 4,89,549 | 4,13,828 |
| Miscellaneous. | 1,71,328 | 88,180 | 1,00,305 | Interest and refund. | 46,724 | 55,006 | 60,964 |
| | | | | Opium charges ... | 2,600 | 3,020 | 2,700 |
| | | | | Talabána charges, | 2,143 | 2,159 | 2,838 |
| | | | | Malikána ... | 31,946 | 31,746 | 30,916 |
| | | | | Miscellaneous ... | 2,34,896 | 59,795 | 58,653 |
| Total ... | 37,56,668 | 35,38,263 | 37,60,383 | Total ... | 24,33,655 | 26,07,955 | 24,25,730 |

Income-tax.

The actual assessment of the income-tax of the district under the Act of 1870 at six pies in the rupee, calculated upon profits exceeding Rs. 500, amounted to Rs. 7,67,657 during 1870-71. There were 1,432 incomes of between Rs. 500 and 750 per annum; 515 between Rs. 750 and 1,000; 380 between Rs. 1,000 and 1,500; 156 between Rs. 1,500 and 2,000; 605 between Rs. 2,000 and 10,000; and 61 between Rs. 10,000 and 1,00,000. The total number of persons assessed was 3,149. The tax was abolished in 1872. In 1877-78 the license-tax yielded Rs. 63,962 gross or Rs. 61,029 net.

Excise.

Under the native rule the revenue derived from excise was included in the land revenue demand, but under the British rule it has always been collected under a separate system. The chief sources of revenue under this head are license fees for vend of spirits, duty on the manufacture of spirits, on the sale of opium and its compounds, on the sale of the various preparations of hemp, and on the sale of *tári* or the fermented juice of the palm-tree (*Borassus flabelliformis*). The main part of the revenue still arises from the duties levied on the vend and manufacture of spirits made after the native method. These are collected by a still-head duty on the spirits manufactured and by a license fee from the sellers, or by farming out the right to collect these duties in a parganah or other fiscal subdivision. In those parts of these provinces where the distillery system is in force, the spirits are manufactured within a walled enclosure erected and kept in repair by Government at every sudder station and at every tahsíli where there is a sufficient consumption of liquor. Any person may erect a still within this enclosure and distil spirits of any strength. If he is a licensed vendor, he may either remove the liquor to his licensed shop or sell it to any licensed retail vendor; and if he is not a licensed vender, he may sell it to any licensed vendor within the circle of such distillery. The distillers pay a license fee of one rupee a year, and a duty of one rupee per gallon is charged on all liquor leaving a distillery. The vendor pays a license fee for which a minimum of Rs. 12 has been fixed. In some parts of these provinces, owing either to their bordering on native territory, as in the Jhánsi division, or to the character of the country, as in the Kumaun division, the distillery system has never been introduced. Where the distillery system is not in force, the duties leviable within a certain tract on the retail sale of spirit manufactured after the native method is usually let in farm, or, in default of suitable offers for any farm, by separate license.

The following statement shows the collections on account of excise in the Cawnpore district for several years previous to the mutiny: —

| Year. | Vend and duty on spirits. | Intoxicating drugs. | Tári. | Opium. | Total. |
|---|---|---|---|---|---|
| | Rs. | Rs. | Rs. | Rs. | Rs. |
| 1802-03 ... ... ... | 21,734 | ... | 8 | ... | 21,742 |
| 1804-05 ... ... ... | 53,540 | ... | 351 | ... | 53,891 |
| 1809-10 ... ... ... | 83,827 | 6,624 | 1,782 | ... | 92,233 |
| 1814-15 ... ... ... | 1,18,552 | 16,154 | 5,831 | ... | 1,40,537 |
| 1819-20 ... ... ... | 62,101 | 13,471 | 3,414 | 1,929 | 80,915 |
| 1824-25 ... ... ... | 1,06,816 | 23,626 | 2,194 | 3,534 | 1,36,171 |
| 1829-30 ... ... ... | 86,681 | 22,939 | 3,301 | 2,649 | 1,15,570 |
| 1834-35 ... ... ... | 72,980 | 21,993 | 2,883 | 3,064 | 99,170 |
| 1839-40 ... ... ... | 69,491 | 22,113 | 971 | 1,832 | 94,408 |
| 1844-45 ... ... ... | 93,104 | 21,991 | 642 | 2,016 | 1,17,753 |

The following table shows the collections and charges for several years since the mutiny. The letter "D." shows the figures for the district, and the letter "C" those for cantonments ;—

| Year. | | License fees for vend of spirits. | Duty on spirits. | Opium. | Madak. | Tári. | Intoxicating drugs. | Fines, &c. | Gross charges. | Net receipts. |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Rs. | Ra. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. |
| 1862-63 ... | D ... | 36,864 | 3,543 | 18,728 | 1,600 | 959 | 18,250 | ... | 568 | 79,397 |
| | C ... | 688 | 78.871 | ... | ... | 864 | .. | ... | 2,527 | 31,941 |
| 1864-65 ... | D ... | 7,209 | 13,913 | 25,366 | 3,184 | 793 | 19,756 | 12,040 | 16,933 | 65,328 |
| | C ... | 20,150 | 11,969 | ... | ... | 542 | ... | 135 | 1,974 | 30,823 |
| 1866-67 ... | D ... | 8,948 | 10,431 | 28,525 | 1,980 | 1,063 | 25,550 | 182 | 17,278 | 59 399 |
| | C ... | 3,308 | 23,089 | ... | ... | 638 | ... | 52 | 1,286 | 25,751 |
| 1868-69 ... | D ... | 9,713 | 12,023 | 35,418 | 2,562 | 1,347 | 25,550 | 14 | 20,866 | 65,761 |
| | C ... | 3,296 | 28,800 | ... | ... | ... | ... | 134 | 1,390 | 30,840 |
| 1870-71 ... | D ... | 6,959 | 9,558 | 40,960 | 2,951 | 1,857 | 24,270 | 34 | 23,496 | 63,091 |
| | C ... | 3,040 | 30,178 | ... | ... | ... | ... | 17 | 1,380 | 31,855 |
| 1872-73 ... | D ... | 8,801 | 5,869 | 23,100 | 3,823 | 2,111 | 25,675 | 9 | 4,368 | 65,020 |
| | C ... | 2,736 | 34,109 | ... | ... | ... | ... | 3 | 1,380 | 35,468 |
| 1874-75 ... | D ... | 7,553 | 6,783 | 23,800 | 4,177 | 1,830 | 23,725 | 8 | 4,560 | 63,316 |
| | C ... | 3,048 | 32,823 | ... | ... | ... | ... | ... | 1,522 | 34,349 |
| 1875-76 ... | D ... | 8,112 | 8,365 | 25,725 | 4,628 | 1,650 | 23,790 | 28 | 4,737 | 67,541 |
| | C ... | 2,304 | 34,489 | ... | ... | ... | ... | ... | 1,594 | 35,199 |

Stamps.

Stamp duties are now collected under the General Stamp Act (XVIII. of 1869) and under the Court Fees Act (VI. of 1870). The following statement gives the collections on account of stamps sold, penalties on documents inadequately stamped and on deeds executed in plain paper for the years 1802-03 to 1846-47 :—

| Year. | Receipts. | Year. | Receipts. | Year. | Receipts. | Year. | Receipts. | Year. | Receipts. |
|---|---|---|---|---|---|---|---|---|---|
| | Rs. | | Rs. | | Rs. | | Rs. | | Rs. |
| 1802-03 | 2,625 | 1812-13 | 3,088 | 1822-23 | 45,294 | 1832-33 | 46,640 | 1842-43 | 65,261 |
| 1804-05 | 5,251 | 1814-15 | 20,706 | 1824-25 | 35,921 | 1834-35 | 62,217 | 1844-45 | 63,239 |
| 1807-08 | 7,933 | 1817-18 | 28,232 | 1827-28 | 47 625 | 1836-37 | 62,589 | 1845-46 | 59,261 |
| 1809-10 | 6,279 | 1819-20 | 43,761 | 1829-30 | 53,032 | 1839-40 | 68,897 | 1846-47 | 59,672 |

The following statement shows the revenue and charges under this head for a series of years since the mutiny :—

| Year. | Adhesive stamps and hundis. | Blue-and black document stamps. | Court fees. | Duties and penalties realised. | Total receipts. | Gross charges. | Net receipts. |
|---|---|---|---|---|---|---|---|
| | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. |
| 1862-63 ... | 13,643 | 71,611 | ... | 196 | 85,450 | 3,604 | 81,847 |
| 1864-65 ... | 16,574 | 88,291 | ... | 378 | 1,05,243 | 3,760 | 1,01,483 |
| 1866-67 ... | 14,086 | 92,652 | ... | 1,933 | 1,08,671 | 4,866 | 1,03,804 |
| 1867-68 ... | 18,715 | 1,18,559 | ... | 2,263 | 1,39,538 | 7,656 | 1,31,882 |
| 1869-70 ... | 19,109 | 1,31,036 | ... | 1,486 | 1,51,632 | 6,817 | 1,44,815 |
| 1871-72 ... | 17,880 | 25,817 | 94,241 | 740 | 1,38,678 | 4,075 | 1,34,604 |
| 1873-74 ... | 17,004 | 27,360 | 1,19,002 | 216 | 1,53,582 | 3,509 | 1,50,073 |
| 1874-75 ... | 17,531 | 24,361 | 1,12,284 | 168 | 1,54,344 | 3,172 | 1,51,172 |
| 1875-76 ... | 15,118 | 24,409 | 1,14,753 | 446 | 1,54,726 | 2,703 | 1,52,023 |
| 1876-77 ... | 18,584 | 24,517 | 1,05,472 | 190 | 1,48,763 | 3,071 | 1,45,692 |

Medical history.

The mortuary statistics for the years 1867 and 1868 are too manifestly imperfect for publication, and are therefore omitted. From the figures given below for the years 1869 to 1876 it will be seen that the principal diseases are fever, small-pox, and cholera, and that fever is endemic here as in the remainder of these provinces, although Cawnpore in comparison with other districts possesses little swamp or low-lying land. Small-pox is a regular annual visitant, the severity of its type depending for the most part on the heat of the season. Dr. Condon writes :—"As the thermometer rises, so does the proportion of deaths from small-pox; but of course the disease is aggravated by local circumstances, dirty habits and want of proper cleanliness in the village or locality." Cawnpore is remarkable for the high estimation in which vaccination is held by the mass of the people. During the year 1877-78 there were 33,559 operations, of which 26,012 were successful, 4,180 were unsuccessful, and the results of 3,367 operations were unknown. Cholera visits the district almost every year, but no connection has been traced between the various outbreaks and any gathering or fairs. Cholera has not here followed any line of country: one day it appears with great virulence in a village, and the next day breaks out with equal force at the other end of the district. It does not differ in character from the ordinary type of Asiatic cholera, and usually appears in April and May, or else during the rains. Should it commence earlier, isolated cases are likely to occur during the remainder of the year. Even the most accurate observers with all modern appliances at their command and with unusual facilities for the study of the subject have failed to trace the outbreaks of cholera and small-pox to their final causes. Both these diseases appear to be endemic in India, being in many cases carried about by travellers, and no age, sex, or caste appears to be peculiarly free from their ravages.

Cattle disease.

The foot-and-mouth disease occasionally attacks the cattle in this district. The symptoms are the ordinary ones: eyes and mouth watering, severe cough, swollen throat with difficulty of breathing, urinary secretions scanty and very red, and fæcal discharges very large and thin. In 1870 there was a considerable outbreak of this disease in the Bhognipur parganah, and though the people considered the disease to be infectious, they took no preventive measures, and the only curative measures applied were offerings at the temples.

Dispensaries.

There is a first-class dispensary in Cawnpore city and five second-class dispensaries elsewhere, *viz.*—Generalganj in Cawnpore, Nawábganj, Derapur, Bhognipur, and Ghátampur. During 1875 there were 612 in-door patients and 24,330 out-door patients, or a total of 24,942 persons treated in these dispensaries, of whom 18,504 were cured, 166 died, and 510 remained at the close of the year. The entire local receipts on account of maintenance during the same year amounted to Rs. 9,026 (Rs. 5,158 from Government), and the expenditure to Rs. 8,344, of which Rs. 4,032 were on account of establishment, Rs. 2,283 for medicines and diet, and Rs. 1,199 for contingencies. The number of patients during 1876 was 26,703, distributed as follows over each dispensary:—City dispensary, 10,422; Generalganj branch, 5,705; Nawábganj, 2,310; Derapur, 2,833; Bhognipur, 2,316; and Ghátampur, 3,117. During the same year 68 major and 1,024 minor surgical operations were performed at the various dispensaries.

The following statement gives the mortuary returns for eight years: –

| Year. | Fever. | Small-pox. | Bowel-complaint | Cholera. | Other causes. | Total. | Percentage of deaths to 1,000 of the population. |
|---|---|---|---|---|---|---|---|
| 1869 ... | 11,992 | 6,327 | 1,552 | 2,801 | 4,061 | 26,733 | 22·4 |
| 1870 ... | 19,252 | 264 | ... | 30 | 5,651 | 25,197 | 21·18 |
| 1871 ... | 24,934 | 1,204 | 3,606 | 174 | 2,751 | 32,669 | 27·39 |
| 1872 ... | 25,423 | 190 | 2,579 | 1,609 | 2,700 | 32,501 | 28·17 |
| 1873 ... | 20.663 | 5,479 | 1,655 | 149 | 2,492 | 30,438 | 26·31 |
| 1874 ... | 20,155 | 7,428 | 1,668 | 23 | 2,755 | 32,029 | 27·72 |
| 1875 ... | 20,664 | 897 | 1,913 | 1,161 | 2,155 | 26,790 | 23·18 |
| 1876 ... | 24,575 | 250 | 1,603 | 922 | 2,550 | 29,900 | 25 87 |

Drugs.

The following list gives the drugs found in the district and in use by the native practitioners of medicine. Numerous other drugs are imported from the Himálayas, Afghánistan, and Bombay, but do not come under the head indigenous drugs:—

| Native name. | Scientific name. | Native name. | Scientific name. |
|---|---|---|---|
| Kath-karanja ... | *Cæsalpina bonduc.* | Amla ... | *Emblica officinalis.* |
| Banárasi rái ... | *Sinapis nigra.* | Mahua ... | *Bassia latifolia.* |
| Lál mircha ... | *Capsicum fastigiatum.* | Afím ... | *Papaver somniferum.* |
| Adrak ... | *Zingiber officinalis.* | Mom ... | *Cera alba.* |
| Babúl-ka-gond ... | *Gum of A. Arabica.* | Imli ... | *Tamarindus Indicus.* |
| Káladana ... | *Pharbitis nil.* | Gurcha ... | *Tinospora cordifolia.* |
| Alsi ... | *Linum usitatissimum.* | Kaner ... | *Nerium odorum.* |
| Ajwáin ... | *Ptychotis ajwain.* | Methi ... | *Trigonella fœnumgræcum.* |
| Pudína ... | *Mentha sativa.* | Dhatúra ... | *Datura alba.* |
| Dhaniya ... | *Coriandrum sativum.* | Kanda ... | *Scilla Indica.* |
| Ním ... | *Melia Indica.* | Anár ... | *Punica granatum.* |
| Madár ... | *Calatropis gigantea.* | Bel ... ... | *Ægle marmelos.* |
| Amaltás ... | *Cathartocarpus fistula.* | Haldi ... | *Curcumis longa.* |
| Dhák ... | *Butea frondosa.* | Nagar motha ... | *Cyperus longus.* |
| Singhára ... | *Trapa bispinosa.* | Nirmoli ... | *Strychnos potatorum.* |
| Gukhru ... | *Asteracantha longifolia.* | Sonamakhi ... | *Cassia elongata.* |
| Khaskhas ... | *Anatherium muricatum.* | Til ... ... | *Sesamum Indicum.* |
| Ukh ... | *Saccharum officinarum.* | Indarjau ... | *Wrightea tinctoria.* |
| Kakri ... | *Cucumis utillissimus.* | Tulsi ... | *Ocimum sanctum.* |
| Khíra ... | *Cucumis sativus.* | Jamálgota ... | *Croton tiglium.* |

History.

There is little early history of importance attaching to the district beyond what has been recorded in describing the immigrations of the great proprietary bodies; and the part that Cawnpore played in the general history of the Duáb is told elsewhere. It is sufficient to note here that a considerable portion of what now constitutes the district of Cawnpore fell into the hands of the Bangash Nawáb of Farukhabad and remained in his possession from 1738 to 1754 A. D., when the Marhattas occupied the lower Duáb. They, however, gave way again to the Farukhabad Nawáb in 1762, who held Cawnpore until the close of the year 1771, when he was again superseded by the Marhattas, and they, in return, were finally expelled by Shuja-ud-daula in 1774-75. For the next quarter of a century Cawnpore formed an integral portion of the Oudh dominions and remained in the possession of the Nawáb Vazír until the cession.

The British soon appeared in the district, for under the treaty of Fyzabad in 1773, the force destined for the service of garrisoning Oudh, and which was in the first instance stationed at Bilgram, was in 1778 transferred to Cawnpore, where the lands of twelve villages were assigned to form the cantonments. Cawnpore formed one of the seven districts created from the territory ceded[1] to the British by the Nawáb Vazír on the 10th November, 1801, and then comprised the following parganahs or fiscal subdivisions[2] :—

| Name of parganah. | Assessment. | Name of pargana. | Assessment. |
|---|---|---|---|
| | Rs. | | Rs. |
| Rasúlabad ... ... | 1,90,417 | Ghátampur ... ... | 2,17,003 |
| Bilhaur ... ... ... | 2,17,365 | Jajmau ... ... ... | 2,74,405 |
| Derapur ... ... ... | 1,21,394 | Sárh ... ... ... | 2,12,136 |
| Shiuli-Shiurájpur ... ... | 1,25,126 | Salempur ... ... | 85,001 |
| Sikandra... ... ... | 1,08,458 | Auraiya Khánpur ... ... | 1,61,533 |
| Akbarpur ... ... | 2,31,332 | Kanauj ... ... ... | 94,577 |
| Bithúr ... ... ... | 2,54,494 | Kora Amauli ... ... | 2,20,854 |
| Bhognipur ... ... | 2,19,025 | Total ... | 27,33,120 |

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[1] Aitchison, II., No. XXXI.

[2] Montgomery's Memoir.

Subsequently some few additions were made to the district: thus, in 1805, talúka Bhadek was received from Hamírpur, and in 1817 pargana Tirwa-Thatiya and talúka Bhúnasirsi were received from Etáwah. The district was now found too unwieldy for successful administration, and in 1825 the Tirwa portion of parganah Tirwa-Thatiya was transferred to Etáwah, and in the following year talúka Bhadek was attached to Kálpi and Kora Amauli to Fatehpur. In 1836 the district lost Kanauj, Thatiya, and Auraiya, and in 1837 taluka Bhúnasirsi was annexed to Etáwah. Since then there have been few external changes in the constitution of the district, and the only events of importance before the mutiny, the settlement of the land-revenue and the great famines, have been sufficiently noticed.

Rebellion of 1857.

And now begins the story of that great rebellion which has made Cawnpore familiar as a household word wherever the English language is spoken. The tale has been already told by so many picturesque writers[1] that in a work like this great minuteness of detail would be needless: but the same cause, in presenting an *embarras de richesse* of material, renders conciseness somewhat difficult.

April. Arrival of disbanded mutineers.

At Cawnpore warnings of the coming storm were received earlier than in most stations of the North-West. Towards the close of April, 1857, parties of the 19th Native Infantry, disbanded for mutinous conduct at Bahrámpur in Bengal, passed through Cawnpore on their way to their up-country homes. The rumours spread by these men were of the most inflammatory charactor: Government, they said, had decided to subvert the ancient faiths of the country. For this purpose the cartridges served out to the native army and bitten by them had been smeared with the fat of sacred cows and the lard of unclean swine, while the powdered bones of the same animals had been mixed with the commissariat flour. The seeds of disaffection thus sown fell upon fertile ground, and signs of waning loyalty became manifest amongst the native troops at Cawnpore. The European residents had, though slow to feel it, abundant cause for alarm; for the town bore an evil reputation. During the lately suppressed rule of the King of Oudh it had become a city of refuge for bad characters flying across the Ganges from the not too exacting justice of that monarch. It had also been the depôt from which criminals, urged by pressing

Evil reputation of the town.

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[1] The following works are recommended to those seeking a better acquaintance with this grim chapter of our Indian history:—*Cawnpore*, by Mr. G. O. Trevelyan, M. P.; *History of the Sepoy War and Life of Neill*, by Sir John Kaye; *Mutiny Narrative*, by Mr. J. W. Sherer, C.S.I.; *Hand-book to Cawnpore*, by Mr. H. G. Keene, B.C.S.; *Story of Cawnpore*, by Colonel Mowbray Thomson; *Synopsis and Review of Evidence taken at Cawnpore*, by Colonel Williams; Marshman's *Life of Havelock*; and Nának Chand's *Narrative*.

reasons to quit British territory, had embarked for Oudh. Cawnpore had indeed become the Alsatia of the middle Duáb, and the traces of this fact were not to be removed in a day. The total native population was about 100,000, and of these the 40,000 who inhabited the military bazars were held the most disreputable. The native troops were, moreover, exceptionally numerous. There was a company of native artillery and the whole of the 2nd Regiment of native cavalry; while the 1st, 53rd, and 56th Regiments of native infantry completed a force which was not to be despised. To counteract this strong body there were but 200 British troops, consisting of small detachments from the Bengal artillery, H. M.'s 32nd and 84th foot, and the Company's 1st Madras Fusiliers.[1] Nor was the chief military officer quite the man to meet the impending crisis. Major-General Sir Hugh Wheeler, K.C.B., commanding the Cawnpore division, had already lived for three quarters of a century, and it is no slur on the character of a brave and distinguished soldier to say that his best days were past.[2] There was another cause of danger which the English at Cawnpore were perhaps better justified in overlooking—the disappointed ambition of the now infamous Nána Sáhib. The real designation of the person so called was Srírikh Dundu Panth, Mahárája of Bithúr. He had in 1851 succeeded to the property of his adoptive father, Báji Ráo, last peshwa of Púna, but that father's pension, salutes, and other honours were denied to him. To recover these was the one object to which he devoted his ample means and ample leisure, and to which he was incited by the wily courtiers, chiefly Marhatta kinsmen, who surrounded him. From the authorities at Calcutta he had appealed without success to the Privy Council and Board of Control in London; and after this repulse no course was left him but to trust in chance and bide his time. At the opening of the fatal 1857 we find him a disappointed man of thirty-six, corpulent in person, in mind cruel and vindictive. Too politic, however, to show his resentment openly, he maintained relations of civility with Europeans, entertaining them occasionally at his residence near Cawnpore, and feigning himself, by a host of small kindnesses, their friend.

Strength of the native forces.

And weakness of the British.

Nána Sáhib.

May. News arrive of the Meerut and Dehli outbreaks.

News of the outbreaks at Meerut and Dehli reached Cawnpore on the 14th May,[3] and, while increasing the excitement already felt by native citizens and soldiery, opened the eyes of

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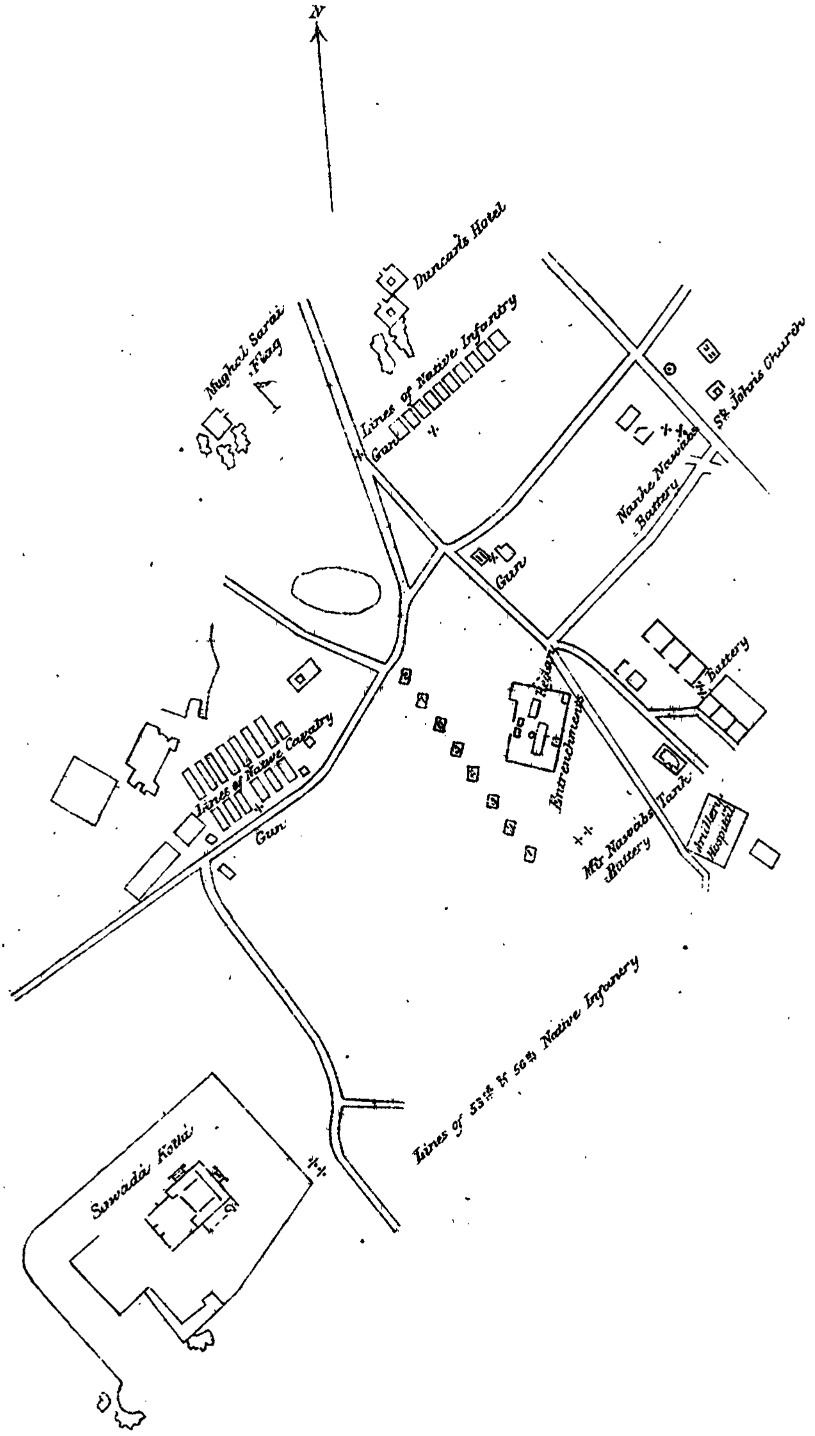
[1] Now H. M.'s 102nd foot. This estimate of the British troops is taken from Colonel Williams' *Review*, but evidently includes the detachment of the 32nd Regiment which arrived from Lucknow on the 21st May, *vide infra*.

[2] His age would under recent regulations have deprived him of all command and consigned him to the retired list.

[3] Mr. Trevelyan mentions that on the night (10th May) after the Meerut massacre, the people of Cawnpore heard guns booming in the distance. But Nának Chand and the official authorities (Mr. Sherer and Colonel Williams) say nothing of this circumstance.

# SKETCH MAP
SHOWING
# POSITION OF WHEELER'S ENTRENCHMENT.



Europeans to the danger in which they stood. Of that danger the signs increased daily. On the 16th, the chronicler Nának Chand mentions the traitorous language and high-handed conduct which he had noticed amongst the sepoys of the treasury guard that morning. "It began to be evident," writes this shrewd observer, "that nobody had any authority but the *súbadárs* (native captains) and sepoys." On the night of the same day the lines of the 1st Native Infantry were damaged by a fire which was ascribed to incendiaries. About the same time the son of a trooper in the 2nd Cavalry was heard boasting to his school-fellows that his father's regiment intended to follow the example of their comrades at Meerut. It was now deemed necessary to adopt measures of precaution. The artillery was moved up to the European barracks, while the European ladies and merchants took refuge in those buildings. The movement of the artillery gave rise to fresh rumours. The obnoxious cartridges, said excited tattlers, were to be served out on the 23rd of May, and the artillery had been ordered to fire on all who refused that polluted ammunition. A false prophet named Ján Muhammad, of the 56th Native Infantry, created a disturbance amongst the 2nd Cavalry by informing them that the native troops would be blown away from guns. He was put under arrest, and General Wheeler telegraphed to Lucknow that he thought the 2nd Cavalry had become disaffected. Increasing insubordination soon led him to extend this opinion to the case of other regiments; and on the 20th he again telegraphed to Lucknow, this time for British reinforcements. The telegram reached Sir Henry Lawrence at midnight; by daybreak the man "who tried to do his duty" had despatched 50 soldiers of H. M.'s 32nd by post-carriages to Cawnpore.

Insubordination of the native force at Cawnpore.

General Wheeler obtains reinforcements from Lucknow.

But in an evil hour the General bethought himself of enlisting a more dubious ally. The Nána Sáhib had several times, as matters grew darker, proffered his assistance to the magistrate, Mr. Hillersdon. He was now, in spite of a warning received by Wheeler from Sir Henry Lawrence, asked for aid, and arrived in the suburb of Nawábganj with 300 horse and foot and 2 brass guns. This was part of the force of 500 men and 3 guns which Government had improvidently allowed him to maintain in his retinue. On the march from Bithúr, the Nána's force met with an adoptive kinsman who had ventured to bring a lawsuit against their chief. The obnoxious litigant himself escaped into a ravine, but his servants were cudgelled and informed that the British rule would last for but a few days longer. Officers of all corps were now ordered to sleep in the lines of their regiments.

He calls in the aid of the Nána.

On the 23rd May, the day following the arrival of the Nána's force, General Wheeler telegraphed to Lucknow that the native troops were almost certain to mutiny that night; and in consequence of this impression many ladies removed from the barracks to St. John's Church, which had been appointed as a rendezvous in case of alarm. The night passed uneventfully, but the morrow was a great Muhammadan festival which it was feared might be made the occasion of a rising; and the Queen's birthday salute, customary on this date, was withheld, lest it should be mistaken for a signal of revolt. The holiday was, however, peacefully kept; and again pleasantly disappointed, General Wheeler, on the 26th, telegraphed hopefully to Lucknow. Unbounded confidence seems still to have been placed in the Nána, to whom Mr. Hillersdon on that very day entrusted the defence of the treasury. At the same time it was held necessary to provide some asylum where the English residents might take refuge in case of a sudden outbreak, and food contractors were directed to send in supplies with the least possible delay.

The entrenchment.

The place selected by General Wheeler to become the scene of one of the most heroic defences the world has witnessed was the depôt of the 32nd Regiment, once the Dragoon hospital.[1] This consisted of two long single-storied barracks, intended each for the accommodation of a hundred men, with a well and the usual offices attached. Round these buildings a trench was dug, while the earth thus excavated was built into a parapet four or five feet high, but wofully permeable to shot of all kinds. The enclosure so improvised was about 200 yards square. The General's choice has been almost universally condemned alike by military and civilian critics. Standing on an extensive plain at the eastern end of the station, it was commanded on all sides by large and solid buildings at distances of from 300 to 800 yards. On the north-west and south-east lay the lines of native troops; on the south-west, a closer line of detached and half-built barracks, well adapted to furnish cover for an attacking force. Over and over again has it been wondered why General Wheeler did not stand at bay in the magazine near Nawábganj, to the west of the station. This was "an immense walled enclosure, containing numerous buildings and an inexhaustible stock of guns and ammunition. The position was watered and at the same time protected in the rear by the Ganges. The public offices and the treasury were in the immediate vicinity, so that the records and the money might have been placed in safety at the cost of a few hours' labour. The doors of the jail would have been commanded by our cannon, and at least one tributary to the flood of disorder pent within its bounds."[1] But the magazine was rejected and the barracks chosen; perhaps because, as Mr. Sherer suggests, nothing more than a temporary bulwark against the brief fury of the first outbreak was deemed necessary, and it was close to the Allahabad road, by which reinforcements might arrive. It was rightly expected that the mutinous troops would on casting off their allegiance quit Cawnpore, but the unexpected treachery of the Nána upset all calculations. While both sepoys and their English officers were preparing for a struggle, fair order seems to have been preserved in the district. On the 17th May, the native officer in charge of Shiurájpur police-station captured and despatched to the Magistrate some mutineers with plundered property from the north-west. The cantonment police worked admirably, and throughout the period of anxiety not a single theft was reported to the cantonment magistrate (Major Sir George Parker, *Bart.*) On the 21st Mr. Hillersdon gave certain bankers of Cawnpore permission to retain 500 matchlockmen for the protection of mercantile interests in the event of disturbances. They were enlisted through the police and distributed all over the city. About the same time the Agra and Farukhabad roads were reported unsafe owing to prowling bands of rebels.

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[1] The site of the entrenchments is now marked by the Memorial Church, a Romanesque building of considerable size and architectural pretensions, where "storied windows" and tablets commemorate those who died in the siege, the massacres and the battles of Cawnpore.

Mutiny of the Oudh Irregulars.

The last-mentioned road was about to witness the first outbreak of mutiny amongst troops of the Cawnpore garrison. Two squadrons of Oudh irregular cavalry, which had a few days before arrived from Lucknow, were on the 27th despatched to patrol and clear the highway. They were known to be dangerously disaffected, and it was perhaps feared that their presence at Cawnpore might precipitate the mutiny of their already wavering fellow-troopers at that station. The result justified the expectation, for at a place named Kuráoli,[2] some few marches from Cawnpore, they mutinied, murdering all their officers save one who escaped by flight (1st June). Another squadron of the same horse with two guns, also from Lucknow, were following them, but returned to Cawnpore; and hearing of their mutiny, General Wheeler retained the guns and ordered all the Oudh cavalry back to Lucknow.

June.

Sir Hugh Wheeler despatches British troops to Lucknow.

It would have been well if the only troops despatched to Lucknow had been traitorous Oudh irregulars. But to aid Sir Henry Lawrence in overawing a large and turbulent Muhammadan city Sir Hugh Wheeler chivalrously weakened his own too

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[1] Mr. Trevelyan's work, chap. II.

[2] See Gazetteer, IV., 636.

The Cox episode.

inefficient force. On the 2nd June, he sent to Lucknow not only the 50 men of the 32nd who had already come thence, but 50 men of the 84th belonging to his own garrison. The night of the same day witnessed an extremely ill-timed and unfortunate incident. A cashiered officer named Cox, who afterwards retrieved his former shortcomings by a gallant death, fired on a patrol of the 2nd Cavalry. His acquittal next day on the curious plea of intoxication caused great dissatisfaction, and the cavalry were heard to declare that their own fire-arms might some day be discharged in the same unconscious manner. On the following morning the anxious Europeans at Cawnpore received a sinister warning of what was in store for themselves. The bodies of a lady and gentleman murdered higher up the Ganges were borne down the river and arrested near the mouth of the canal.

Machinations of the Nána.

Meanwhile Nána Sáhib had since his arrival been plotting to win the mutinous soldiery to his cause. Meetings with the chief rebels were held in the houses of Subadárs Tíka Singh and Shams-ud-dín Khán; but the places of assembly sometimes changed, and on the 2nd June, the conspirators were seen conversing in a boat moored beside a landing-place on the river, while on the following day a garden was selected as the scene of intrigue. At all these meetings the Nána was accompanied by his factotum Azím-ulláh, whose energy supplemented his own indolence. Azím-ulláh had begun life as a table-servant; but having acquired a passable knowledge of the English and French languages, he became a teacher in the Government school at Cawnpore. Here he attracted the notice of the Nána, and his fortune was made. Sent to England as an agent to urge the Nána's claims, he succeeded by an abundant display of jewellery and impudence in obtaining the position of lion amongst a certain class of London society. On his homeward journey he passed through Constantinople at a time when a severe winter had crippled our army in the Crimea, which he is even said to have visited in person. Once returned, he was no doubt able to console the Nána for the failure of his suit by exaggerated tales of British weakness. It was impossible that the Nána's conferences with the rebel ringleaders should escape the notice of the magistrate, for the man of Bithúr had many enemies in Cawnpore; but Mr. Hillersdon was satisfied by the plausible statement that these meetings were held to concert measures for the pacification of the troops. There are indeed many proofs that the English residents, though alarmed, hardly realized the full extent of their danger. The despatch of sorely-needed bayonets to Lucknow, the neglect to send women and children to some place of safety lower down the Ganges, and the order which just before the outbreak absolved officers from sleeping in the lines of their regiments, all point to an inadequate sense of peril.

4th June. State of entrenchment.

By the 4th June, twenty-five days' provisions, a lakh of rupees, and several guns of small calibre had been already placed in the entrenchments, or as Azím-ulláh had jocularly called them in conversation with a British subaltern, "the fort of despair." Nine lakhs of rupees remained in the Government treasury, but that was under the charge of the faithful **Nána**. Far heavier guns and powder unlimited were stored in the Government arsenal and magazine, but these adjoined the friendly Nána's camp: and thus on the eve of a desperate struggle the English found that their own stronghold was ill-provided, while they had surrendered the sinews of war to an enemy. Their suspense was not to last much longer. Late on the night of the 4th, or rather early on the morning of the 5th[1], they were aroused by the discharge of pistols near the cavalry lines, and arose to find the quarter-master-sergeant's house in flames. Subadár Tíka Singh had excited the 2nd Cavalry into mutiny, and the whole regiment now marched out towards Nawábganj. No attempts had been made to murder officers, but a subadár major or native colonel who had opposed the troopers in their robbery of the regimental treasure-chest and colours had fallen severely wounded. Having thus shaken off their allegiance, the 2nd Cavalry sent their compliments to the 1st Infantry, and inquired for what the latter regiment were waiting. The politely conveyed taunt had the desired effect, and without heeding the remonstrances of their colonel and officers, the 1st marched off to join their mounted comrades at Nawábganj. The 53rd and 56th maintained the show of obedience to their officers, and the night passed without further disturbances. But at about 9 o'clock on the hot summer morning which followed, some men of the 56th were seen to approach the lines of the more faithfully disposed 53rd Regiment, and to enter into conversation with the soldiers of the latter. During the conference a trooper of the 2nd rode up and informed the 53rd that the company of their regiment on guard at the treasury refused to allow the plunder of that building until joined by their comrades. The vision of plunder and news that their brother-soldiers had revolted was too much for the 53rd. The 56th set the example of a rush to the regimental treasure-chest, and they followed it. But the guns in the entrenchments opened fire upon the now undisciplined rabble,

The outbreak.

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[1] Mr. Sherer and Colonel Thomson both make the rising occur on the morning of the 6th. But the latter quotes extracts from Miss Blair's bible and another document found at Cawnpore, which prove that the troops mutinied between 11 P. M. of the 4th and 2 A. M. on the 5th June, as stated in all the depositions, as well as by Mr. Trevelyan, Colonel Williams, and Nának Chand.

who retreated in hasty disorder to join their fellow-rebels at Nawábganj. A few men of all regiments, mostly native officers, remained faithful and joined the Europeans in entrenchments. In that harbour the women and children had been gathered for some days, and on the night of the outbreak most of the men also had repaired to the same refuge. But now that the storm had blown over and the rebel troops were known to have set their faces towards Dehli, many officers returned to their houses; and boats were loaded with the property which it was proposed to send for safe keeping to Allahabad. Mutiny had not yet, however, claimed its last adherents. On the afternoon of the 5th the artillerymen from Oudh showed signs of disaffection and were turned out of entrenchments, when they of course started to join the regiments which had already revolted.

Proceedings of the mutineers.

Meanwhile the mutineers had with the Nána's assistance plundered the treasury, broken open the jail, and sacked or fired the houses of the civil station at Nawábganj. The Assistant Commissary, Mr. Rieley, had orders to blow up the magazine, but this they prevented. A road-overseer named Murphy was wounded by a party of troopers, but escaped. And devoting no further thought to their late masters, the mutineers marched to Kaliyánpur, the first halting-place on the road to Dehli, for Dehli, where a rebel emperor had been proclaimed, was "the centre towards which gravitated all the wandering atoms of sedition." After the departure of the soldiery the scum of the city and suburbs arose, gleaning up whatever plunder had been left by their dreaded predecessors. By the evening of the 5th every English house west of the canal had been rifled and burnt.

The Nána persuades the mutineers to return to Cawnpore.

Early on the following morning, the Nána declared his treachery. It little suited his purpose that the mutineers should depart for Dehli either with or without him. At Dehli his importance would certainly fade and might possibly be overlooked. To gratify at one stroke his ambition and malice against the English, he must retain at Cawnpore their renegade but well-armed levies. He had therefore followed the sepoys to Kaliyánpur, and persuaded them by promises of pillage and golden bracelets to return to Cawnpore. Saluting him as their Mahárája and Tíka Singh as their general, they elected other Hindús to lesser positions of command, and retraced their footsteps with vaunts of storming our feeble entrenchments. At dawn, then, on the 6th, Wheeler was startled by a letter in which Dundu Panth announced the intention of immediately attacking him. No time was to be lost, and the General therefore summoned all Europeans into the entrenchments. Some were too late in obeying the order, and eight or nine are known to have been murdered by the advancing sepoys. From these marauders the more respectable natives had hardly less to fear than the foreigners, for on the pretext of searching for Christians the rebels ransacked and plundered any house whose appearance excited their cupidity. The Hindu agent for the late Peshwá's widows, who had quarrelled with the Nána, was captured and blown from a gun, while his unoffending family shared the same fate. The first shots were fired, not at the British entrenchments, but at the houses of leading Musalmáns, who as members of what the rebellion would probably leave the dominant party had excited the jealousy of the Bithúr faction; whilst other obnoxious natives were placed in irons.

Disposal of the force in entrenchments.

The exact tale of the little garrison now gathered into the entrenchments will never be accurately known; but excluding a few natives, servants and others, it has been estimated at between 750 and 1,000 souls. It included persons of every rank and colour, sex and age—from the General and the magistrate to the little daughter of the quadroon clerk, who beyond her name and dress had nothing English about her. The majority of the besieged were, however, men and families connected with the army, civil department, railway, and canal. Of the adults some analysis has been preserved to us. There were 465 men, of whom 400 were able to bear arms—a proportion by no means surprising in a society which banishes to their mother country the old and the sick. But the aged and invalid were little needed to supply our stronghold with its complement of *bouches inutiles;* for pent within its walls were 280 grown women, with their due share of helpless children. Pending the attack of the enemy, the combatant members of the garrison were told off in batches of twenty, each commanded by an officer. The triangular outwork on the north side of the entrenchment, facing the Ganges, and named in memory of valour on other fields the "Redan," was placed under command of Major Vibart. At the north-eastern corner a battery of one 24-pounder and two 9-pounders was worked by Lieutenants Ashe and Sotheby. Captain Kempland defended the eastern curtain, while at the south-eastern angle stood three 9-pounders under the charge of Lieutenants Burney, Eckford, and Delafosse; next to these, and sheltered apparently behind the southern curtain, came the mainguard under Captain Turnbull, which was flanked by a rifled 3-pounder under Major Prout. The south-eastern corner was protected by No. 4 of the unfinished barracks, a building occupied by railway engineers. Towards the north of the western wall were stationed three 9-pounders under Lieutenants Dempster and Martin; and their next neighbour was Captain Whitings, who felt the Redan with his right, and thereby completed the circle of defence. Sir Hugh Wheeler of course assumed the general command, while Major Larkins superintended the artillery; but both were prevented—the former by age, and the latter by sickness—from taking any active part in the defence. The officers here mentioned belonged chiefly to the artillery, and were all in the Company's service. But the life and soul of the defence, the man whom all tacitly acknowledged as their leader, was Captain Moore of Her Majesty's 32nd, a blue-eyed, fair-haired Irishman of commanding presence and lively intrepidity.

The siege, 6th and

7th June.

The excitement of suspense was broken at about 10 A.M. on the morning of the 5th, when one of the guns which the mutineers had mounted and brought from the ordnance magazine[1] opened fire upon our entrenchment. The shot carried off the leg of a native servant, and the besiegers had therefore drawn first blood; but although the British guns replied and firing continued until nightfall, little further harm was that day done on either side. The mutineers were probably unaccustomed to the handling of cannon, and did not themselves venture within effective range of our field-pieces. But to the defenders of those paltry earthworks the day was made sufficiently grievous by the piercing screams which, as shot fell within the enclosure, reminded them of danger to wives and children. On days following that first baptism of fire such expressions of terror were rarely heard; and it was well, for all the stoicism which could be shown was needed. On the morning of the 7th the besiegers opened their attack in earnest. To the four guns of the preceding day they added from the same inexhaustible source several of far heavier metal; and a hail of 24-pound shot came crashing through the buildings of the entrenchments. The rebel leaders impressed bigotry into their service, and both Hindús and Muslims were invited by proclamation to defend their ancient faiths. The residents of the butcher's ward raised the green standard of Islám, which at once became a rallying point for all the scoundrels in the city. Nor were their country cousins behindhand in the race for plunder or power, and many turbulent landholders[2] flocked in to harry the suburbs or serve the Náná's guns. One old and notorious reprobate, Bhawáni Singh of Siwáijpur, arrived with a following of 1,200 matchlockmen; while another, Rája Kishori Singh, brought 800 armed retainers.[3] Some stray Europeans were captured and murdered, and it will save wearisome details of butchery here to record that during the first week of the siege not a day passed without similar massacres. But the most important event of the day was the arrival at Chaubepur, some sixteen miles from Cawnpore, of detachments from the 7th Bengal Cavalry and 48th Native Infantry, on their march from Lucknow to Fatehgarh. As the cannonade of the enemy became more severe, Sir Hugh Wheeler despatched a faithful subadár to Lucknow with an appeal for assistance, and so closed the second day of the siege. The third (8th June) opened no less severely. The shooting of the mutineers improved with practice, and the mortality within our fortifications was frightful. Many ladies and children were killed by shot, splinters, or falling masonry, and by the evening every door and window of the barracks had been beaten in. The anxiety of the day was, however, relieved by an amusing incident. A green flag which had been moved into the Mughal Sarái, an open square north-west of the entrenchments, and within range of its batteries, was surrounded by a motley group of true believers. Amongst these, Azízan, the favourite courtesan of the rebel troopers, appeared on horseback in a semi-military costume; and beneath the flag was seated a maulvi who, rosary in hand, was absorbed in meditating whether the day was propitious for an attack on the infidel stronghold. A shot, however, which came bounding amongst the crowd from Dempster's battery made him hastily decide in the negative, and the saintly man, the wicked woman, and their various admirers scuttled to the nearest cover "with a precipitation not altogether consistent with the doctrine of fatalism." The same danger may have caused the Nána's removal that day from Duncan's Hotel on the north-west of entrenchments. He now took up his quarters in a tent pitched in the Saváda or Salvador House compound on the south-west, and there he remained till the end of the siege.

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[1] The ordnance magazine was not their only source of artillery, for they had that morning seized several guns and a large supply of ordnance stores intended for Roorkee and lying in boats on the canal.

[2] Nának Chand, p. IX.; Mr. Trevelyan, chap. III, *ad int.*

[3] Mr. Trevelyan's work, chap. III; see also Colonel Williams' *Synopsis*, p. 6.

Trials of the besieged.

That siege continued with deadly persistence, calling from the beleaguered a display of heroism unsurpassed in history. To realize the full extent of their trial two things must be borne in mind: the fierce heat of the Indian summer and the overwhelming multitude of the enemy. With an almost vertical sun, the thermometer at between 100° and 120°, and a hot-wind scorching as the furnace blast, English health and English energy were of necessity at their lowest ebb. But warring against climate as well as rebels, the besieged fought with dogged valour behind their wretched bulwarks, their eyes sore with dust and glare and their hands blistered by contact with sun-heated gun-barrels. It is almost needless to say that many members of the garrison died from sunstroke. Although, again, the superiority of the rebels in artillery has perhaps been exaggerated,[1] there could be no doubt as to their numbers. Had they organised themselves into relieving parties, to continue the attack unceasingly by night and day, our countrymen must assuredly have been worn out and those feeble defences stormed. But the besiegers well-knew that each day must strengthen their own position, and preferred to bide their time; while sun and shot daily reduced the numbers of their antagonists, their own ranks were daily swollen by fresh hordes of allies.

Defence of outlying barracks.

Not that fighting at close quarters was unknown. It has been already mentioned that a line of unfinished barracks passed outside the south-west corner of our fortifications. The barracks in question consisted of eight detached buildings, numbered from south-east to north-west, and of these Nos. 2, 3, and 4, which had already risen to a height of about 40 feet, were nearest to the entrenchments. The remaining buildings also had been considerably raised, and by affording cover for musketeers partly commanded our position. Barrack No. 4 had from the first been held by Mr. Heberden's company of railway engineers, whose trained sharpness of vision and judgment of distance rendered their fire very deadly. The first three days of the siege were spent in vain endeavours by the mutineers in Nos. 5, 6, 7, and 8 to eject these gentlemen; but on the fourth, a reinforcement under Captain Jenkins so strengthened the garrison of No. 4, that the rebels abandoned their attempts on that side of the line and began at the other. They occupied No. 1 in great force, and it was now of the greatest importance to prevent them from winning the lofty walls of No. 2. To No. 2, therefore, the Plevna of our defence and the key of our position, Lieutenant Glanville was despatched with a body of 16 men. He succeeded in reaching and holding the desired post, but it was held only at the expense of frightful carnage. Glanville himself was soon desperately wounded, and his place taken by Mowbray Thomson, who survived to tell the story of that gallant defence. In a crow's nest half way up the wall of the barrack was posted a young officer named Stirling, whose unerring aim gave the mutineers many deadly lessons on the peril of exposing themselves. But the pickets of No. 2 and 4 did not confine themselves to fighting behind walls; when the places of the dead had been supplied by a fresh reinforcement from the entrenchments, occasional sorties were made and the mutineers swept from the barracks at the point of the bayonet. In one of these sorties eleven sepoys were captured. Tied together with a rope in the entrenchments, they were guarded by an amazon named Bridget Widdowson ; nor did these prisoners escape until their stalwart custodian was relieved by a sentry of the opposite sex.

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[1] On that superiority Sir John Kaye and Mr. Trevelyan lay a good deal of stress. But by the latter's own showing the English possessed one 24-pounder, eight 9-pounders, and a 3-pounder (p. 119), while the enemy had, so late as the 14th June, only two 24-pounders and "several other guns" (p. 159). In point of trained skill the besieged must be allowed to have had the advantage. Their garrison contained 6 or 7 commissioned and over 20 non-commissioned officers of artillery, not to mention gunners.

Mutiny of the Oudh detachment at Chaubepur, 9th June.

But important as were the events happening on the area of conflict, others not less important were occurring elsewhere. On the 9th of June, the Oudh detachment encamped at Chaubepur mutinied, murdering all their officers except Lieutenant Boulton, who with a bullet-hole in his cheek leaped his horse over the low mud wall of the entrenchments next day. On their march to Cawnpore these new insurgents captured a toll-keeper named Carter and his pregnant wife. The Nána of course ordered Carter to be shot, and fully intended that his weeping widow should share the same fate. But the relicts of the Peshwa threatened suicide if her life were not spared, and she was accordingly taken to the women-chambers of Bithúr. On the same day (9th) three boats, containing between 60 and 70 British and half-caste fugitives from Fatehgarh, dropped down the river past Bithúr. Though frequently fired on and ordered to stop, they pursued their course until just above Nawábganj they were brought aground on a sand-bank. They attempted to open communication with General Wheeler, but failing, appear to have remained in the same strait until two days later. Other business perhaps prevented the Nána from noticing them. On the 10th he established courts of justice, over which his elder brother Bába Bhat presided, seated on a billiard table ; but if we may judge from the sentence condemning a butcher to lose his hands for the crime of cowslaughter, the standard of the justice dispensed was not very high.[1] The same day saw the Nána engaged in ransom negotiations with Mrs. Greenway, a captive lady who possessed considerable property. But on the 11th he was at leisure to attend to the stranded fugitives on the Ganges. A party of mutineers, with guns, was sent by way of Nawábganj to capture them. When the guns opened fire on the boats, the inmates of the latter took refuge in some high grass growing on the bank ; but burnt out of this shelter, all save a few who perished in the flames fled back towards the river. On the way some were slain, but most were taken prisoners, by a detachment of the 2nd Cavalry ; and not one appears to have escaped. With hands bound behind their backs, and many without shoes upon their bleeding feet, the captives were led to the Subadár's tank, where they passed the night without

Arrival of fugitives from Fatehgarh.

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[1] It may be mentioned that in the establishment of his administration Dundu Panth received great assistance from the Deputy Magistrate-Collector Rámlál, whose treason was afterwards punished with death.

food. On the following morning (12th June) they were carted into Cawnpore and presented to the Nána. As he had yesterday murdered the last man of English descent that could be found outside entrenchments, this large windfall of fresh victims must have been highly grateful to him. Knowing that the object held in view by the mutineers generally was the root and branch extirpation of the British in India, the prisoners pointed out the folly of supposing such extirpation possible. His brother Bála Ráo, however, strongly advised the Nána to listen to no such sophistries, and an order was given for their massacre. No regard was had to sex or age; men, women, and children were alike led to the plain west of the Saváda House, and there shot under the supervision of Bála Ráo. The dead bodies were cast in the Ganges.

And first general assault by the mutineers.

The day of this brutal massacre was also signalized by the first assault which the mutineers attempted on our position. To this attack they were probably encouraged by the fact that the British fire had been slackened, in order to husband ammunition until the rebels should expose themselves or advance within more effective range. But they were greatly mistaken if they thought success possible. Firing from behind their wall into the rabble, the besieged easily repulsed the would-be stormers, who retreated, leaving on the field many silent witnesses of their discomfiture. The mutineers now returned to their old tactics of a pounding cannonade, and in order to replenish their stock of gunpowder imprisoned the principal seller of saltpetre. On the same date arrived the remnant of the mutineers ejected from Benares by Neill. But as representatives of defeat, they received scant welcome from the rebel chiefs, and were even charged a rupee a head for their transport across the river to Cawnpore. And thus closed the first week of the siege. Death had been fearfully active amongst the garrison, for fever had added its ravages to those of sunstroke and artillery, and many were the bodies cast at night into a disused well some ten score yards from the ramparts.[1] Few of our artillerymen had escaped wounds or death. Several of our guns, including the 24-pounder, had been disabled, and for the remaining 9-pounders no heavier missiles than 6-pound shot were left. In order to supply cartridge-cases the ladies had surrendered their stockings. It was indeed upon the weak *physique* of women and children, who could share neither the excitement of combat nor the chance of selling life dearly, that the severity of this bitter siege pressed most heavily. Without changes of raiment, without means of washing, deprived of the servants to whose ministrations they had been accustomed, and of that privacy which decency so frequently requires, they bore through sickness and bereavement, heat and round shot, the weary burden of the day. But greater disasters were in store. One of the two barracks in entrenchments had a thatched roof, and although brave men had here and there covered the lead-bespattered straw with tiles and rubbish, it was foreseen that a conflagration was merely a question of time. On the eighth evening of the bombardment a heated shot from the Nanhe Nawáb's battery at the racquet-court entered the thatch, and in a short time the whole barrack was ablaze. It had been used as a hospital, and with it were burnt all our hospital stores and surgical instruments, as well as two unfortunate artillerymen. By this fire, which lighted the enemy to continue the bombardment through the night, many women, children, and wounded persons were deprived of shelter. It is some satisfaction to know that on the same day a fatal explosion occurred amongst the shells of the battery which had caused all this mischief.

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[1] This well, which lies near barrack No. 4, is now surmounted by a memorial cross. The first two persons who died were buried within entrenchments, and the spot of their sepulture has since been marked by a raised tomb and inscription.

Burning of thatched barrack, June 13.

But it was resolved to show our rebel adversaries that this misfortune had not discomfited us into surrender. On the following night Captain Moore, who early during the siege had received a painful wound in the arm, led out 50 picked men for a sortie. They surprised and slew some sleeping native gunners, spiked and overturned the enemy's two 24-pounders, and blew up another gun, returning after effecting, at the cost of one life, a great deal of mischief. The intrepid daring thus shown appears to have excited some astonishment. "The crowd declare," writes a native chronicler, "that if the Europeans were all to come out and attack the rebels, the whole of the *badmáshes* (vagabonds) would run away; but the zamindárs and the raiyats have surrounded the entrenchment on every side."[1] It is indeed probable that a very slight reinforcement would have placed the garrison in a position to chastise their foes. On the afternoon preceding the sortie Sir Hugh Wheeler wrote to Lucknow that 200 men would be sufficient for this purpose. The night of that sortie was unfortunately not one of unmixed rejoicing for the beleaguered. The provisions in entrenchments, though nominally sufficient for twenty-five days, were, through the rascality of contractors, really enough for a far shorter period; and on the morning of the 14th, the sepoys who had stood faithful to our cause had been turned out of a garrison which was unable to feed them. Very grateful, therefore, were the fresh bread, milk, and eggs supplied to

The sortie, June 14.

Deficiency of supplies.

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[1] Nának Chand's Diary, 15th June.

those in entrenchments by a loyal exciseman. But on the very night of Captain Moore's bold sally thirteen of Zahúri's blockade-runners were seized by the mutineers, and on the following morning (15th) they paid the penalty of their fidelity by being blown from guns. The cravings of hunger now began to threaten our little band.

Arrival of the Nádiri and Akhtari regiments.

On the 16th June, the besiegers were reinforced by the arrival of the mutinous 4th and 5th Oudh locals, known as the Nádiri and Akhtari regiments. Bringing across the river some horsemen and guns, they contemptuously declared that they could storm such weak defences as ours in two days. The Nána rewarded their vaunt with sweetmeats; and their leader, the Mír Nawáb, erected a battery south of entrenchments, from which a very damaging fire was opened. On the same day the rebel camp was joined by some less important auxiliaries, the Rája of Nár and his retainers.

Difficulty of obtaining water.

The opening of the new batteries made the drawing of water from the well a service of great danger. The framework of beam and brick which had been built up to protect the drawers was soon shot away; and the place of the Muslim water-carriers, slain early in the siege, had been taken by British soldiers, who were repaid at a nominal rate of five rupees for every bucket. Under these circumstances, Mr. John Mackillop of the Civil Service claimed, with a jocose gallantry, to be appointed captain of the well. He held his dangerous post for a week, and when at length mortally wounded, begged with his last words that a lady to whom he had promised a drink should not be disappointed. To eke out the draughts that could with difficulty be supplied from the well, a few gallons of water were sometimes obtained at frightful risk from a tank on the south-east of entrenchments. But the water which was purchased with blood [1] could ill prevent thirst from adding its pangs to those of hunger; and Colonel Thomson informs us that he saw children sucking old pieces of canvas and leather to extract, if possible, some moisture for their parched lips. On the 18th June the Nádiri regiment attempted to fulfil their boast by an assault on the entrenchments; but they were repulsed, and depressed [2] at their repeated failures, the rebels seem now to have turned their attention towards the plunder of the city. A list of all the bankers had been already framed, with a view of extorting their wealth. Sir Hugh Wheeler addressed on the same day a cheerful reply to a letter which informed him that relief from Lucknow was impossible.

Second assault on entrenchments, 18th June.

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[1] The expression is Mr. Trevelyan's.

[2] They are described by Nának Chand as "quite dispirited."

Baffled in their attempts to destroy the defenders by siege, the rebel leaders had now recourse to guile. At a meeting held in the Náná's quarters on the 20th June and attended by Bála Ráo, Bába Bhat, Azím-ulláh, Tika Singh, and other assassins, it was suggested that the Europeans should be induced to quit thé entrenchments by treachery and afterwards massacred. Fighting, it was urged, caused an unnecessary loss of life amongst the besiegers. This argument was however insufficient to convince some of those present, and in consequence of divided opinions the meeting was adjourned.

False rumours spread by the besiegers.

It was about this time that a spy of Azím-ulláh's caused a bitter disappointment to our garrison. Disguised as a loyal water-carrier, he on two successive days entered the entrenchments with false news of an approaching British force, and having thus ascertained the starved and wretched condition of the besieged, departed to return no more. On the 21st June more false news was spread, this time for the benefit of the native population. It was proclaimed that the Nána had been declared Peshwa at Púna, and that the rebels were masters of Lucknow. In honour of these two fictitious events an exceptionally heavy fire was opened on entrenchments. The rebels had increased their guns to twelve, and in three hours upwards of thirty mortar shells fell within our walls.[1] But as the cannonade failed in reducing the obstinate Faringis to surrender, some European ladies imprisoned at the Saváda House were next morning sounded as to the chances of a capitulation; and it was at the same time resolved to attempt once more on the morrow a general assault. That night sounds in the outlying barracks occupied by mutineers betrayed that unusual preparations were on foot, and as no men could be spared for a sortie, it was decided to clear those barracks by a stratagem. Sallying from No. 2 with a sword, and attended by Delafosse with an unloaded musket, Moore shouted out "No. 1 to the front!" and panic-stricken lest that well-known word of command should be followed by a charge of British bayonets, the rebels burst out of their barracks and fled.

23rd June. Last general assault by the mutineers.

This little fright did not, however, deter the sepoys from carrying their plan of an assault into execution. For the morrow was the centenary of Plassy, the day on which the downfall of British rule had long been prophesied; and their ranks had, moreover, been strongly reinforced. The 17th Native Infantry had arrived with guns and treasure from Azamgarh, while thousands of lusty Rájputs had followed to Cawnpore the rebel chiefs of Nár, Shiurájpur, and Sachendi. On the morning of the 23rd, therefore, the whole force of the insurrection was directed

[1] Major Vibart's letter of the same date to Sir H. Lawrence.

against our stronghold. Troopers charged, skirmishers advanced, shielding themselves with bales of cotton, and guns were dragged up to within a few hundred yards of the entrenchment walls. But to no purpose; and again the attacking body retired discomfited to their lines. The rebel chieftains now agreed to discard fruitless force and adopt finally the tactics of treachery and massacre. On the following day (24th) one of the Eurasian ladies at Saváda, Mrs. Jacobi,[1] accepted the office of envoy to treat with the besieged, and arrangements were made for sending her into entrenchments on the 25th. She accordingly arrived there on the morning of that day, and delivered the following caricature of a British proclamation, written in the hand of Azím-ulláh :—

25th June. The Nána treats for the evacuation of entrenchments.

"To the subjects of Her Most Gracious Majesty Queen Victoria. All those who are in no way connected with the acts of Lord Dalhousie,[2] and are willing to lay down their arms, shall receive a safe passage to Allahabad."

Impudently worded as it was, this offer was too thick a straw to be neglected by drowning men, and it at once received earnest consideration. The British loss up to this time amounted in killed alone to over 100 souls,[3] not to mention the sick and the dying. Rations had been reduced to less than a quart of meal per head daily, eked out, when rare occasion offered, by a roast pariah-dog or joint of tough horse-flesh. To the severities of thirst, heat, and bombardment, allusion has been already made. To hold out much longer with so large a proportion of non-combatants would be to stare starvation in the face. In about a week, moreover, might be expected those heavy rain-storms under which our shot-riddled fortifications would crumble and our powder forget its office. Captain Moore therefore persuaded General Wheeler, against the latter's inclination, to treat; and Mrs. Jacobi was sent back to Saváda with the answer that the Nána's offer was under deliberation. That evening the adjourned meeting to consider the question of massacre was resumed, and this time the advocates of treachery and murder prevailed. On the following morning (26th) Azím-ulláh and another rebel officer were invited to a parley, at which it was stipulated—(1) that our forces should march out under arms, each man with sixty rounds of ammunition; (2) that carriage should be provided for those who could not march, as well as for the women and children; (3) that boats properly victualled should be in readiness at Sati Chaura landing, to convey our people down-stream to Allahabad. In return it was agreed to surrender the entrenchments, treasure, and artillery. These terms being agreed to and the treaty ratified, the Nána ordered boats to be prepared for the remainder of our garrison. A somewhat peremptory demand that General Wheeler should evacuate the fortifications that night was met by a refusal as peremptory; but our guns and treasure, amounting to about Rs. 1,30,000, were at once delivered up. The famine-stricken garrison now lay down to sleep their last night in entrenchments—for many the last night in this world. They were startled from their slumbers by a brief bombardment, due to alarm at the accidental discharge of a rebel musket ; but they might have been still more startled had they known that the Nána had ordered five guns and as many hundred picked marksmen to be in readiness at the landing-place before dawn.

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[1] Colonel Thomson says Mrs. Greenway, but the majority of the depositions, including that of Mrs. Greenways confidential servant, is against him. [2] Lord Dalhousie was the Governor-General who had refused to recognize the Nána as Peshwa. [3] So Mr. Sherer's official narrative, but Trevelyan (p. 184) writes that "250 English people" were buried during the seige.

Preparations at Sati Chaura Ghát.

The Sati Chaura Ghát or landing-place lay about a mile north-west of entrenchments. Its sandy beach is bounded in the rear by the precipitous rising banks of the river ; but those banks are pierced by a ravine, bearing in dry weather the appearance of a dusty lane. This ravine is crossed about three hundred yards from the shore by a bridge ; at its mouth stands the fisherman's temple, occupied early on the morning of the 27th by Tántia Topi, Tíka Singh, Azím-ulláh, and an armed body of retainers. To the first-named officer had been entrusted the arrangement of the massacre. In the ruins of a house north of the ravine, which, perched aloft on the bank, commanded the whole line of boats, he posted a gun and strong body of rebels. The now ruined village of Sati Chaura, lying below the house on the same side of the ravine, afforded cover to a second body. On the bank south of the ravine and temple were drawn up a party of troopers ; and about a quarter of a mile further down the river, beside another temple, was stationed a second gun with its attendant force ; a third gun at Koilaghát, some 800 yards below the second, completed the arrangements on this bank ; while on the opposite side, facing the landing-place, some troops with two guns concealed themselves behind a sandy ridge. Having thus matured his sanguinary plans, Tántia Topi awaited in excitement the arrival of his victims.

27th June. Evacuation of entrenchments.

A little before 6 A.M. the doomed garrison began to evacuate the entrenchments. Carriages and beasts of all sorts were assembled to convey to the river the many weak persons and the scanty baggage. Some of those who thus started on their last journey were in good spirits ; for had not a committee of their countrymen yesterday inspected the boats, and were not those boats to bear them beyond the reach of bombardment and hunger? Amongst the large crowd who had collected to witness their departure were some mutineers who inquired kindly after missing officers of their late regiments—a reassuring sign which may have dissipated any dread of treachery that existed. Had they, however, cast their eyes backward as they marched, the English might have observed ample causes of alarm. Lady Wheeler's ayah had received as a reward for her fidelity a bag of rupees; but lingering in the rear, she was forced to exchange her treasure for a sabre-cut. A few faithful sepoys were captured and dragged off from under the very eyes of their English adjutant; and lastly, Colonel and Mrs. Ewart, who had fallen some distance into the rear, were brutally murdered by sepoys of their own battalion. Meanwhile, the remainder of that gaunt procession neared the landing-place, and quitting the road, turned down the ravine towards the river. When the last man had passed, a double line of musketeers drew up across the defile below the bridge, so as to render escape in that direction impossible. The game had indeed entered the trap. Their enemies now barred them in before and behind, on their right hand and their left.

Second general massacre.

The slow march was succeeded by an embarkation as slow. The boats, about thirty in number, were grounded on the sand a few yards from the shore, but no gangway-plank or other assistance of any kind was given. Our men themselves waded through the water, bearing aboard their women, children, and wounded. By about 9 A.M. the embarkation was complete and the boats ready to be shoved off. But at that moment a bugle sounded from the shore, and as if by magic a well-directed fire opened from all sides on our boats. The treacherous boatmen now leapt into the water and floundered with all speed ashore, but not before they had fired the thatched awning of several boats. At first, a few shots were fired in return at the rebels, but it soon became evident that safety depended upon escaping in the boats, which, jumping into the stream, the Englishmen attempted to move with their shoulders. But those vessels were not intended to be moved, and all but three stuck fast. Meanwhile, grape and bullets and ignited thatch did their work. After twenty minutes, when the massacred outnumbered the living, the troopers plunged into the stream and sabred the survivors. No sex or age was spared, for the extirpation of a race was the object in view. Of the boats that had escaped from the ghât two had drifted across to the Oudh shore, where their inmates were captured; but the third was aground in the river, and to this ark several stout swimmers from other boats made their way. The slaughter at the ghát was now partially arrested by an orderly from the Nána, who brought a command to massacre the remaining males, but spare the women and children. The latter, to the number of 125, were collected and huddled together under a guard on the bank, whence they were conveyed about noon to two rooms prepared for their reception in the Saváda House. Seventeen Englishmen, whom the sepoys on the Oudh bank had excepted from the slaughter of the two boatsful that had drifted thither, were sent over to the Nána, and their knell was soon afterwards sounded by the fusilade of a firing party. A few dying men had been left in the entrenchments at the time of evacuation, and two files were now told off to hasten their end.

Adventures of the escaping boat.

It is now time to return to Major Vibart's boat, which we left aground in the Ganges. Her original complement of fifty persons was now swollen to about twice that number by fugitives from other vessels, and pushed by many shoulders, she was launched clear into the full force of the stream. A shot from the gun at Koilaghát carried away her rudder, and the boatmen had left on board neither oar nor punting-pole. She was thus completely at the mercy of the current, which carried her through a shower of bullets some six miles down the river. In pushing her off the sandbanks, or crouching on her deck, many heroes of the defence perished; and before evening, when she again ran firmly aground, she had been lightened of Moore, Glanville, Ashe, Burney, and Boulton. In the night, the women were temporarily disembarked, while the men set the thus lightened vessel adrift. The awning, which had become the mark of arrows tipped with lighted charcoal, was cut away; and after narrowly escaping a fire-ship floated down the river by their pursuers, the boat and her crew proceeded on their dangerous course. At two o'clock the next afternoon the vessel was again brought up on a bank at Najafgarh, fourteen miles below Cawnpore. She was now opposite the domain of Bábu Rám Bakhsh, an Oudh landholder, who had promised that not an Englishman should pass his shores alive. Sepoys dragged a gun down to the bank and aimed it at the boat. But the piece was discharged once only, for at that moment the monsoon broke and the rain fell in sheets. The downpour did not, however, prevent the musketeers on shore from maintaining, through five drenching hours, their harassing fusillade. A new danger hove in sight as a boat, laden with fifty or sixty armed mutineers, bore down upon the stranded fugitives. Luckily this vessel also ran aground. It was promptly boarded by a party from our boat, and few of its inmates escaped to tell the Nána of the reception they had met with. Rising with the rain, the Ganges that night floated Vibart's craft and carried her some sixteen miles further down stream. In the morning her occupants found themselves in a back-water at Shiurájpur,[1] with little hope of egress into the main channel, and a strong force of the enemy on the bank. The Nána had indeed despatched two whole regiments to prevent their further escape. The musketry fire now recommenced, and the dying Vibart ordered Thomson and Delafosse to land and beat away their pursuers. They sallied forth with the only twelve fighting men that were left; and during their absence a swarm of mutineers poured down upon the boat, capturing the women, children, and wounded, some eighty in number. They were conveyed back to Cawnpore, where the men were shot, and the women and children sent to join the other prisoners at the Saváda.

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[1] In parganah Bindki of the Fatehpur district. The place must not be confounded with its namesake in Cawnpore.

Third massacre.

Returning to the river after scattering their foes, Thomson and Delafosse found no boat in sight. They searched vainly for about a mile down the bank, but were soon hotly pressed by fresh hosts of rebels. One of their party was shot down, and the remainder took refuge in a small temple overlooking the Ganges. Here they were surrounded, and here they slaughtered several of their pursuers; but they were again driven to flight by the smoke of the bonfire which the mutineers had lit around their asylum. They now fired a volley, and with the energy of despair charged down to the Ganges, which, however, but seven of their number reached in safety. Of these, again, three were killed in swimming off; while the remaining four, including Thomson, Delafosse, and Private Murphy of the 86th, outstripped their hunters and escaped. It was Murphy who several years afterwards became custodian of the Memorial Gardens at Cawnpore. Some six miles down the river, while resting after their long swim, they fell in with the servants of a friendly Oudh Rája, Dirgbijai Singh, who sheltered them in his castle for three weeks, and eventually conveyed them across the river to the camp of a European detachment marching up-country. These daring men were not, as sometimes supposed, the only survivors of the Cawnpore garrison, but they were probably the only survivors who could boast of unmixed British blood.[1]

Escape of Thomson, Delafosse, and two others.

On the day following the massacre of Sati Chaura the Nána held a review of the rebel troops, at which he had the satisfaction of hearing for the first time a royal salute fired in his honour. On the 29th, he gratified himself with the murder of an English officer who had escaped from the massacre only to be found naked amongst the ravines of the Oudh bank, and on the morrow a yet more splendid prize arrived in the shape of the captives from the boat at Shiurájpur. The same day he proceeded to Bithúr, where on the 1st July he was enthroned as Peshwa. The cup of his gratifiation was now full, and he lingered

Proceedings of the Nána.

He is enthroned as Peshwa.

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[1] Colonel Williams gives a list of 25 such survivors, including the 4 now mentioned and 7 natives. The remainder consisted of 3 men and 11 women, all bearing English names.

to quaff it at leisure in his palace. Azím-ulláh and Bába Bhat, who had been left in charge at Cawnpore, ordered the removal of the British prisoners to the Bíbíghar, a small house so called because it had once been inhabited by the native mistress of an English officer.

Factions in the rebel camp.

But the mutineers were no sooner undisturbed masters of the situation than factions began to divide their ranks. The Muhammadans were little prepared to see the country they had once held pass under the sway of infidel Hindús ; and the feeling in favour of substituting the Nanhe Nawáb's rule for that of the Nána gained ground. Dundu Panth had from the first regarded this man as his rival, and had at the beginning of the siege plundered his house and placed him in confinement. But murmurs amongst his Muslim auxiliaries had induced the Nána to release the Nawáb, and the latter's battery at the racquet-court had, as we have seen, played an important part in the siege. On the 3rd July pay was distributed amongst the rebel force, but it would appear that they were dissatisfied with its amount, for they declared that they would punish the Nána for his deceit in appropriating all the treasure and taking his ease at Bithúr. The Nanhe Nawáb, who foresaw that the feeling of the soldiery was likely to involve him in complications with his dreaded rival the Peshwá, absconded, but was captured and brought back a prisoner by order of Tíka Singh. His advisers now became anxious that the Nána should return to Cawnpore. His presence was, indeed, necessary not only to allay internal dissensions, but to reassure the troops ; for, on the 4th, sinister rumours of an English advance from Allahabad were rife, and on the following day these rumours were confirmed. Tíka Singh now hastened to Bithúr to bring back his chief, who returned to Cawnpore on the 6th July. A division with 12 guns under Brigadier Jwála Parshád were told off to check the advance of the British.

Arrival of further fugitives from Fatehgarh.

Further butcheries were, however, to be perpetrated before the rebels could encounter the avenging bayonets. On the 7th July a Native Christian drummer was captured and shot, while on the 8th the faithful sepoys arrested on the evacuation of entrenchments were sentenced by court-martial to mutilation. But these little triumphs were as nothing compared to the prize which on the morrow fell within the Náná's blood-stained grasp. A second instalment of fugitives, numbering some 95 men, women, and children, had left Fatehgarh five days before. They were hotly pursued down the river, and about thirty had lost their lives from shot or drowning when the only boat remaining out of three approached Bithúr. It was fired on not only by the guns at that place, but by a party of musketeers on the Oudh bank under one Jasa Singh. The fugitives replied as best they could, but were soon reduced by the heavier metal of their adversaries into waving a flag of truce. Jasa Singh now crossed over and captured the party, who were next day sent into Cawnpore.[1] After gloating awhile over his fresh victims, the Nána gave the usual order, and the men were massacred, while the weaker portion of the prisoners were consigned to the Bíbíghar. Three males, however, received a respite from the general sentence of death: Mr. Thornhill of the civil service, with Colonels Goldie and Smith, were spared on condition of their effecting the surrender of Allahabad fort to the mutineers. They must of course have known that the condition was an impossible one, but they were undoubtedly right in catching at any terms which might save their lives until the chapter of accidents should bring them deliverance. On the same day Jwála Parshád's force quitted the Cawnpore district for that of Fatehpur, where they were destined to receive their first chastisement from the British.

Massacre No. 4.

Havelock's advance.

The determined advance of General Havelock was beginning to inspire the Nána with serious uneasiness. Quartered at Núr Muhammad's Hotel, he is said to have endeavoured to forget his anxieties in strong drink and the embraces of a favourite courtesan. To reassure his followers, whom he not unjustly supposed to be almost as alarmed as himself, he from time to time issued lying proclamations. Five thousand British troops had been "sent to hell" at Dehli, and thirty-five thousand (through the kindness of the Khedive) at Alexandria. But on the 13th July facts compelled him to indite a manifesto of very different import. His *victorious* army, he complained, had been *deceived*, attacked, and scattered by the Europeans. Every brave man, therefore, was to join heart and hand in sending these Europeans also to hell. For the latter phrase, which he had borrowed from the style of the Musalmán chroniclers, the Nána seems to have felt a strong predilection. The defeat to which he alluded was that suffered the day before at Fatehpur, where Jwála Parshád had been driven before Havelock like chaff before the wind. With 1,400 Europeans and 8 guns Havelock now continued his march up the Grand Trunk Road towards Cawnpore, while Bála Ráo was despatched with every available man to meet him. In vain; the Peshwá's brother was defeated at Aong in Fatehpur, the bridge over the Pándu was carried by storm, and the English entered the Cawnpore district (15th July). Bála

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[1] Nának Chand gives the 19th June as the date of this capture, a fact which shows that his narrative is not, as it professes to be, a diary written contemporaneously with the events it records.

Ráo sped back to Cawnpore with a bullet in his shoulder and the tidings of his own defeat.

News of the battle of Aong reaches Cawnpore, 15th July.

On the receipt of this unpleasant news the rebel chiefs held a hasty council some were for effecting a junction with the mutineers at Fatehgarh, others for retiring in the first instance only as far as Bithúr; but it was at length decided by a slender majority to make one last stand on the trunk road near Cawnpore. On learning of the rout at Fatehpur, the Nána had consoled himself by the murder of eight native couriers captured on their way to the British camp; but the defeat of Aong demanded a more striking revenge. At the instigation of Tíka Singh it was resolved to massacre the prisoners. The first to suffer were the three gentlemen from Fatehgarh, together with Mr. Edward Greenway and his son, a lad of fourteen. The two latter had been captured at the beginning of the siege, but spared in hope of a heavy ransom, for Mr. Greenway was a well-to-do merchant. They were all shot at about five in the evening, beside the wall of the commissariat storehouse; and the turn of the women and children had now arrived. The captives of Bíbíghar were under the care of a youngish matron nicknamed "the Begam," who is said to have been a servant of the Náná's Thais; and she now informed her charges that they were to die that evening. Twenty-five out of about ninefold that number had already perished, for cholera and dysentery had been busy in those stifling little rooms. One of the ladies appealed to the jamadár or subaltern in command of the guard. He calmed her fears, and a soldier of his party angrily asked the Begam what she meant by giving such orders. The Begam thereupon flounced over into the next paddock, which was that of the Nána's hotel, and returned with five ill-looking ruffians. Two were Musalmán butchers; a third, also a Muslim, wore the scarlet uniform of the Nána's body-guard; and the remaining two were Hindu peasants; but all were armed with swords. The soldiers of the guard were now ordered to assist these assassins; but they had no stomach left for such work, and all they did was to fire their muskets through the windows at the ceiling. The five therefore entered the house alone, and shrieks and scuffling at once announced that they had begun their brutal work. It was completed before dark, and coming out, the murderers locked up their shambles for the night. It is a satisfaction to know that at least two of them afterwards expiated their offence on the gallows; but few save the most charitable will deny that this death was too good for them. The Nána is said to have passed that night in watching his ballet-girls dance and sing. In the morning the dead and the living (for some were not yet despatched) were dragged forth and cast into a

Fifth and last massacre of Europeans.

bricked well within the compound.[1] A few pale children had still sufficient vitality to run wildly round the well before their pursuers, but all at last found a grave within it. That grave is now the centre of the Memorial Gardens. It is surrounded by a light gothic screen, over whose portal we may read the touching inscription:—"THESE ARE THEY WHICH CAME OUT OF GREAT TRIBULATION." Within, above the well itself, rises a pedestal girt with another legend:—"SACRED TO THE PERPETUAL MEMORY OF A GREAT COMPANY OF CHRISTIAN PEOPLE, CHIEFLY WOMEN AND CHILDREN, WHO NEAR THIS SPOT WERE CRUELLY MASSACRED BY THE FOLLOWERS OF THE NÁNA DUNDU PANTH OF BITHÚR, AND CAST, THE DYING WITH THE DEAD, INTO THE WELL BELOW, ON THE 15TH DAY OF JULY, 1857." On the pedestal, at the foot of a cross, stands a palm-bearing angel from the chisel of Baron Marochetti. The statue is dignified and striking, and worthy of the position it occupies.

Havelock approaches Cawnpore.

Battle of Cawnpore, July 16th.

This last and foulest massacre was followed by a rapid and signal revenge. On the following day (16th) Havelock's force halted to spend the noon at Ahírwán on the trunk road, about three miles south-east of Cawnpore. But though wearied with a burning march of 18 or 20 miles, they had yet the severest part of their day's work before them. For about a mile to the front, across the junction of the main road with the by-way which diverges into Cawnpore, lay entrenched five thousand rebels. The Nána's right and left wings rested upon walled villages defended by heavy guns, ensconced in groves which afforded excellent shelter to his sharp-shooters. His centre was similarly placed and strengthened by a powerful howitzer. The superiority of the mutineers, both in numbers and artillery, was immense; and to advance along the road against their front would have been to court carnage, if not defeat. Havelock therefore resolved to imitate the Prussian tactics at Leuthen, and debouching towards the right, to advance under cover of groves against the enemy's left flank. Tracing a plan in the dust with his scabbard, he carefully explained the proposed manœuvre to his officers, and gave the order to advance at about half past two in the afternoon. The handful of volunteer cavalry were sent forward as if to attack the enemy's front, and the feint succeeded completely. Upon these adventurous horsemen the mutineers concentrated their fire; and our infantry had almost completed the flanking movement before a gap in the trees revealed what was going on. Our guns had not yet, however, come up; and those of the enemy began raking our ranks to some purpose. Secure in their artillery, the rebels derisively ordered their bands to play "Cheer, boys, cheer," and it was to the somewhat discordant combination of this air and their own pibroch that the 78th Highlanders rushed upon their foe, followed by the 64th Regiment. A few minutes saw the left wing of the enemy flying before our bayonets, its bands silenced, its guns taken,[1] and the village upon which it rested occupied by our troops. Many of the sepoys fled altogether from the field, but others rushed to strengthen their centre; and against this, after a few stirring words from Havelock, the British advanced. The infantry were now joined by the cavalry, and after a brief struggle, ringing cheers proclaimed that the Nána's centre had met with no better fortune than his left. Leaving the rebel howitzer and its village in charge of the cavalry, the infantry now swept down upon the enemy's right. Here, again, they carried all before them, and two fresh guns were added to the list of those captured. Thus had the enemy's original order of battle been completely destroyed. But if our tired little force hoped that the day was won, they were disappointed. The rebels rallied to the rear of their first position in another wooded village. The guns which had been posted here in view of a second resistance now opened a damaging fire upon our advancing columns; and still the weary bullocks had failed to drag our artillery to the front. At this critical juncture was heard the clear voice of Havelock inquiring what regiment would take that village. Again our infantry rushed forward, and the capture of the village was a thing of the past. The enemy now appeared to be in full retreat on Cawnpore, and our exhausted heroes threw themselves on the ground to rest. But their work was not over. Resolved to strike one more blow for crown or pyre, the Nána rallied in person his dispirited troops. He had posted three guns, one (a 24-pounder) upon the branch road to Cawnpore; and from these guns the recumbent British now received a fresh challenge. Two bodies of rebel cavalry rode forward across the plain, while their unmounted comrades advanced with much blare of trumpets and beat of drums. Our men leapt to their feet and advanced once more to meet the foe. Many a fatal gap was hewn in their ranks by the grape of the enemy; but two circumstances now occurred which finally decided the battle in favour of the British. Led by the General's son and aide-de-camp, the present Sir Henry Havelock, the infantry charged and captured the 24-pounder which had wrought such havoc in their columns; and at the same time four English guns were brought to bear on the enemy. The well-directed fire of this battery soon pounded the rebels into a precipitate flight

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[1] It was at first supposed that female captives in the Bibíghar had been subjected to violence other than that of mere massacre; but later investigations by Colonel Williams and Mr. Sherer proved this belief to be unfounded. One young lady was, indeed, snatched from the slaughter at Sati Chaura and carried off by her deliverer, a cavalry trooper. But she was not of pure European blood.

Final rout of the enemy.

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[1] In the capture of guns the honours were divided, three being taken by the 64th and three by the 78th Regiment.

towards Cawnpore, and Havelock's contingent bivouacked at nightfall two miles from the station. That evening, the Nána rode through Cawnpore in hasty flight towards Bithúr. To the last he had continued his gasconading manifestoes; and as, panting with unaccustomed exercise, he galloped past, he might have heard his criers proclaiming that but one hundred Englishmen had escaped extermination, and that as many rupees would be given for the head of each survivor.

Flight of the Nána.

The English re-occupy Cawnpore.

On the following morning (17th July) Havelock's force marched into Cawnpore and encamped on the parade-ground. The rebel troops were now in disorderly retreat towards Fatehgarh, Lucknow, and elsewhere; but as the English advanced guards neared the city a body of horse, left behind for that purpose, fired the magazine. The event is graphically described by Mr. Sherer, who, entering Cawnpore with Havelock, assumed the duties of magistrate and collector:—"Suddenly in the direction of Cawnpore, a gigantic tongue of flame leapt up as it were to lick the sky, followed by a large cloud of smoke which, preserving somewhat the shape of a balloon, ascended swiftly. We looked at each other, and that moment experienced a slight shock like a weak electric current, and then the mighty thunder broke in the distance, and seemed to roll towards us and around us." The English were now at liberty to examine the various places of interest connected with the rebel occupation. On seeing the entrenchments, all wondered how the garrison could for even two days have held out behind such defences; but on peering down the well at the Bíbíghar our soldiery were inspired with bitter feelings of revenge. It is not surprising, therefore, that Havelock soon found himself forced to forbid, under penalty of death, the acts of retribution which the scenes of massacre around were well calculated to suggest. To remove his men from the temptations of drink, robbery, and worse, as well as to protect the city against the attack he was led to expect from Bithúr, the General next day (18th) marched out to the Mission premises beside the grand trunk road at Nawábganj.

He had, however, nothing to fear from Bithúr. Deserted and threatened by the bulk of his followers, the Nána had on the preceding night fled from his palace. Even in trepidation he did not forget his cruelty, and before departing he ordered the execution of Mrs. Carter and the baby of whom she had been delivered beneath his roof. Embarking on the Ganges with the ladies of his household, he gave out that he was about to commit suicide by drowning, and that the extinction of a light would mark the moment of his immersion. The sturdy beggars known as "sons of the Ganges" (*Ganga putra*) were watching on the shore, and when in midstream the light was extinguished, rushed up with a yell to plunder his palace. Meanwhile, the crafty Nána, who by this blind had avoided pursuit for at least one night, was disembarking under cover of darkness on the Oudh shore. He was seen a few months later, with a starving retinue, in the forests to the north of that province; and it is believed that he ultimately escaped, almost unattended, into the mountains of Nepál. If still alive, he is about fifty-seven years of age, and it is hardly probable that he will be ever captured to adorn a gallows.

Re-establishment of English administration.

Departure of Havelock.

On the same morning, as General Havelock marched out to Nawábganj, Mr. Sherer proclaimed in the city the restoration of British power. The mercantile population expressed and, as men who had property to be plundered, doubtless felt great delight at our return. Mr. Sherer at once despatched police officers to take charge of the Sirsaul, Sachendi, and Shiurájpur stations, in order that the roads to Allahabad, Kálpi, and Dehli might be kept open. Next morning (19th) Major Stephenson was detached with a party of the Madras Fusiliers to reconnoitre Bithúr. Finding the place almost deserted, he destroyed the Náná's palace, and returned to Cawnpore with a booty of nineteen guns. On the 20th General Neill arrived with more Europeans from Madras and elsewhere; in all about 400 men. A new entrenchment, commanding the ferry between Cawnpore and Oudh, was now constructed; and in this entrenchment Neill was left on the 25th with a garrison of some 300 British soldiers, while Havelock crossed the Ganges to relieve Lucknow. One of Neill's first acts on assuming command was to investigate and punish cases of massacre. Rebel ringleaders were compelled before execution to clean up a portion of the pool of blood, still two inches deep, on the floor of the Bíbíghar. By so doing high-caste Hindús died in what they imagined to be a state of spiritual uncleanliness; and Neill has by a perhaps excessive humanitarianism been condemned for thus adding to the terrors of death. His object was, however, "to inflict a fearful punishment for a revolting, cowardly, barbarous deed, to strike terror into these rebels;" and there are many who think that the punishment chosen was not disproportionate to the offence. For whatever blame may attach to these executions the magistrate of the district was not responsible. On taking command General Neill had informed Mr. Sherer that the occupation of Cawnpore was purely military, and had placed Captain Bruce of the Bombay army in charge of all police arrangements. The magistrate was thus for the time superseded.

Invasion of the 42nd Native Infantry.

Not long after Havelock's departure, the 42nd Native Infantry, which had mutinied at Ságar, entered the district by the Kálpi road and advanced on Akbarpur. It was supposed that thence they would march straight on Bithúr; but making diversions first to the right and afterwards to the left, they murdered the officers in charge of Sachendi and Shiurájpur police-stations. Halting finally at Bithúr, they became the nucleus of a serious gathering. They had come provided with two small guns and some irregular horse, and were now joined by stray men from the 2nd Cavalry and 3rd and 17th Infantry. General Neill constantly marched in force through the environs of the town, twice sending an armed steamer up the river to Bithúr: and awed perhaps by these demonstrations, the enemy confined its movements against Cawnpore to a few nocturnal rambles in the suburbs. But the presence of a rebel force so near Cawnpore was not to be tolerated. On the 16th August, therefore, soon after returning from his swamp-defeated expedition towards Lucknow, Havelock marched to Bithúr and bombarded sedition out of the town.

They are dispersed.

Police posts were now re-established at Bithúr, Sachendi, and Shiurájpur, and the gradual recovery of British rule began to alarm rebel landholders. Several, including the Rája (Durga Parshád) of Sachendi, attempted to make their peace, and received in answer the promise of a fair trial. "But this," writes Mr. Sherer, "did not meet their views. Gradually, as it became seen that Cawnpore was only a garrison, when it was clearly known that the troops collecting at Cawnpore had not for their immediate object the pacification of the Duáb, but were intended to cross the river, this desire to conciliate died away; and the disaffected began to look towards Gwáliar as affording them some hope of a second subversion of the British power, and this time with a more permanent success."

Such hopes were, however, unlikely to be realized for some time. In September, English government became yet more firmly re-established. On the 16th of the month arrived large reinforcements under the "Bayard of India," Sir James Outram, who, refusing to supersede Havelock, enlisted as a volunteer under that leader. By this time police-stations at Sirsaul, Ghátampur, and Bhognipur, with outposts at Bilhaur and in the neighbourhood of Cawnpore, had been added to those already existing. Revenue, too, was being collected in the Huzúr tahsíl, Bithúr, and parts of Sárh Salempur, Ghátampur, Rasúlabad, and Shiurájpur. But the boat-bridge across the Ganges had now been reconstructed; and on the 19th the British force under Havelock, Neill, and Outram left Cawnpore to attempt once more the relief of Lucknow. Any evil effects which might have resulted from their departure were counteracted for the time by news that on the same date Dehli had fallen. But prestige alone was insufficient to extend our sway in the district, and matters remained much in the same position as before. The Meo Thákurs, assisted by

September. Recovery of British power.

Rája Bháo and Kalandar Gír Gosháin, kept Bhognipur, Sikandra, and Akbarpur in constant turmoil. In Rasúlabad the party against us was headed by the Gaur Thákurs under the Rája of Nár (Daryáo Singh); but our cause found in the same tahsíl several influential supporters. Shiúli and Shiurájpur were sometimes harried by errant horsemen from the squadrons of the Nána or Nirpat Sing. The Chandel Rájas of Sachendi and Shiurájpur (Sati Parshád) continued to give active assistance to our enemies, nor did the murder of policemen cease; and the officers in charge of the Bithúr and Sachendi stations were slain—the former by rebels from the Oudh bank, the latter by a party from Akbarpur.

October.

In October the security of the district was threatened with a severer danger. The capture of Dehli had driven down-country large bodies of fugitive mutineers. One such party under Bakht Khán had crossed the Jumna at Muttra (Mathura), and passing hastily down the Duáb penetrated as far as Shiurájpur. But by this time there was fortunately a British force to resist the marauders. Marching from Cawnpore with 600 infantry and several field guns, Brigadier Wilson came, saw, and conquered. After a mere brush with our troops on the 19th, the rebels fell back, to be almost annihilated at Kanauj a few days later by Greathed's pursuing column from Dehli. On the 26th this column arrived at Cawnpore, being succeeded on the 9th of the next month by a large force under the Commander-in-Chief, Sir Colin Campbell.[1] Ominous rumours were afloat heralding the advance of a powerful rebel contingent from Gwáliar, but Sir Colin had before him a more important task than the defence of Cawnpore. Leaving here a small force under General Windham, he hurried on to relieve Havelock, who had succeeded in entering Lucknow only to be closely blockaded therein.

November. Sir Colin Campbell passes through Cawnpore.

Invasion of the Gwáliar contingent.

Seeing the coast fairly clear, the Gwáliar contingent crossed the Jumna and advanced along the Kálpi road towards Cawnpore. On the 26th November General Windham went out to meet them at Bhaunti, some ten miles down that road, and giving them a very decided repulse, captured one of their 10-inch howitzers. But confident in the superiority of their numbers, the rebels were not thus to be foiled. Quitting the highway which had witnessed their defeat, they next morning struck across country to the grand trunk road; and receiving at Ráwatpur on that road a large and welcome reinforcement from Oudh, they swooped down upon Cawnpore. This manœuvre, which General Windham's force was too weak to prevent, placed the rebels once more in possession of the city, and the British troops passed that night within their entrenchments. But speedy delivery was at hand. Sir Colin Campbell, after raising the siege of Lucknow and giving its death-blow to the rebellion in Oudh, was already returning to Cawnpore. On the evening of the 28th, as the garrison were resting after a successful sally, he rode into the beleaguered entrenchments. Before crushing the insurgents he allowed his men a few days' rest, but a desultory cannonade was maintained on both sides; and when, on the 1st December, Captain Bruce surrendered charge of the district to Mr. Sherer, round shot were whizzing overhead. Meanwhile the enemy was being daily reinforced by straggling bands of rebels, including some of those who had mutinied at Cawnpore. Tántia Topi and Jwála Parshád revisited the scene of their former atrocities. But while the Gwáliar force was hopeful, the late followers of the Nána are described as despondent. They knew by experience what sort of prowess they had to encounter. The unfortunate city was again subjected to almost daily plunder by the mutineers, sugar and sweetmeats being apparently the booty which was most in demand. But the citizens had their consolations. The supplies imported for the consumption of the rebel forces produced a glut in the market, and those who had perhaps been grumbling at war prices had now the chance of buying wheat at 21 sers the rupee. Little remains to be told. On the 6th December Sir Colin Campbell issued from his stronghold, scattered the Gwáliar contingent in every direction and captured all their guns. The action was rather a rout than a battle. The enemy had taken up a position on the other side of the canal; but when this had been crossed under a heavy fire, the rebels were virtually defeated. They were pursued and severely cut up by the cavalry under Sir Hope Grant. "The delusion," writes an observant witness, "was over. The district saw that British supremacy was inevitable; and sick of misrule and confusion, it finally succumbed."

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[1] Afterwards Lord Clyde.

December. Civil rule re-established.

December 6th. Second battle of Cawnpore.

On the 18th December, Brigadier Walpole's column began its march through the district, furnishing an opportunity for the final re-establishment of police-stations at Akbarpur, Rasúlabad, Derápur, Sirsaul, and Ghátampur. To the three places first named their tahsílis were also restored. Towards the close of the month the commander-in-chief quitted Cawnpore for Fatehgarh, and as he passed northwards through Shiurájpur and Bilhaur, those towns were once more provided with police-stations. In January, Sir Colin returned to Cawnpore, where he lingered until at the end of February a final advance was made on Lucknow. Bhognipur and Sikandra continued under the mutinous influence of Kálpi; but the presence at Akbarpur of a movable column under Colonel Maxwell restrained them from active rebellion.

Final pacification of the district, December, 1857—May, 1858.

At length, on the 23rd May, Kálpi yielded to Sir Hugh Rose.[1] Turbulence in the southern parganahs of this district subsided, and the magistrate was enabled to report "*ubique pax.*"

A few minor incidents which occurred before the final quenching of rebellion are thus noted by Mr. Sherer:—"I recall the burning of Rasúlabad tahsíli by the fugitives after the battle of Khajwa in Fatehpur. I recall a raid of Ráo Sáhib from the Ganges to the Jumna, and an attack on Rasúlabad by Etáwa zamíndárs; but these were detached incidents, scarcely calling for notice in a narrative of this kind. I followed but the other day[2] close upon the retreating footsteps of Fíroz Sháh, but I found the ploughman in the field; the boy singing at the well as he urged the bullocks down the slope; the old woman sitting at her door, twisting her little cotton gin (I fear with scarcely velocity enough to compete with the new world) and her daughters grinding the millet—all supremely unconscious of the descendant of Tímúr, who with somewhat unseemly haste had made but yesterday a royal progress through their fields and villages. The taste for misrule has clearly for the time departed. The people have seen that neither Rája nor Nawáb can construct a practicable administration, and the old rule seems better than none."

Punishment of rebels.

It remains to notice the punishments with which this sanguinary rebellion was visited. Amongst many executions, that of Tántia Topi was the most important. A fine levied upon disloyal citizens of Cawnpore was devoted to the construction of the Memorial Gardens, and the following forfeitures of land belonging to seditious chiefs were enforced:—

| Name of rebel. | *Villages forfeited.* | |
|---|---|---|
| | In whole. | In part. |
| Sati Parshád Rája of Shiurájpur... ... ... | 16 | 25 |
| Durga Parshád, Rája of Sachendi ... ... | 4 | 4 |
| Daryáo Singh, Rája of Nár ... ... ... | ... | 4 |
| Others ... ... ... ... ... | 61 | 79 |
| Total ... | 81 | 112 |

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[1] Afterwards Lord Strathnairn.

[2] *i. e.* at the close of 1858.

# GAZETTEER
## OF THE
# CAWNPORE (KÁNHPUR) DISTRICT.

## CONTENTS.

Page.
Akbarpur ... ... ... 197
Akbarpur parganah ... ... 198
Akbarpur Bírbal ... ... 203
Amrodha ... ... ... ib.
Ánkin ... ... ... ib.
Asálatganj ... ... ... ib.
Banipára Mahárāj ... ... ib.
Bára ... ... ... 204
Barei Garhu ... ... ... ib.
Bháupur ... ... ... ib.
Bhognipur ... ... ... ib.
Bhognipur parganah ... ... ib.
Bidhnu ... ... ... 210
Bilhaur ... ... ... ib.
Bilhaur parganah ... ... 211
Binaur ... ... ... 215
Biposi Najafgarh ... ... ib.
Bithúr ... ... ... 216
Cawnpore ... ... ... 217
Cawnpore Kuhna ... ... 226
Chaubepur ... ... ... ib.
Deoha ... ... ... ib.
Derápur ... ... ... 227
Dera Mangalpur ... ... ib.
Dundwa Jamoli ... ... 232
Gajner ... ... ... ib.
Ghátampur ... ... ... ib.
Ghátmpur parganah ... ... 233
Goteha ... ... ... 239
Jájmau ... ... ... 240
Jájmau parganah ... ... 241
Jhinjhak ... ... ... 246
Júhí ... ... ... ib.
Jebra Nawábganj ... ... 247
Page.
Kakúpur ... ... ... 248
Kakwan ... ... ... ib.
Káshipur ... ... ... ib.
Kathára ... ... ... ib.
Kurián ... ... ... ib.
Khwája Phúl ... ... ... 249
Mahárájpur ... ... ... ib.
Majháwan ... ... ... ib.
Makanpur ... ... ... ib.
Mangalpur ... ... ... 251
Máwar ... ... ... ib.
Muhsanpur ... ... ... 252
Músánagar ... ... ... ib.
Narwal ... ... ... 253
Patára ... ... ... ib.
Rájpur ... ... ... ib.
Rasdhán ... ... ... ib.
Rasúlabad ... ... ... ib.
Rasúlabad parganah ... ... 254
Ratanpur ... ... ... 257
Ráwatpur ... ... ... ib.
Rúra ... ... ... ib.
Sachendi ... ... ... 258
Sajeti ... ... ... ib.
Sárh ... ... ... ib.
Sárh Salempur parganah... ... ib.
Shiuli ... ... ... 262
Shiurájpur ... ... ... ib.
Shiurájpur parganah ... ... 263
Shukrpur Prás ... ... 267
Sikandra ... ... ... 268
Sirsol ... ... ... 269
Sisámau ... ... ... ib.
Tilsahri ... ... ... ib.

Gazetteer of the district.

**Akbarpur**, the head-quarters of the parganah and tahsíl so named, stands on an unmetalled branch of the metalled Kálpi road, 26 miles from Cawnpore and 8 from the Rúra station of the East Indian Railway. The population in 1872 numbered 4,911 souls. Known originally as Guraikhera, the town was subsequently renamed after the Emperor Akbar (1556-1605). It has superseded Bára as the scene of a twice-weekly market, and is enlivened in Chait

(March-April) by a small fair. The public buildings are a tahsíli, munsifi, first-class police-station, imperial post-office, and school. Akbarpur can, moreover, boast of two fine tanks—one built in the reign of the Nawáb Vazír (1747-1801) by a tax farmer named Sítal Shukul, the other in later times by a distiller called Chabba. Act XX of 1856 (the Chaukidári Act) is in force here, and in 1876-77 the house-tax thereby imposed gave, with miscellaneous receipts, an income of Rs. 1,116. This was spent chiefly on conservancy, local improvements, and the police establishment, which consisted of 13 chaukidárs or watchmen.

Boundaries, areas, &c.

Akbarpur, the most central parganah or tahsíl[1] of the Cawnpore district, is bounded on the north by parganahs Rasúlabad and Shiurájpur; on the east by parganah Jájmau; on the south by parganahs Ghátampur and Bhognipur; and on the west by parganah Derápur. According to its settlement records, Akbarpur contains 158,029 acres, of which 51,105 are unassessable, 20,552 culturable, and 86,372 cultivated.

Physical features.

Passing for some distance through the north of the parganah, the river Rind skirts afterwards the north-east and eastern boundaries. Along a portion of the southern frontier flows the Sengur. A large lake at Gogamau with a smaller one at Narha are the sources of the Non, the greater of the two confluents forming this stream being sometimes named the Neora. In the watersheds and basins of these three rivers the parganah has three well-marked divisions of surface. To the north and east lies the fertile plain drained by the Rind, where the soil is of a reddish colour and highly cultivated, Mandauli and Gahlon being perhaps the richest villages of a rich tract. Here irrigation is easy and a well may be seen in almost every field. Next comes the central belt of loam or *dúmat*, the basin of the Non river. Its fertility is diminished by the presence of barren *úsar* plains and (especially towards the west) of *dhâk* forest. Last to be mentioned is the country skirting the raviny banks of the Sengur. Its soil is, like that of the Rind basin, red, but contains a greater admixture of sand and kunkur. The Etáwa branch of the Ganges canal flows from north-west to south-east through the parganah, giving out distributaries on either side. Of these the most important is the Ghátampur rájbaha, which has supplanted the badly aligned Tígáin channel, and is now a source of irrigation both in this parganah, and Ghátampur. The metalled road to Kálpi passes through the parganah and there is an encamping-ground beside this highway at Bára. Unmetalled roads connect Gajner on the east with Rúra on the west and Bára, by way of Akbarpur, with Derápur. At Rúra there is a station of the East Indian Railway, which traverses the north of this parganah.

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[1] In the Cawnpore district these terms now coincide.

Fiscal statistics.

Akbarpur appears in older Government records as Akbarpur-Sháhpur, deriving the latter portion of this name from the ancient mahál of Sháhpur, in which the bulk of the existing parganah was once included. From Sháhpur on the Jumna, now a mere group of ruins, the headquarters of the mahál were transferred to Bhojpura on the Rind, and thence to Akbarpur. The modern parganah includes also another Akbari mahál, that of Bára. At the last settlement, to increase the compactness of boundary, eight villages were annexed from Ghátampur and two from Bithúr, whilst nine were transferred to Shiúli. The following statement compares the present and past areas :—

Settlement areas.[1]

| | Total area. | Unassessed area. | | Assessable area. | | | | | | Total assessable area. |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Revenue-free. | Unculturable waste. | Groves. | Culturable waste. | Fallow. | Cultivated. | | | |
| | | | | | | | Wet. | Dry. | Total. | |
| | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. |
| Present | 158,029 | 22 | 51,083 | 4,294 | 14,395 | 1,863 | 39.348 | 47,024 | 86,372 | 106,924 |
| Past ... | 157,627 | 3,984 | 58,108 | ... | 12,875 | 5,218 | 47,311 | 30,131 | 77,442 | 951,535 |

The recent revision was effected by Mr. Wright and gives the assessable area as 67·7 per cent. of the whole, and the cultivated area as 81·0 per cent. of the culturable. Of the cultivated acreage 45·8 per cent. is irrigated, chiefly from wells, masonry and earthen, but largely also from the canal. The proportions of irrigation from these and other sources may be thus displayed :—

| From well. | From canal. | Other sources. |
|---|---|---|
| Acres. | Acres. | Acres. |
| 29·2 | 12·7 | 3·9 |

The cultivated area has increased during the last 30 years by 11·5, and the recorded irrigation by 11·8 per cent.; but in the opinion of the settlement officer the real increase of irrigation has been greater.

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[1] The figures given in this and the subsequent parganah notices of the Cawnpore district contain the latest result of the corrections made for the final settlement report. They accordingly differ from the figures already given in the district notice. In the statement at page 17, the column "total irrigation" includes assumed irrigation, *i. e.* irrigated and irrigable land, not actual irrigation only, whilst the latter alone is given in these parganah notices. The column "total cultivated area" in the same statement gives the only available total based on the classification of soils and suffices to show the distribution of those soils over the cultivated area. Similarly, the statement at page 30 shows roughly the distribution of the various crops, although the details have been superseded by the more accurate calculations now given. Groves at the settlement in 1840 appear to have been included under the head "unassessed area."

Revenue demand.

The revised assessment amounts to Rs. 2,22,675, excluding Rs. 22,268 for cesses and Rs. 11,135 for *patwáris'* fees. The former assessment amounted to Rs. 2,09,424. The incidence per acre of the new demand is on cultivated area Rs. 2-9-3, on culturable area Rs. 2-1-6, and on total area Re. 1-6-7.

Rent rates.

The incidence on the cultivated area of the former assessment was Rs. 2-6-10. As a basis for his rates of revenue, the settlement officer assumed the existence of rents on the following scale :—

| Soils. | Gauháni. | | Manjha. | | Barha. | |
|---|---|---|---|---|---|---|
| | Wet. | Dry. | Wet. | Dry. | Wet. | Dry. |
| | Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. |
| Rent-rate per acre ... | 7 11 5 | 7 3 1 | 6 7 6 | 5 4 9 | 4 8 2 | 3 5 7 |

Few enhancements of rent followed the revision of revenue. The new demand is described as in no way severe, and as affording relief to many over-assessed estates.

Alienations during the currency of past settlement.

During the currency of the expired settlement no properties were sold for arrears of revenue, although one was farmed by the Collector until such arrears were liquidated. Still, as a considerable proportion of the proprietors belong to the less thrifty classes (Rájputs, &c.), the number of writs (*dastaks*) issued was large. Transfers of landed property not caused by direct revenue process amounted to 74 per cent. of the cultivated area, and of such transfers 67 per cent. were permanent. Mr. Wright attributes these alienations not to severity of revenue, but chiefly to the improvident character of the proprietary body.

Price of land.

Tenures.

During the same period the price of landed property rose from Rs. 9-1-1 to Rs. 23-9-5 for private sales, and averaged in the 30 years a price of Rs. 12-9-7 per cultivated acre. At public sales the price rose from Rs. 5-12-5 to Rs. 18-2-11 per cultivated acre. The Chauhán Thákurs, though a united body, have lost much of their property through the inevitable tendency to borrow money from local bankers on mortgage of their shares. The titular head (Ráo) of this family has thus forfeited the estate set apart as a support for the title, and has been reduced to a small holding of *sír* land in the village where he resides. Of the 290 estates in the parganah 212 are held on the zamindári tenure, 24 on the perfect pattídári, and 54 on the imperfect pattídári system. The last occupies a larger proportionate area than the other classes of tenure. Indeed, the subdivision of landed property in this parganah is minute, and while 16 villages are held by more than 50 proprietors, 22 only are the property of single individuals. The cultivating tenures are thus classified:—

| Land held by | | Proportion. | Average area of holding in acres. | Rate of rent per acre. | | |
|---|---|---|---|---|---|---|
| | | | | Rs. | a. | p. |
| Proprietors as *sír* ... ... | | 9·7 | 5·2 | ... | | |
| Occupancy tenants. | Resident ... | 54·8 | 4·1 | 4 | 7 | 1 |
| | Non-resident ... | 10·1 | 3·2 | 3 | 9 | 0 |
| Tenants-at-will... | Resident ... | 12·6 | 3·2 | 4 | 15 | 0 |
| | Non-resident ... | 4·6 | 3·1 | 3 | 15 | 8 |

Crops.

At the time of measurement the autumn crop occupied 38·6 per cent. of the area. Joár was grown on 12,735 acres, cotton on 12,455, and bájra on 2,683 acres, the last chiefly along the banks of the Sengur. The spring crop covered 52,567 acres, wheat (6,398 acres) and bijhra (39,861 acres) being the principal crops. About 130 acres are sown with tobacco in Mandauli and Gahlon villages ; while the extensive cultivation of poppy is perhaps due to the presence of a branch opium agency at Rúra.

History.

The traditional history of the parganah is not without some interest. The common voice subjects the country in prehistoric times to the Meos. The chief of that tribe, Lahra Deo, had his stronghold in the ravines of Kumbhi on the Sengur, where an ancient *khera* or village mound still bears the name of Lahrapur. Another stronghold was in Kúkchi, and another in Bahaniapur. The Meos were ejected by four successive immigrations (1) of Gaur Thákurs, (2) of Bais Thákurs, (3) of Chauhán Thákurs, and (4) of Mughals. The Gaurs belong to the Rasúlabad family. The Baises immigrated about 1100A.D., and defeating the Gaurs in Kasru khera, occupied 12 villages. The Chauháns are of the Mainpuri family. Led hither by a soldier of fortune, Khemráj, they ejected the Meos and took possession of 36 villages. In much the same manner some 50 years later, a Mughal named Kutb Beg established himself at Bára. His descendants were afterwards called Patháns, in consequence, it is said, of a title received from Shahábud-din Ghori (1202-1206). They rose during the government of the

Nawáb Vazír to some importance, became farmers of the revenue, and obtained by doubtful means the possession of many villages. "Hence," says Mr. Wright, "the disgraceful state of affairs which led to the appointment of the special commission."[1]

Population.

According to the census of 1872, parganah Akbarpur contained 204 inhabited villages, of which 59 had less than 200 inhabitants; 84 had between 200 and 500; 39 had between 500 and 1,000; 18 had between 1,000 and 2,000; 2 had between 2,000 and 3,000, and 2 had between 3,000 and 5,000. The principal townships or villages are Bára, Akbarpur, Rúra, and Gajner, the last place being noted chiefly for its large cattle fair held in Jeth (May-June). Several of the larger villages have markets twice a week. The total population in 1872 numbered 101,171 souls (45,789 females), giving 411 to the square mile. Classified according to religion, there were 94,817 Hindús, of whom 42,846 were females; 6,351 Musalmáns (2,942 females); and three Christians. Distributing the Hindu population amongst the four great classes, the census shows 14,589 Brahmáns, of whom 6,713 were females; 13,089 Rájputs, including 5,158 females; and 1,764 Baniyas (1,211 females); whilst the great mass of the population is included in the other castes of the census returns, which show a total of 64,375 souls (29,764 females). The principal Brahman subdivision found in this parganah is the Kanaujiya (14,503). The chief Rájput clans are the Chauhán (4,949), Gaur (1,745), and Chandel (1,548). The Baniyas belong chiefly to the Dhúsar (1,585) and Umar (581) subdivisions. The most numerous amongst the other castes are the Ahír (13,422), Chamár (11,605), Káchhi (5,608), and Gadariya (3,956). The Musalmáns are divided into Shaikhs (4,128) and Patháns (1,778).

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than 15 years of age), 159 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 3,535 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 380 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals or goods; 21,489 in agricultural operations; 4,710 in industrial occupations, arts, and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 6,195 persons returned as labourers and 776 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 3,162 as landholders, 54,384 as cultivators, and 43,625 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 2,172 males as able to read and write out of a total male population numbering 55,312 souls.

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[1] *Supra*, page 102.

AKBARPUR BIRBAL, a village of parganah Ghátampur, stands on the banks of the Jumna, 31 miles from Cawnpore. Its population (837) is insignificant, but the place was formerly one of some importance. It was founded by Rája Bírbal, the Hindu Vazír of Akbar, and derives a portion of its name from both minister and emperor.[1] The village afterwards became the head-quarters of a parganah formed from the older Sháhpur, and was ultimately included in the modern Ghátampur (1808). Traces of the old tahsíli buildings can be just distinguished. There is an ancient temple sacred to Rádha Krishn ; and the village celebrates with fairs the annual return of the Holi and Díwáli festivals.

AMRODHA or Malikpur Ain, an old Musalmán town in parganah Bhognipur, stands on the road between Etáwa and Kálpi, 7 miles from the latter and 42 from Cawnpore. The population in 1872 numbered 2,983 souls. Once a town of some importance, Amrodha is now decaying; and its market, held twice weekly, has been transferred to Pokhráen. The Chaukidári Act (XX. of 1856) is in force here. The annual receipts from the house-tax thereby imposed are about Rs. 78, and the police establishment consists of four chaukidárs or watchmen.

ÁNKIN, a village in parganah Bilhaur on the Ganges, has a population of 1,692 souls, and is 41 miles distant from Cawnpore. It is remarkable only as containing an opium bungalow and store-house, the property of Government.

ASÁLATGÀNJ, a town in parganah Rasúlabad, is 38 miles distant from Cawnpore and has a population of 3,497 souls. A market is held here twice a week, and there is also a post-office.

BANIPÁRA MAHÁRAJ, a small town in parganah Rasúlabad, is 30 miles from Cawnpore and 5 from the railway station at Rúra. It had in 1872 a population of 2,132 persons. At the *Shiú-bart mela* or fair held here in March, and lasting for four or five days, all kinds of country goods are exposed for sale.

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[1] Mahesh Dás was a needy minstrel (Bhát) from Kálpi, in the neighbouring district of Jalaun. The wit and powers of versification which he showed during a visit to Akbar's court made his fortune. He was created, first Hindu poet laureate (*Kabi Rái*), and afterwards *Rájá Birbal*. Often employed on diplomatic missions, he was as a commander less successful, and perished with most of his 2,000 men in an expedition against the Yúsufzáis. See Blochmann's *Aín-i-Akbari* (1873), Vol. I, 205, 404, and Sir H. Elliot's *Historians of India* (Dowson's Edn., 1873), Vol. V, 529, note.

BÁRA, a town in parganah Akbarpur, stands on the Kálpi road, 23 miles south-west of Cawnpore. It had in 1872 a population of 2,879 souls. Here an encamping-ground for troops adjoins a fine masonry tank built by Sítal Shukl, already mentioned as the builder of a similar reservoir at Akbarpur. There is also a police outpost. Bára is the parent village of the Patháu family in this parganah, and was in Akbar's time the head-quarters of a parganah named after itself.

BAREI GARHU, a small town in parganah Sárh Salempur, is two miles from Sárh and 18 miles from Cawnpore. It had in 1872 a population of about 2,701 souls, and is remarkable only for its large lake, on whose banks pán (*piper betel*) is cultivated.

BHAUPUR, in parganah Shiurájpur, is the site of a station on the East Indian line and an imperial post-office. It is 16 miles by road from Cawnpore, and had in 1872 a population of 231 inhabitants.

BHOGNIPUR, the head-quarters of the parganah and tahsíl so named, is a village on the Kálpi road, 41 miles from Cawnpore. The population in 1872 amounted to 1,113 persons. Here are a tahsíli, a first-class police-station, a dispensary, an imperial post-office, and an encamping-ground. The village is said to have been founded three hundred years ago by Bhogchand Káyath, whose descendants are still proprietors. To him also is ascribed a large tank known as Bhog Ságar, whose water is used for irrigation.

Physical geography.

BHOGNIPUR, a parganah or tahsíl in the Cawnpore district, is bounded on the north by parganahs Akbarpur and Derapur; on the west by the latter parganah; on the south by the river Jumna, which separates it from the Jalaun and Hamírpur districts and the Báoni State; and on the east by parganah Ghátampur. According to the settlement records of 1873 the parganah contains an area of 180,041 acres, whereof 48,897 acres are unassessable, 21,988 acres culturable, and 109,156 acres cultivated. The river Sengur passes along a part of the northern boundary, but takes a sharp turn to the south at Malása, and discharges into the Jumna at Keotra near Músánagar. The presence of two large streams like the Sengur and Jumna affects the country in their vicinity greatly. Deep ravines edge the banks of both rivers, and near their confluence become rugged and wild in the extreme. Here was once, if we may trust an old proverb,[1] the scene of many a forgotten and many a half-remembered fight; and here is now the haunt of the ravine-deer and the leopard. Away from the ravines the soil is of the light loam known as *dúmat*, which here contains a much larger admixture of sand than in the more northern parganahs. Towards the Jumna the proportion of sand becomes greater, and the soil, which is locally termed "parwa," is varied here and there with patches of a stiff clay called "kábar." In and near the ravines of the two rivers the soil is poor and much mixed with nodules of kunkur, except where the action of water has washed into lower levels the finer particles of fertile soil. The river Jumna is lined in places favourable for its deposit (such as back-waters) by a rich alluvial earth. This when of a more permanent character and above the level of any but the highest floods is called kachhár, while the more recent deposits and those subject to the most constant change are known as kondar or tarái. The richest tract of kachhár is that where the waters of the Sengur are dammed up by the superior volume of the Jumna. In the bed of the river, when the stream is at its lowest, the thin layers of fertile soil left by the flood and called *nauleva* or *tir*, are let by the *biswa* and cultivated in small patches with occasional irrigation from the adjacent stream. The *kábar* above mentioned is a soil of precarious value, which can be ploughed only after an opportune fall of rain in Kuár (September-October). Without such rain it becomes too hard for ploughing; but with too much rain, on the other hand, it becomes a sticky tenacious mass, equally incapable of tillage. *Kábar* and, in a less degree, *parwa* are most liable to become infested with the weed *káns*. This noxious growth can be eradicated only by leaving the land fallow for several (and sometimes as many as fifteen) years. The east-Sengur portion of the parganah has the advantage of irrigation from the Akbarpur distributary of the Etáwa terminal of the Ganges canal. There the richest crops of wheat and cane are grown ; but in the Sengur-Jumna doáb irrigation is almost absolutely wanting, the depth to water being nowhere less than sixty feet. Still, owing to the natural fertility of the soil and the presence of a large and industrious body of Kurmís, the cultivation is of a high order ; and when the proposed distributary penetrates this doáb, parganah Bhognipur should yield to none in the district for fertility and high cultivation. The drainage system is very indistinctly marked. The surface of the country is extremely level, and even shallow depressions are rare. In one central spot úsar is found. The drainage of the locality in question gathers in a large swamp near Pokhráen, and thence forms a channel eastward to the Sengur. The Sonao, in this parganah, is a deep watercourse fringed by ravines.

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[1] "Dehli ki kamái, Chaparghata men ganwái." "At Dehli gained, at Chaparghata lost:" referring to the defeat of Sultán Husain of Jaunpur at the hands of Ibráhím Khan Lohání in 1488 A. D.

Bhognipur is connected with Cawnpore by the metalled Kálpi road, which has camping grounds at Díg and Bhognipur in this parganah. The river Sengur is now bridged at Máwár ; the former bridge was temporary, and removed during the rains. The Mughal road crosses Bhognipur from east to west, spanning the Sengur on a fine bridge of five arches at Chaparghata.[1] The highway is here and there marked with kos minárs, which served the double purpose of milestones and lamp-posts. Unmetalled roads connect Bhognipur with Derápur and Músánagar with Cawnpore (*viâ* Gajner).

Fiscal details.

Bhognipur has existed as a separate parganah only since the cession (1801), and was formerly included in Akbarpur Sháhpur. The ancient capital of the latter, Sháhpur village, is now a mere group of ruined temples and tombs on the Jumna. The parganah used at first to be known as Bhognipur Músánagar, but the second part of the name has been dropped. At cession it was chiefly in the hands of the Teonga Káyath, Sarúp Singh, who was stripped of his estates by the special commission. Compactness was secured at the settlement of 1840 by the interchange of villages between this parganah and Ghátampur. During the present revision, one small village, Bahrai, has at the request of the proprietors been included in Deoli, parganah Ghátampur. Bhognipur suffered much in 1834 by the entire failure of the cotton and a partial failure of the other crops. Government remitted revenue to the amount of Rs. 23,000, but the remedy was inadequate: recovery was slow, and when attacked by famine in 1837-38, the parganah was unprepared to bear up against this fresh disaster. The drought was obstinate and its victims poor. Without water to grow grain, or money to buy it, the peasantry were early reduced to starvation, and died in hundreds before distress had become general elsewhere in the district. The settlement officer, Mr. Rose, determined largely to reduce the revenue, and remitted Rs. 35,533, while a later remission by Mr. Allen raised the total deduction to Rs. 38,703.

The current settlement.[2]

The revision of the settlement was effected in 1878 by Mr. Wright, who raised the revenue from Rs. 1,89,848 to Rs. 2,11,480, or by 11·3 per cent. The incidence of the demand per acre is now as follows :—

| On total area. | On assessable area. | On cultivated area. |
|---|---|---|
| Rs. a. p. | Rs. a. p. | Rs. a. p. |
| 1 2 10 | 1 9 9 | 1 1 11 |

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[1] See foot-note, page 199.

[2] Both bridge and a solidly constructed sarái which here stands beside the road are said to have been built by an officer of Aurangzib (1658-1707). The founder is buried beside his works, and his tomb is weekly honoured with flowers, sweetmeats, and other marks of respect.

The former assessment fell at Rs. 1-11-9 per cultivated acre. As the parganah had greatly increased in prosperity since the settlement of 1840, little or no objection was raised to the revised demand. The following statement compares the past and present areas :—

| | | UNASSESSED AREA. | | ASSESSABLE AREA. | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | Cultivated. | | | |
| | Total area. | Revenue-free. | Unculturable waste. | Groves. | Culturable waste. | Fallow. | Wet. | Dry. | Total. | Total assessable area. |
| | Acres. | Acres. | Acres | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. |
| Present ... | 180,041 | 57 | 48,840 | 2,748 | 12,188 | 7,052 | 10,063 | 99,093 | 109,156 | 131,144 |
| Past ... | 175,259 | 3,716 | 60,985 | ... | 12,613 | 7,884 | 8,730 | 81,331 | 90,061 | 110,558 |

that is, the assessable area formed 72·7 and the cultivated 60·6 per cent. of the total area. Only 8·9 per cent. of the cultivated area was watered, and the following figures show that the canal is the chief source of what little irrigation exists :—

*Percentage of cultivated area watered.*

| From wells. | From canals. | From other sources. |
|---|---|---|
| 1·2 | 5·7 | 2·0 |

Alienations.

Transfers of landed property have been numerous during the last thirty years, and 68 per cent of the cultivated area has changed hands. The property thus alienated has mainly consisted of small shares belonging to thriftless classes. A remarkable rise has during the same period taken place in the value of land. The average price per acre has increased from Rs. 6-1-3 to 17-11-9 in private contracts, and from Rs. 5-14-2 to 24-2-0 in public sales ; while the highest price on record, Rs. 30-15-0 per acre, has been lately paid for shares in the once impoverished and almost valueless estates on the Jumna.

Tenures.

The following table shows the distribution of the various proprietary tenures :—

| Total maháls. | *Zamíndári.* | | | *Perfect pattídári.* | | | *Imperfect pattídári.* | | | *Bhayachára.* | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. of maháls. | Area. | Revenue. | No. of maháls. | Area. | Revenue. | No. of mahâls | Area. | Revenue. | No. of mahâls | Area. | Revenue. |
| | | Acres. | Rs. | | Acres. | Rs. | | Acres | Rs. | | Acres. | Rs. |
| 264 | 183 | 66,096 | 1,26,560 | 20 | 8,473 | 16,690 | 59 | 32,871 | 64,580 | 2 | 1,716 | 3,650 |

History of the parganah as shewn in that of its principal land-holding families.

Sixty-eight villages are held by single owners, of whom the principal are Súraj Parshád Tiwári of Old Cawnpore (34 villages) and Altáf Husain of Lucknow. Six villages are owned by upwards of fifty sharers each. The earliest tradition in the history of this parganah is the immigration of Rája Lahra. Believed in parganah Akbarpur to have been a Meo, he is here described as a Thákur from a village in the Gwáliár territory. His tribe overran the parganah, establishing strongholds in Mayapuri (Máwar), Loi (Sháhpur), Moi (Teonga), Umargarh (Músánagar), and Kumbhi. The chief was killed and his country taken by Malik Ládhan, an officer of Ala-ud-din Khilji (1295-1316). Hereon the government of this neighbourhood was entrusted to Thanak Singh, a Káyath from across the Ganges, whose father had been Diwán to Rája Lahra. The new governor received a grant of Teonga, and his descendant Kírat Singh was in the reign of Sháhjahán (1628-1658) appointed kánungo and chaudhari of the parganah. Remains of a castle which this Kírat built on his private domain of Akorhi are still visible. To the office of kánungo the family were not altogether new, for Bahlol Lodi (1450-1488) is said to have divided its duties and emoluments amongst their three branches. These were—(1) the house founded by Lahar Mal, which ejected the Gújars from Kándhi and settled therein ; (2) that of Khartala, which afterwards removed to Sathra; and (3) the Teonga clan already mentioned. The main line of this last and most powerful branch came to an end in 1858, when its estates were confiscated for rebellion; but not before several of its offshoots had acquired separate properties in the parganah. Amongst other families of landed importance may be mentioned the Panwárs of Pulandar, whose Giloli branch assumed the title of Rája 150 years ago, but is now in wretched poverty; the Sisodhias of Ahrolighát; and Kurmís. The *soi-disant* Kachhwáhas of the parganah are in reality Meos (see article on SIKANDRA). The tenures of cultivators are thus classified in the settlement records :—

| Land held by | | Proportion. | Average area of holding in acres. | Rate of rent per acre. |
|---|---|---|---|---|
| | | | | Rs. a. p. |
| Proprietors as *sír* ... | ... | 12·0 | 9·2 | ... |
| Occupancy tenants ... | Resident ... | 50·0 | 5·2 | 3 7 4 |
| | Non-resident ... | 10·8 | 3·3 | 2 14 2 |
| Tenants-at-will ... | Resident ... | 14·9 | 4·2 | 3 11 4 |
| | Non-resident ... | 6·4 | 3·2 | 3 2 7 |

Crops.

The kharíf or autumn crop covered only 44 per cent. of the cultivated area. Its principal growths were joár (20,541 acres, or 18 per cent. of the cultivated area), cotton (15,631, or 14 per cent.), and bájra (9,389, or 8½ per cent.) The rabi or spring crop occupied 53 per cent. of the cultivated area. It included but one per cent. of wheat against 32 per cent. (36,513 acres) of barley or barley mixed with other crops, and 17 per cent. (14,522 acres) of gram. Dofasli or both-harvest crops, consisting chiefly of rice, occupied only 2 per cent. of the area. The finest wheat is grown in the kachhár lands, and the proportion of kharíf greatly exceeds that of rabi in the tract fringing the Jumna. The best tobacco is grown in Aunreri, where one field, named Gurdhái, is famous for its plant, and lets at the high rate (for this parganah) of Rs. 20 the acre. A common staple is *kusúm* or safflower, sown in rows amongst some other spring crop. It is often grown on advances, the money-lenders coming for their share of produce in June. Up to that time the cultivator can preserve it by pounding the petals with a little castor-oil. Cotton is the main staple of the parganah, and in favourable seasons this crop secures the revenue and supports the cultivator.

According to the census of 1872, parganah Bhognipur contained 231 inhabited villages, of which 56 had less than 200 inhabitants; 112 had between 200 and 500; 42 had between 500 and 1,000 ; 17 had between 1,000 and 2,000; and 4 had between 2,000 and 3,000. The principal towns are Pokhráen, Musánagar (including Ghausganj and Azimganj), and Amrodha. Other large villages are Akorhi, Baror, Kandhi, Muhammadpur, Ol Aima or Satti, and Rajpur Todar. In the last three markets are held twice a week. Bhognipur itself is a mere village, chiefly inhabited by the tahsíl officials. The total population in 1872 numbered 104,151 souls (48,710 females), giving 379 to the square mile. Classified according to religion, there were 94,404 Hindus, of whom 43,971 were females; 9,745 Musalmáns, amongst whom 4,739 were females; and two Christians. Distributing the Hindu population amongst the four great classes, the census shows 11,159 Brahmans, of whom 5,161 were females; 5,960 Rájputs, including 2,439 females; and 3,833 Baniyás (1,796 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 73,452 souls, of whom 34,575 are females. The principal Brahman subdivision found in this parganah is the Kanaujia (10,508). The chief Rájput clans are the Kachhwáha (1,395) and Ponwár (1,010). The Baniyás belong to the Dhúsar (485), Umar (378), Barwal (350), and Ajudhyabási (272) subdivisions. The most numerous amongst the other castes are the Chamár (14,364), Kurmi (13,201), Ahír (12,716), Gadariya (3,630), and Malláh 3,319. Káchhis are comparatively few (2,396). The Musalmáns are distributed into Shaikhs (6,347), Patháns (1,887), Sayyids (1,284), and Mughals.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872, and from these it appears that of the male adult population (not less than 15 years of age) 165 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 3,357 in domestic service, as personal servants, water carriers, barbers, sweepers, washermen, &c.; 708 in commerce, in buying, selling, keeping, or lending money or goods, or the conveyance of men, animals, or goods; 10,575 in agricultural operations; 5,022 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 6,606 persons returned as labourers, and 899 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 3,982 as landholders, 53,765 as cultivators, and 46,404 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 2,965 males as able to read and write out of a total male population numbering 55,441 souls.

BIDHNU, a village of parganah Jájmau, is situated on the Hamírpur road, 11 miles south of Cawnpore. It contained in 1872 only 838 inhabitants, but is important as the site of an encamping-ground for troops, a second-class police-station, and an imperial post-office.

BILHAUR, the capital of the parganah so named, stands on the Grand Trunk Road, 34 miles north-west of Cawnpore. It had in 1872 a population of 5,954 inhabitants, of whom 3,731 were Hindus (1,724 females) and 2,223 were Muhammadans (1,091 females). The Musalmáns are described by Mr. Wright as respectable, but somewhat quarrelsome. A short distance north of the town flows the river Isan. The public buildings are a tahsíli, first-class police-station, imperial post-office, tahsíli school, and road bungalow. The area of the town site is 307 acres, giving 19 souls to the acre. The Chaukídári Act (XX. of 1856) is in force here, and the annual receipts from the house-tax thereby imposed are about Rs. 880. The police establishment maintained out of this income consists of eleven chaukídárs or watchmen.

Area and boundaries.

BILHAUR, a parganah and tahsíl in the Cawnpore district, is bounded on the north-west by parganahs Kanauj and Tirwa of the Farukhabad district; on the south-east by parganah Shiurájpur of this district; on the south-west by parganah Rasúlabad, and on the north-east and east by the river Ganges, which separates it from the Unáo and Hardoi districts. It contains according to settlement records 119,694 acres, of which 32,977 are unassessable, 20,173 are culturable, and 66,544 are cultivated.

Physical features.

Two streams traverse the parganah. Through the north flows the Isan, which, until close to its junction with the Ganges, runs parallel with that river. The Pándu, on the other hand, flows near and parallel to the south-west boundary. The soil through which the Pándu passes is hard, consistent loam (dúmat) with an almost level surface, out of which the bed of the river appears to have been cut with difficulty. The stratum traversed by the Isan consists, on the contrary, of light sandy soil, easily eroded by the action of water, or blown by the winds into undulating hillocks. The land again which lies above the Ganges is hard and knobby, although gnawed into ravines by freshets seeking the river. The bulk of the parganah is occupied by the level plain of the Pándu, whose strata overlie those traversed by the Isan and Ganges. A considerable portion of the parganah is irrigated either from the numerous distributaries of the Ganges Canal (Cawnpore branch) or from wells. The Grand Trunk Road crosses the parganah from south-east to north-west, and has encamping-grounds at Púra and Arwal. Unmetalled roads connect the town of Bilhaur with Rasúlabad and Makanpur.

Communications.

History.

In 1596, towards the close of Akbar's reign, the area of the modern Bilhaur was included in two parganahs, Bilhaur and Deoha. Bilhaur was probably conterminous with the territory in possession of a large clan of Gaharwár Thákurs, whose chief still holds nine villages and the title of rájá. The Isan-Ganges Doáb was occupied partly by Maliks and partly by Ujena (Ujjayini) Thákurs, who afterwards received the name of Panwárs. The north-west corner was always an unsettled part of the country. It is near Kanauj, and the old Thákur residents are said to have left it when the Ráthor dynasty was ejected from that principality by Shaháb-ud-dín (1194). They were succeeded by Maliks, Ujenas, and Panwárs, who were at constant feud with one another. The town of Bilhaur is indeed said to derive its name from a minstrel called Bilhar or Bilhaur who betrayed his Ujena master to the Maliks. The tract along the banks of the Isan, being sandy and barren, was in all probability the last to be taken into cultivation. It was occupied by neither Thákurs nor Maliks, but the Kurmís gradually pushed their way along it, assuming the position of proprietors and supplying the richer villages in the dúmat tracts with cultivators. The date of this immigration is uncertain.

Settlement.[1]

The principal event of recent times has been the last completed settlement. This was effected by Mr. Buck, who raised the revenue from Rs. 1,89,148 to Rs. 1,94,170 (or including cesses Rs. 2,13,587). Considerable relief was at the same time afforded to the poorer estates along the Ganges and Isan, "though it is doubtful," remarks Mr. Wright, "whether sufficient reduction was granted." The incidence of the revised revenue is as follows:—

| On total area. | | | On culturable area. | | | On cultivated area. | | |
|---|---|---|---|---|---|---|---|---|
| Rs. | a. | p. | Rs. | a. | p. | Rs. | a. | p. |
| 1 | 10 | 2 | 2 | 3 | 10 | 2 | 14 | 9 |

The former demand fell at Rs. 2-13-6 per cultivated acre.

Distribution of area and tenures.

The following statement compares the present and past acres:—

| | Total area. | Unassessed area. | | Assessable area. | | | | | | Total assessable area. |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Revenue-free. | Unculturable waste. | Groves. | Culturable waste. | Fallow. | Cultivated. | | | |
| | | | | | | | Wet. | Dry. | Total. | |
| | Acres. | Acres. | Acres. | Acres. | Acres | Acres. | Acres. | Acres. | Acres. | Acres. |
| Present ... | 119,694 | 99 | 32,878 | 6,741 | 10,305 | 3,127 | 39,658 | 26,886 | 66,544 | 86,717 |
| Past ... | 126,216 | 4,976 | 32,598 | ... | 19,356 | 6,770 | 38,986 | 23,530 | 62,516 | 68,642 |

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[1] See foot note, page 199.

The assessable area was therefore 73 per cent. of the whole, and the cultivated 77 per cent. of the culturable. The irrigated area recorded in the *khasra* or field index was 58·7 per cent. of the cultivated area. In this parganah there are 163 *mahals* or estates, 2,372 proprietors, and 56,439 cultivators, proprietary tenures being thus distributed :—

| *Zamindári.* | | | *Perfect pattidári.* | | | *Imperfect pattidári and bhayachára.* | | |
|---|---|---|---|---|---|---|---|---|
| Number of mahals. | Area. | Revenue. | Number of mahals. | Area. | Revenue. | Number of mahals. | Area. | Revenue. |
| | Acres. | Rs. | | Acres. | Rs. | | Acres. | Rs. |
| 77 | 27,061 | 78,500 | 23 | 9,963 | 29,030 | 63 | 29,440 | 86,640 |

Alienations.

During the currency of the expired settlement 90·2 per cent. of the area has been transferred, leaving only 26 villages and 60 portions of villages (out of 158) in the hands of the original proprietors. The price per acre of cultivated land has risen from Rs. 9-9-6 to Rs. 9-2-11 in public, and from Rs. 10-5-8 to Rs. 62-11-5 in private sales. The average price during the thirty years was as follows :—

| | Price per acre. | | | Years' purchase of revenue. |
|---|---|---|---|---|
| | Rs. | a. | p. | |
| Private sale ... ... ... ... | 27 | 8 | 4 | 9½ |
| Public sale ... ... ... ... | 9 | 14 | 6 | 3½ |
| Mortgage ... ... ... ... | 11 | 0 | 3 | 3¼ |

The tenures of cultivators are classified as follows :—

| Land held by | | Proprietors. | Average holding of area in acres. | Rate of rent per acre. | | |
|---|---|---|---|---|---|---|
| | | | | Rs. | a. | p. |
| Proprietors as *sir* ... ... | | 9·9 | 8·1 | ... | | |
| Occupancy tenants. | Resident ... ... | 53·8 | 4·1 | 5 | 4 | 11 |
| | Non-resident ... ... | 9·3 | 3·0 | 4 | 5 | 4 |
| Tenants-at-will. | Resident ... ... | 14·7 | 3·0 | 5 | 4 | 2 |
| | Non-resident ... ... | 4·9 | 2·2 | 4 | 3 | 0 |

Rents.

The census of 1872 estimates the sum paid by tenants to their landlords as rent and cesses at Rs. 3,25,963. The rent-rates assumed by the settlement officer as a basis for fixing the demand were as follows:—

| Soils. | | | | | |
|---|---|---|---|---|---|
| *Gauhán.* | | *Manjha.* | | *Barha.* | |
| Wet. | Dry. | Wet. | Dry. | Wet. | Dry. |
| Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. |
| 9 13 6 | 6 6 4 | 7 3 11 | 5 3 3 | 5 1 8 | 3 5 8 |

Mr. Buck deemed that in many cases these rates were ample, if not excessive. On the dúmat tract the enhanced demand and its attendant rise in rents press lightly, but the sandy unwatered lands find difficulty in obtaining tenants at the increased rate in vogue.

Crops.

The *kharíf* or autumn crops occupied at measurement 35,162 acres and the *rabi* or spring crops 37,311 acres. The principal autumn crops were cotton (3,775 acres), joár (9,354 acres), and bájra (4,513 acres); whilst among spring crops wheat occupied 7,462 acres, *bijhra* 26,921, cane 1,930, tobacco 95, and potatoes, whose cultivation is steadily extending, 214 acres.

According to the census of 1872 parganah Bilhaur contained 156 inhabited villages, of which 32 had less than 200 inhabitants; 52 had between 200 and 500; 46 had between 500 and 1,000; 20 had between 1,000 and 2,000; and 5 had between 2,000 and 3,000. The only town containing more than 5,000 inhabitants is Bilhaur itself. The total population in 1872 numbered 96,439 souls (44,462 females), giving 492 to the square mile. Classified according to religion, there were 88,173 Hindús, of whom 40,373 were females; and 8,266 Musalmáns, amongst whom 4,089 were females. Distributing the Hindu population amongst the four great classes, the census shows 14,674 Brahmans, of whom 6,922 were females; 5,275 Rájputs, including 2,143 females; 1,681 Baniyás (744 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 66,543 souls, of whom 30,564 are females. The principal Brahman subdivision found in this parganah is the Kanaujia (13,870). The chief Rájput clans are the Gaharwár (1,504), Gaur (519), Chandel (369), and Gahlot (182). The Baniyás belong principally to the Umar (1,107) subdivision. The most numerous amongst the other castes are the Kurmi (12,340), Chamár (10,903), Ahír (8,390), and Gadariya (4,240).

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age) 147 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,059 in domestic service, as personal servants water-carriers, barbers, sweepers, washermen, &c.; 757 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 20,321 in agricultural operations; 5,241 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 4,538 persons returned as labourers and 68 3 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 4,175 as landholders, 47,713 as cultivators, and 44,551 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 2,353 males as able to read and write out of a total male population numbering 51,977 souls.

BINAUR is a large village in parganah Jajmau, 2 miles south-west of Sachendi and 14 from Cawnpore. It had in 1872 a population of 2,037 inhabitants, and was formerly the titular village of a Chandel Rája.

BIPOSI NAJAFGARH, a town of parganah Sárh Salempur, stands beside the Ganges, 16 miles east of Cawnpore, with which it is connected throughout by a metalled road. The population amounted in 1872 to 2,459 souls. Biposi was in 1707 granted by the Emperor Bahádur Shah to his servant Nawáb Najaf Khán, and hence its second name. The grant, which was revenue-free, was resumed from Najaf Khán's descendants in 1829. The town is chiefly remarkable as the site of the indigo factory built by General Martin, to whom the estate had been leased by those descendants. He was a liberal tenant, and is said to have enriched his leasehold with the 330 vats and 48 masonry wells still visible. The general's successor in this concern became heavily indebted, and his factory and gardens have passed by sale into the hands of a Háthras Baniya. Since then the manufacture of indigo has almost ceased, and the trade in indigo seed, for which Najafgarh was once celebrated, has declined. The market was built by Najaf Khán, and a pair of large gateways were added to the town by General Martin.[1] The Chaukidári Act (XX. of 1856) is in force at Najafgarh, and the house-tax thereby imposed provides for an establishment of three chaukidárs or watchmen. The town is surrounded by a fertile soil, for which high rent is paid by its Káchhi cultivators.

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[1] See further rent-rate report on Sárh Salempur.

**Bithur**, now a town of tahsíl Jajmau, and once the capital of the parganah to which it gave its name, stands beside the Ganges, 12 miles north-west of Cawnpore. With the latter city it is connected by a metalled road, but the encroachments of the Ganges have of late years so sapped this highway that its maintenance in its present position is no longer possible. The population in 1872 numbered 7,768 souls. To the great bathing fair held at the Brahmavartta ghát in Kártik (October-November), and to the tradition which connects that landing-place with Brahma, some allusion has been already made.[1] Another legend associates Bithúr with Rámchandra, the incarnation of Vishnu. It is said that in a jungle to the south of the town dwelt Valmíki Muni, a hermit renowned for his sanctity and austerities. One day sobs were heard from the wilderness near his abode; and sallying forth, the saint discovered a pregnant lady whom he recognised as Síta or Jánki, the wife of Rámchandra. Her husband had put her aside under the belief that she had been ravished by Ráwana, the giant king of Ceylon; and deserted by her friends, she had wandered hither. The kindly recluse gave her shelter, and before long she was delivered of twin sons, Lo and Kus. Under the fostering care of Válmíki these boys grew to man's estate, instructed in all the lore of kingcraft. When their father Rámchandra let loose the horse before performing the *asvamedha* sacrifice, they accepted the general challenge which that action proclaimed, and tied up the wandering steed. Being hereon attacked by the hosts of their father they were defeated and slain. But at this moment Síta, weeping for her children, appears on the scene, and over the bodies of their fallen offspring a reconciliation takes place between the wife and her remorseful husband. To give the legend a yet happier conclusion the sons are restored to life by their mother, father, Válmiki, or some other miraculous personage. It should be remarked that this account of the reconciliation between Ráma and Síta differs from that given in the Rámáyana by Válmíki himself.[2] Numbers of metal arrow-points, the relics of the heroic struggle, are said to be found in the soil around Bithúr; and the neighbouring village of Ramel[3] is said to derive its name from the battle (*ran*) and the reconciliation (*mel*). On a mound to the south of the town stands a temple raised during the rule of the Marhattas to Válmíki, and near it a masonry building called Síta's kitchen and an old temple named Kapaseshwar.[1] Bithur was selected as a residence by Báji Ráo Peshwa on his surrender to Sir John Malcolm (1818). Settling here on a pension of eight lakhs, the deposed ruler was attended by a retinue of at first 16,000, and afterwards 5,000 men. For their support a tax-free portion of Bithur and Ramel, known thereafter as Arázi Lashkar, was set aside. On the rebellion of the Peshwa's adopted son, the infamous Nána Sáhib, this little fief was confiscated and bestowed for life, at a merely nominal revenue, on Naráyan Ráo, a professing supporter of the British cause. The palace of the Nána was destroyed in the course of the rebellion. At present the principal landholders of the neighbourhood are Khandalha (Dúbe) Brahmans, whose chief bears a title (Chaudhari) dating back to the middle of the 16th century. Bithúr consists of two quarters, Great and Little Bithúr. The combined town has four markets, one (Collectorganj) having been built when the civil and revenue courts were removed here in 1811, and another (Russellganj) in the following year by the judge, Mr. Claud Russell. In 1819 the inconvenient distance from cantonments caused the removal of the courts to Nawábganj.

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[1] *Supra*, page 71.

[2] In the Rámáyana Lava and Kusa defeat the armies sent out against them. Ráma goes out to meet them in person, recognises them as his sons, and is reconciled without further bloodshed to Sita. The hermitage of Válmíki is placed at Chitrakot in Bánda, and no mention is made of Bithúr.

[3] The famous *ámil* Almás Ali Khán granted Ramel free of revenue to his maternal uncle Bhágmal Jat, and the village is still in possession of the latter's heirs.

Rája Tikait Rái, a minister or treasurer of Ghází-ud-din Haidar, king of Oudh, is credited with having built a fine ghát with an imposing arcade in the Saracenic style. On its upper platform is a Hindu temple. The clusters of gháts, temples, and dwelling-houses on the Ganges bank lend an imposing and picturesque appearance to that side of the town. There are five well-known temples in Bithúr named after their founders—(1) Mahant Gobind Nawas, (2) Bhajanánand, (3) Gangádás, (4) Gurdás, and (5) Jogaldas. Bithúr is full of Pandits, famous for their caligraphy in the Nágari character. The town contains an imperial post-office and a first-class police-station. The Chaukídári Act (XX. of 1856) is in force at Bithúr. The annual receipts from the house-tax thereby imposed are about Rs. 1,925, and out of this income is maintained a force of four constables and 18 watchmen.

CAWNPORE (KÁNHPUR), the historic capital of the district so named, stands on the right bank of the Ganges in north latitude 26° 28′ 15″, east longitude 80° 23′ 45″, 120 miles from Allahabad. In 1847 there were 108,796 inhabitants, a number which had increased in 1853 to 118,000. In 1865 the population numbered 113,601 souls. In 1872 the city and its suburbs had an area of 6,079 acres, with a population of 20 to the acre.

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[1] Perhaps a corruption of Kakapaksheshwara. Kakapaksha-dhara, or crow-winged, is a title "given to Ráma and other warriors, from a certain mode of shaving the head, leaving the hair over the ears only, resembling wings, as is fancied"—Moore's *Hindu Pantheon*, article "Ráma."

Population.

According to the census of the same year there existed 122,770 inhabitants, of whom 90,582 were Hindús (39,863 females), 31,894 were Musalmáns (15,093 females), and 294 were Christians and others (157 females).[1] The number of houses during the same year was 33,391, and of these 15,918 were masonry structures as opposed to mud huts. Taking the male adult population, who numbered 49,425 souls (not less than fifteen years of age), we find the following occupations pursued by more than 40 persons: alms-takers 134; barbers 756; beggars 513; *bhúsa* straw-sellers 99; bird-trappers 117; blanket-sellers 79; blacksmiths 555; boatmen 151; braziers 202; bricklayers 146; brokers 414; butchers 471; carpenters 555; carpet-makers 41; confectioners 541; contractors 84; cotton-cleaners 104; cultivators 822; doctors 153; drummers 105; dyers 235; farriers 56; firework-makers 75; fishmongers 51; flour-dealers 1,064; fruit-sellers 128; goldsmiths 551; gold and silver lace sellers 102; grain-dealers 1,210; grain-parchers 342; green-grocers 545; grocers 355; hukka (pipe) makers 57; house proprietors 149; indigo-planters 59; inn-keepers 121; labourers 11,120; leech-sellers 41; lac-workers and sellers 134; landowners 193; leather-sellers 163; looking-glass-makers 50; livery stable-keepers 878; lime-burners 331; mat-sellers 158; merchants 344; cloth-merchants 720; iron-merchants 65; milk and butter-sellers 446; money-changers 414; necklace-makers 77; oil-makers 420; painters and varnishers 83; *pán* (betel leaf) sellers 253; pedlars 163; petty dealers 143; perfumers 48; polishers of metal 124; potters 294; rope and string makers 173; servants 15,358; shoemakers and sellers 438; singers and musicians 104; stocking-knitters 1,059; stool-sellers 153; tailors 1,120; tinmen and tinkers 46; tobacco-sellers 284; washermen 532; weavers 1,030; weighmen 244; and wood-sellers 280.

Site.

The cantonments and civil station fringe the bank of the Ganges, the former being situated east of the latter. The river is here about 500 yards broad, but when swollen by the periodical rains attains a width of above a mile. The native city stands a short distance south-west or inland from the civil station, which it at one point almost separates from cantonments. It was built on no plan and is badly laid out, abounding in narrow streets and passages. Its lanes and byways long enjoyed the reputation of being the dirtiest of their kind, but of late years money and labour have effectively cleared it of this disgrace. Except on the undulating margin of the Ganges, or where indented by the ravines of that river's tributary watercourses, the sites of city, cantonments, and civil station are alike flat and unlovely.[1] The East Indian Railway is joined about a mile south of the city by the Oudh and Rohilkhand line. The principal station is on the East Indian, close by the junction ; but the Oudh and Rohilkhand has a small station of its own nearer the city, and allows its passengers to start also from the Ganges railway bridge, where the train waits for a line-clear message. The proposed lines to Kálpi and Farukhabad will have their terminus near the Collectorganj market, and the East Indian Railway are now constructing a branch line to the same place, to which their goods-station will be transferred. The great railway bridge, which would form the most prominent feature in a bird's-eye view of Cawnpore, is remarkable as one of the only two existing viaducts across the undivided Ganges.[2] It was completed in 1875, after six years and about 20 lakhs of rupees had been spent in its construction. The length is 2,830 feet, the height above low-water mark 60 feet, and the material iron. Cawnpore has besides the two railroads several hardly less important approaches. Two metalled highways connect it with Hamírpur and Kálpi, while a third, the Grand Trunk Road from Calcutta to Dehli, crosses them on the south-western outskirts of the city. A metalled branch of the same road passes through cantonments, city, and civil station, stretching onwards towards Bithúr. And lastly a road, quitting the city and crossing the river by the railway bridge, bears the traveller towards Unáo and Lucknow. Between city and cantonments flows the Ganges canal, which discharges itself through a series of locks into its parent stream. It is bridged where crossed by the East Indian Railway and several other roads.

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[1] This estimate does not apparently include the British artillery and infantry in cantonments.

Public buildings.

The relative position of the principal buildings and institutions is thus described by Mr. Tupp:—"Starting from the east or Allahabad side, the race-course and brigade parade-ground is first reached. West of this are the native cavalry lines, north-east of which are the European infantry barracks, and between these and the river the memorial church, the Wheeler club, the artillery lines, and the various military offices. North of the parade-ground is the *sadr* (chief) bazár, and then the city, and between this and the river are the memorial gardens and the famous well. West again of this are the district offices, Bank of Bengal, Christ Church, the theatre, &c., and on the bank of the river the jail and police lines. Three miles west of these are the model farm, Nawábganj, and Old Cawnpore,[1] which are separated from the present station by villages and cultivated land."[2] There are few buildings of any architectural pretensions, and none of any antiquity. The Jámi Masjid, or chief mosque, is a commonplace unadorned structure, but is being gradually improved by the few Musalmáns in Cawnpore who can boast of any means. Prayág Naráyan's and Guru Parshád's new Hindu temples are the costliest buildings of their kind. Out of 357 mosques the most frequented are those of the Íd at Colonelganj and Zamán Khán at Patkápur. Of the 1,143 temples, the most popular are those of Tapeshwari Devi, Káli Devi, Lakshmi Naráyan, and Mahádeo; but the temples of Siddhnáth and Bára Devi, in the suburbs of Jájmau and Júhi respectively, can each claim a large number of citizen admirers. The houses of Diwán Násir Ali and Aga Mír's sons are the only dwellings of any importance. The former has tanks, fountains, and an audience-hall of some beauty, but all these are falling into slow decay from the increasing embarrassments of their owners. The *kotwáli*, or chief police-station, is an unpretending building centrally but obscurely situated. The Christians of Cawnpore are in proportion to their numbers abundantly provided with places of worship. There are three Anglican churches. The first, situated in the civil lines, and called Christ Church, was built in 1837, and in 1861 made over to the Society for the Propagation of the Gospel, by whose missionaries its services are conducted. The second, St. John's, in cantonments, is a small plain building which was at first deserted for the third, or new Memorial Church. But the peculiar construction of the latter renders it so hot during May and June that the troops during those months again resort to St. John's. The Memorial Church demands more special mention. It was erected at a cost of about £18,000 on the site of Wheeler's entrenchment in cantonments, and serves as a monument to those who fell at or near Cawnpore during the disturbances of 1857-58. It is in the Lombardo-Gothic style of architecture, and is built of red brick faced with buff sandstone. Its roofs are groined and covered externally with corrugated iron. The floor of the nave and transept is paved with marble supplied by the Mahárája of Jodhpur, that of the chancel with Minton's tiles. The principal feature in the western façade is the rose-window over the entrance, while the windows at the

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[1] "With the exception of the Ganges," writes Miss Roberts, "which rolls its broad waves beside the British lines, nature has done little for Cawnpore ; but the sandy plain, broken occasionally into ravines, which forms its site, has been so much embellished by the hand of man, that an unprejudiced person, not subjected to the miseries of field days, will not hesitate to say that it possesses much picturesque beauty." Miss Roberts was perhaps favourably prejudiced by the gaieties of Cawnpore, in her day a larger military station than at present. "The Cawnpore theatricals," she exclaims, "are really delightful." But those who would wish to learn something of British life at an Indian up-country station in the reign of William IV. cannot do better than turn to the first volume of her "Scenes and Characteristics of Hindustan."

[2] The other is that at Rájghát, which carries the same railway over from the Bulandshahr into the Budaun district.

European buildings.

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[1] Of which a description will be given in the next article.

[2] Imperial Gazetteer, article "Cawnpore City."

eastern end, which is apsidal, are enriched with stained glass memorials to the victims of the great rebellion. Other less striking records of bravery and death exist in the many tablets which line the walls. Attached to the building is a campanile 120 feet in height. Of the well memorial and its surrounding gardens some description has been already given.[1] The gardens cover nearly 50 acres and cost about £7,000, while the memorial raised round the well increased the outlay by another £4,000. The expense of construction was defrayed partly out of a fine levied on the city for misconduct during the rebellion, and for the maintenance of the gardens and memorial an annual grant of £500 is made by the Government of India. In the gardens south-east and south-west of the well are two graveyards with monuments to those who were massacred or died at Cawnpore during the mutiny. The whole area is irrigable from the canal, which accounts for the uniformly verdant appearance it presents in the midst of its arid environments. Besides the three churches already mentioned there are two Roman Catholic chapels and the Union Church. Turning from places of worship to those of amusement, we find a theatre, two racquet-courts, and a club.

Sirseya Ghát.

The principal landing-place on the Ganges is that known as Sirseya Ghát, a noble flight of steps surmounted by a vaulted arcade of brick and stone. It is divided for bathing purposes into two portions—one used by men, and the other by women. In the latter portion an excellent arrangement securing the most complete privacy has been effected. The town owes this ghát, the fine market named Collectorganj, an extensive system of brick drains, a high school and boarding-house, and many minor works of public utility to Mr. W. S. Halsey, who, as magistrate of Cawnpore, for many years directed the municipal administration of the city.

Municipality.

The municipality of Cawnpore was established under Act VI. of 1868, but is now administered under the newer law of 1873 (Act XV.) Its affairs are managed by a committee consisting of six officials and twelve private persons elected biennially by the rate-payers. Of this body the magistrate of the district is *ex officio* president. The income is derived principally from a license tax on trades and from the rents of escheated land conferred on the municipality by Government. No octroi is levied as in other municipalities, lest that tax should degenerate into a transit duty, and damage the through trade of what is now the most flourishing emporium in the North-West. The chief objects of expenditure are police, public works, conservancy, and extraordinary or miscellaneous charges. The following table exhibits the various items of income and outlay for five years in the present decade : —

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[1] *Supra*, page 188.

*Receipts and expenditure of Cawnpore municipality,* 1871-76.

| Receipts. | 1871-72. | 1872-73. | 1873-74. | 1874-75. | 1875-76. |
|---|---|---|---|---|---|
| | Rs. | Rs. | Rs. | Rs. | Rs. |
| Opening balance. | 82,819 | 11,490 | 4,169 | 1,008 | 7,312 |
| Tax on professions and trades. | 69,020 | 55,304 | 69,598 | 67,945 | 71,728 |
| Tax on carriages, horses, &c. | 564 | 868 | 831 | 779 | 700 |
| *Nazúl* lands (escheats). | 7,154 | 8,168 | 11,065 | 14,222 | 11,045 |
| Shops and houses. | 48 | 48 | 373 | ... | .. |
| Compound or sites tax. | 7,629 | 6,327 | 8,763 | 6,440 | 5,408 |
| Fines ... | 4,032 | 2,590 | 2,347 | 2,932 | 1,577 |
| Pounds ... | 778 | 779 | 615 | 754 | 788 |
| Sales of houses and lands. | 1,522 | ... | 129 | 2,308 | 1,966 |
| Refunds and recoveries. | 2,465 | 521 | ... | 1,650 | 2,387 |
| Miscellaneous, | 17,192 | 14,131 | 18,921 | 3,899 | 4,302 |
| Total ... | 1,93,223 | 1,00,235 | 1,11,811 | 1,01,937 | 1,07,213 |

| Expenditure. | 1871-72. | 1872-73. | 1873-74. | 1874-75. | 1875-76. |
|---|---|---|---|---|---|
| | Rs. | Rs. | Rs. | Rs. | Rs. |
| Collection ... | 1,499 | 1,764 | 1,898 | 2,042 | 1,911 |
| Head-office ... | 827 | 1,649 | 1,518 | 1,468 | 1.580 |
| Public works, | 50,151 | 34,960 | 31,745 | 22,636 | 33,842 |
| Police ... | 20,730 | 20,061 | 20,697 | 18,874 | 19,341 |
| Education ... | ... | ... | 37 | 398 | 524 |
| Charitable grants. | 1,316 | 1,260 | 1,515 | 1,522 | 1,625 |
| Conservancy... | 29.551 | 32,207 | 19,497 | 20,103 | 19,608 |
| Road-watering. | 1,332 | 1,432 | 1,485 | 1,508 | 2,527 |
| Lighting ... | 1,176 | 520 | 1,093 | 653 | 898 |
| Gardens ... | 1,200 | 852 | 2,045 | 3,300 | 3,522 |
| Extraordinary | ... | 806 | 16,390 | 19,929 | 18,990 |
| Miscellaneous. | 10,554 | 556 | 2,415 | 3,003 | 5,405 |
| Total .. | 1.55,844 | 96,067 | 1,00,335 | 95,436 | 1,09,773 |

The income had at the close of the year 1876-77 fallen to Rs. 1,05,935, and the expenditure to Rs. 99,929; but the chief headings of receipt and outlay were the same as here shown. The municipality is saddled with the interest and re-payment of a loan borrowed from Government for the improvement of its drainage system. It pays under the heading of "gardens" advances to certain market-gardeners (*Káchhís*) who were induced to migrate from Farukhabad and practise here the high cultivation of vegetables. "As is usual in all new settlements," observes Mr. Wright, "the settlers have to be supported for several years. But it is satisfactory to learn that they are paying off the original advances, and the large demand for garden produce, &c., will soon make them independent." Some account of the model farm will be given in describing the village of Jeora Nawábganj, in which it is situated.

Potable waters.

The potable waters of Cawnpore were examined by Dr. Jameson in September and October, 1866, by Dr. Milne in April and May, 1867, and again by Dr. Compigné in October and November. I have taken the result of Dr. Milne's analysis in the table below for waters (1) to (7) and of Dr. Compigné's analysis for waters (8) to (10). The figures of the first column refer to the following waters:—(1) The well No. 15, lying between Nos. 1 and 2 barracks of the infantry lines; (2) the Ganges canal about 150 yards below the native city ; (3) the well No. 19 in the cavalry lines; (4) the well No. 3 in the lines of the royal artillery; (5) well No. 7

between Nos. 9 and 10 barracks, infantry lines; (6) well No. 9 between Nos. 7 and 8 barracks, infantry lines; (7) the Ganges river about 150 yards below the native city; (8) the Ganges where used for drinking water; (9) water from the Ganges canal immediately above the city used by natives only for drinking purposes; and (10) well in cavalry lines at south end of and between the two lines of barracks. The results of the examination show that the physical properties of the water after passing through filter paper were unexceptionable, but that of the Ganges canal showed a dull whitish colour, without taste or smell, and did not entirely clear by filtration. The reaction was in all cases alkaline. Ammonia was detected present in all, and traces of phosphoric acid, of which an abundant precipitate was detected in the waters of the Ganges river. Some traces of nitrous acid occurred in Nos. 2, 3, 5, and 6, and in all silica and carbonate of soda was found. On the whole, Dr. Compigné thinks that the Cawnpore waters are as regards quantity quite sufficient, but as regards quality "the degree of permanent hardness is too high, the total solid and volatile, "matters are both high, as also the mineral matter and the chlorine also is in "some amount."

| Number. | Degree of total hardness. | Degree of permanent hardness. | Grains of oxygen required to oxidise the readily oxidisable organic matter in 1,000 grains of water. | Solids in 70,000 grains of filtered water. | Volatile matters. | Mineral matters. | Earthy salts, &c., insoluble in water. | Lime as carbonate. | Soluble salts. | Chloride of sodium. | Sulphate of soda. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 8·0 | 5 6 | ·0006 | 20·4 | 3·80 | 19·11 | 11·55 | 6·65 | 5·08 | 0·78 | 2·80 |
| 2 | 4·35 | 2·86 | ·0003 | 6 8 | 0·72 | 7 35 | 5·67 | 3 71 | 1 6 | 1·20 | 1·28 |
| 3 | 10·3 | 7· | ·00015 | 30·4 | 3·04 | 26·04 | 18·41 | 11 99 | 13·2 | 4·87 | 2·69 |
| 4 | 7·63 | 5·7 | ·00075 | 30·3 | 4·36 | 24·85 | 14·35 | 7·98 | 3·2 | 2·68 | 2·80 |
| 5 | 7·47 | 6·2 | ·00035 | 42 0 | 6·40 | 25·24 | 16 10 | 7·7 | 9·8 | 5·40 | 2·56 |
| 6 | 6 5 | 5 85 | ·00015 | 30·4 | 3 04 | 21·35 | 12·95 | 4·55 | 13·2 | 8·04 | 0·6 |
| 7 | 4 3 | 3·5 | ·0043 | 11·06 | 2·52 | 8·54 | 5·25 | 2 52 | 3·29 | 0·80 | 1·54 |
| 8 | 4·5 | 3 2 | ·0004 | 9·2 | ·51 | 8·69 | 7·4 | ... | 1·29 | ·42 | ... |
| 9 | 4·7 | 2·8 | ·00065 | 8·26 | ·7 | 7·56 | 5 07 | 2·6 | 2·5 | 1·5 | a. |
| 10 | 12·9 | 8·8 | ·00045 | 29·0 | 3·5 | 25·5 | 16·8 | 10·3 | 8·7 | 4·2 | 2·5 |

Commerce and manufactures.

In the vicissitudes which befell the towns of Northern India owing to the construction of railways, Cawnpore was a considerable gainer. It became the emporium where the grain of Oudh, Bundelkhand, and Agra was collected for exportation by rail; and as such it has steadily increased its trade at the expense of Fatehgarh, Mirzápur, and other losers. But besides the grain derived from surrounding districts, the town has other important exports of its own producing. Foremost amongst these are the leathern goods which may be regarded as the specialty of Cawnpore. There is a Government tannery here, and the leather trade, which has been increasing for many years, shows as yet no signs of decline. Next to this industry stands the manufacture of cotton stuffs, yarn, cloth, and tent-canvas. The town is remarkable for the only two large cotton mills worked by steam machinery which exist in Upper India. Of these the Elgin is the older, the Muir the younger mill; but some allusion has been made above to both.[1] The Banks of Bengal and Upper India have each a branch at Cawnpore, and thirteen English firms, companies, or their representatives are stationed in the town. There are several shops for the sale of the furniture, stores, and other articles in ordinary use amongst Europeans, but most of these are kept by natives. A couple of chemist's shops and a machine-ice manufactory deserve special mention as rarities found only in the largest stations. Ice is made here not only by machines, but is collected during the small hours of the winter mornings from shallow pans placed expressly for its preparation.

Social science and journalism amongst the native community.

Two deliberative societies and several newspapers testify to the existence of some mental activity amongst the natives of Cawnpore. The Anjuman-i-Tahzíb, or Society for the Propagation of Enlightenment, is composed almost entirely of Musalmáns. It was founded in 1875 and holds weekly meetings, of which the proceedings are printed and circulated. Amongst its members are enrolled many influential Muhammadans of other districts: such, for instance, as the Prince Consort of Bhopál. The objects kept in view by the Society are (1) education for all, but especially poor children; (2) burial of paupers and repair of mosques; (3) good works, such as almsgiving; (4) suppression of extravagance; (5) to encourage loyalty towards Government; and (6) to memorialize Government on whatever subject may seem necessary. The affairs of the Society are managed by a committee of four officers, of whom Muhammad Mihndi, Government *Vakíl*, is President. Monthly subscriptions are paid, albeit with some reluctance ; and vernacular newspapers are taken in for perusal of the members, being in most cases supplied *gratis* by the publishers.

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[1] Page 143.

The second Society is a branch of the Indian Association at Calcutta, and was established in January, 1877. It is open to all natives of India without distinction of race or caste, but appears to consist chiefly of Hindús, and particularly of Bengális. The management is vested in a committee who meet monthly. Meetings for public discussion of current topics are called at the discretion of the committee. The object of the Society is the promotion of a healthy public opinion in all matters of importance, and to promote by every legitimate means the political, intellectual, and material advancement of the people.

The newspapers published at Cawnpore are the *Matla-i-Núr*, the *Shola-i-Túr*, and the *Núr-ul-Anwár*, the last being printed in Muhammadan, and the two first in Hindú presses. They contain generally a leading article on current affairs, a summary of news, and a few rather late telegrams. The following are the printing presses at work in Cawnpore :—

| Name of proprietor. | Name of press. | Where situated. | Remarks. |
|---|---|---|---|
| Messrs. Shircore & Co.... | Exchange ... | Cantonments ... | Can print in Roman type only. |
| Mr. X. D. Naronha ... | Aldona ... | Ditto ... | Ditto. |
| Nawal Kishor ... | Nawal Kishor's ... | Civil Lines ... | Vernacular. |
| Jamuna Prasád ... | Shola-i-Túr ... | Gilis Bazár ... | Ditto. |
| Bihari Lál ... | Matla-i-Núr ... | New Chauk ... | Ditto. |
| Abdur Rahmán Khán ... | Nizámi ... | Patkápur ... | Ditto. |
| Kripa Diyál ... | Zakayár Nazayár ... | Generalganj ... | Ditto. |
| Abdul Azíz ... | Azízi ... | Gwaltoli ... | Ditto. |

Garrison.

Cawnpore is a military station, under the command of a colonel. The troops ordinarily stationed there consist of one European and one native regiment of infantry, a regiment of native cavalry, and a battery of royal artillery.

History.

To the garrison Cawnpore owes its existence as a city. British troops were first stationed here in 1778, just a century ago ; and the protection thus afforded against plunder and oppression drew hither large numbers of traders from Oudh and other native kingdoms. The village rapidly became a town, which was in 1801 finally ceded to the British. Since then, except for a few weeks during the mutiny of 1857, the town has always remained in our possession. This mutiny was the one great event in the short history of Cawnpore, but it has made the name of that city universally familiar. It has been described above at considerable length, and need not therefore be further referred to here.

CAWNPORE (or KÁNHPUR) KUHNA, or Old Cawnpore, stands beside the Ganges in parganah Jájmau, four miles north-west of its modern namesake. The town had in 1872 a population of 2,582 persons, almost entirely Hindús. Its origin is attributed to Hindu Singh Chandel, Rája of Sachendi, who came hither to bathe on the festival of Kanhaiya Ashtami, or eighth day of the dark half of Bhádon (August-September). Taking a fancy to the place, he cut down the forest then extending from Jájmau to Bithúr, and built a town called after the lucky day of its foundation, Kánhpur.[1] The supervision of the works was entrusted to his vassal Ghanshyám Singh Chauhán, Rája of Rameipur, who is said to have constructed a house, two gates, and some landing steps still in existence. Notwithstanding its name, Old Cawnpore is by some accounts credited with an existence of a century and a quarter only. A ditch running outside the town is ascribed to Prashád Rái Kurmi, an *amil* or prefect of Marhatta times. The removal of the judicial and revenue courts from Bithúr to Nawábganj in 1819 peopled Old Cawnpore with native advocates, pleaders, and other creatures of litigation; but since those courts were transferred to their present locality the town has declined. It has now but few wealthy inhabitants. Three or four modern temples and ghâts testify to its recent prosperity.

CHAUBEPUR, a large village in parganah Shiurájpur, stands on the Grand Trunk Road sixteen miles north-west of Cawnpore, and had in 1872 a population of 2,366 inhabitants. Here are an encamping-ground for troops, a second-class police-station, and a district post-office. Twice a week is held a large market, where a brisk trade is carried on in indigo-seed, tobacco, and cattle. On the 9th June, 1857, Chaubepur became the scene of a mutiny and massacre already described in the history of the district.

DEOHA, a village in parganah Bilhaur, is four miles west of Bilhaur and 38 miles from Cawnpore. The population in 1872 numbered 2,022 souls. This village once gave its name to a parganah now amalgamated with that of Bilhaur.

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[1] Kanhaiya or Kánh is one of the numerous titles of Krishna, the incarnation of Vishnu. Sir Robert Montgomery ascribes the foundation of the town to a chieftain bearing this name.

**DERÁPUR**, the chief town of the parganah and tahsíl to which it gives its name, stands on the right bank of the Sengur, 35 miles west of Cawnpore and eight south of the railway station at Rúra. With the latter communication is maintained by means of a good unmetalled road. The town contains 2,149 inhabitants, of whom a large number are Muhammadans, descendants of Kázís and others on whom grants of land were bestowed. Here are situated a tahsíli, a first-class police-station, a tahsíli school, a dispensary, and an imperial post-office. Derápur contains the remains of many old mosques and a fine masonry tank called Sahas kund. It was once a place of considerable importance. In the time of the Marhatta rule (1756-1762) a fort was built here by Gobind Ráo Pandit, the governor of the province.

Boundaries, area, &c.

**DERÁ MANGALPUR** or **DERÁPUR**, a parganah and tahsíl in the Cawnpore district, is bounded on the north by parganah Rasúlabad; on the east by parganahs Akbarpur and Bhognipur; on the south by the river Jumna, which separates it from the dist ict of Jalaun; and on the west by parganahs Auraiya and Pháphund of the Etáwa district. It comprises according to the recent measurement 205,859 acres, of which 54,370 are unassessable, 29,527 culturable, and 121,962 cultivated.

Physical features.

The river Sengur, flowing from west to east, divides the parganah into two portions. Of these the northern is a fertile loamy plain watered by the Etáwa division of the Ganges canal and numerous wells. Towards the Sengur itself, however, this tract deteriorates, losing its fertility in rugged gulches and ravines. The southern portion of the parganah has a soil much resembling that of the northern, but its almost complete lack of irrigation prevents the former from competing with the latter. Here, between the Sengur and the Jumna, no water can be found at less than 60 feet from the surface; and what little irrigation exists is reserved for the benefit of garden produce. Eastward through the same tract flows during the rains the sluggish stream known as the Sunáo. The land between this depression and the Jumna is said to be the highest in the district. The banks of the Jumna are cut into deep ravines for a distance sometimes of two miles from the river. Here *chikára* or ravine-deer may be seen in considerable numbers, and as the Etáwa border is approached black buck are not uncommon. Unmetalled roads connect Derápur with Mangalpur, Rasdhán, and Sikandra, where the *Pádsháhi sarak*, or old Mughal road, passes from Allahabad to Dehli. The East Indian Railway traverses the north of the parganah, with a station at Jhínjhak.

Fiscal history.[1]

That parganah as at present constituted comprises the old fiscal subdivisions of Derápur, Mangalpur, and Sikandra. Derápur derived its name from the fact that it was a favourite site for the imperial camp *(derá)*. In the sixteenth century Akbar bestowed it, free of revenue, on Nawáb Amír-ul-Nasrat Chand Shaikh Nasrul Bahádur. Mangalpur consisted of 60 villages, which about the year 1755 were similarly bestowed on Mangal Khán; and its old name, Neora, was now changed for its present one. The two parganahs were amalgamated in 1809. Sikandra was a separate fiscal subdivision, whose history has been given in the article on the town so named. The revised settlement of the parganah was effected by Mr. Wright, who assessed the tracts north and south of the Sengur separately, their physical differences necessitating separate modes of treatment. His northern circle he named Derápur, his southern Sikandra. The records furnish us with the following details of the parganah area at the present settlement:—

| | | Unassessed area. | | Assessable area. | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | Cultivated. | | | |
| | Total area. | Revenue-free. | Unculturable waste. | Groves. | Culturable waste. | Fallow. | Wet. | Dry. | Total. | Total assessable area. |
| | Acres. | A. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. |
| Derápur ... | 94,657 | 1 | 24,028 | 1,719 | 14,084 | 1,078 | 26,039 | 27,708 | 53,747 | 70,628 |
| Sikandra ... | 111,202 | 20 | 30,321 | 1,417 | 8,292 | 2,937 | 3,485 | 64,730 | 68,215 | 80,861 |
| Present total, | 205,859 | 21 | 54,349 | 3,136 | 22,376 | 4,015 | 29,524 | 92,438 | 121,962 | 151,489 |
| Past do. ... | 203,807 | 4,145 | 72,010 | ... | 14 255 | 7,568 | 29,836 | 75,993 | 105,829 | 127,652 |

In Derápur 25·5 per cent. of the total acreage is unassessable and 73·5 per cent. culturable. Of the latter, again, 76·0 per cent. is cultivated, and of this 48·5 per cent. is irrigated. In Sikandra 27·3 per cent. is unassessable and 72·7 per cent. culturable. Of the culturable 84·0 per cent. is cultivated, and of the cultivated 5·0 per cent. is watered. In Derápur there has been considerable increase of irrigation, owing to the alignment throughout its whole length and breadth of canal distributaries. As a consequence, cultivation has, since the last settlement, extended 15·8 per cent. In Sikandra, on the contrary, irrigation has apparently decreased. The following table compares the results of the new and old assessments :—

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[1] See note to the similar heading in the article on pargana Akbarpur, *supra*.

| Tract or circle. | Old revenue | Present. | | Total. |
|---|---|---|---|---|
| | | Revised revenue. | Cess. | |
| | Rs. | Rs. | Rs. | Rs. |
| Derápur ... ... ... ... | 1,21,548 | 1,39,670 | 13,967 | 1,53,637 |
| Sikandra ... ... ... ... | 1,32,692 | 1,38,645 | 13,864 | 1,52,509 |

And the incidence of the new assessment may be shown thus :—

| Tract. | On total area. | | | On culturable area. | | | On cultivated area. | | |
|---|---|---|---|---|---|---|---|---|---|
| | Rs. | a. | p. | Rs. | a. | p. | Rs. | a. | p. |
| Derápur ... ... ... | 1 | 7 | 10 | 1 | 15 | 11 | 2 | 10 | 6 |
| Sikandra ... ... ... | 1 | 3 | 11 | 1 | 11 | 5 | 2 | 0 | 6 |
| Total ... | 1 | 5 | 10 | 1 | 13 | 8 | 2 | 5 | 6 |

Alienations.

Proprietary body and changes therein.

The former demand fell at Rs. 2-4-2 per cultivated acre in Derápur and at Rs. 1-15-1 in Sikandra. Transfers of land have during the last thirty years been fewer in Derápur than in any other parganah of the district except Jájmau. Their absence is ascribed to the prosperity caused by an increased cultivation of sugar-cane and indigo ; and this again is attributed to the introduction of canal water. In Sikandra 83 per cent. of the area has changed hands, 69 per cent. permanently. The extensive alienations were perhaps due to the exactions of the former *jagírdár*, Narindargír, which are said to have left the village landholders involved in debt. "On the incubus being removed landed property, hitherto valueless, had a price and was sold up by the creditors." The turbulent Meo proprietors on the banks of the Jumna have maintained their position more steadily than the industrious Kurmís, who made better tenants than landlords. During the currency of the expired settlement 7¾ estates were sold and nine farmed for arrears of revenue, but all these cases save one occurred in the first decade of that period. The proprietary tenures are thus distributed :—

| Portion of parganah. | Total number of mahâls. | Zamindári. | | | Perfect pattidári. | | | Imperfect pattidári. | | | Bhayachára. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | No. of mahâls. | Area. | Revenue. | No. of mahâls. | Area. | Revenue. | No. of mahâls. | Area. | Revenue. | No. of mahâls. | Area. | Revenue. |
| | | | Acres. | Rs. | | Acres. | Rs. | | Acres. | Rs. | | Acres. | Rs. |
| 1. Derápur ... | 166 | 96 | 28,179 | 73,940 | 14 | 3,340 | 8,320 | 56 | 22,228 | 57,410 | ... | ... | ... |
| 2. Sikandra ... | 227 | 129 | 34,810 | 69,281 | 24 | 7,980 | 16,833 | 70 | 24,381 | 50,531 | 4 | 1,05 8 | 2,000 |

The principal proprietors in Derápur are Gaur Thákurs, and the estates acquired by Diwán Násir Ali have been mortgaged to the rising Khánpur family of that tribe. In the eastern portion of this tract may be found a good many Bráhman owners who have acquired land either as the priestly grantees of devout Gaurs, or as purchasers enriched by recent money-lending For some account of Sikandra proprietors see SIKANDRA. Cultivatory tenures may be thus classified :—

| Land held by | | Derápur. | | | Sikandra. | | |
|---|---|---|---|---|---|---|---|
| | | Proportion. | Average area holding. | Rate. | Proportion. | Average area holding. | Rate. |
| | | | | Rs. a. p. | | | Rs. a. p. |
| Proprietors as *sír* ... | ... | 13·1 | 7·1 | ... | 17·3 | 6·2 | ... |
| Occupancy tenants ... | Resident ... | 54·3 | 4·3 | 4 6 2 | 41·7 | 5·2 | 3 11 4 |
| | Non-resident ... | 8·4 | 3·0 | 3 11 5 | 9·9 | 3·2 | 2 13 11 |
| Tenants-at will ... | Resident ... | 11·9 | 3·1 | 4 13 3 | 15·5 | 4·2 | 3 14 1 |
| | Non-resident ... | 3·7 | 2·3 | 4 5 11 | 7 1 | 3·7 | 2 3 10 |

Rent

The rent-rates assumed by the settlement officer for purposes of assessment were as follows :—

| Tract. | *Gauhán.* | | *Manjha.* | | *Barha.* | |
|---|---|---|---|---|---|---|
| | Wet. | Dry. | Wet. | Dry. | Wet. | Dry. |
| | Rs. a p | Rs. a. p. | Rs. a. p. | Rs. a. p | Rs. a. p. | Rs. a. p. |
| Derápur ... ... | 8 8 3 | 7 2 3 | 6 6 1 | 5 6 6 | 4 10 9 | 3 10 5 |
| Sikandra ... ... | 7 8 9 | 5 10 7 | 6 0 0 | 4 14 10 | 5 0 0 | 4 11 10 |

In Derápur the kharíf occupies 39·4 per cent. of the cultivated area, and the principal crops are, cotton (7,729 acres), joár (10,175), and indigo (569). The rabi is sown over 30,333 acres, including 2,912 of wheat and 20,503 of *bijhra.* In Sikandra the kharíf is 45·3 per cent. of the cultivated area, and the principal crops are joár (1,361 acres), bájra (4,940), and cotton (10,470). With the rabi is sown 51·3 per cent., which includes 664 acres of wheat and 21,092 of barley. The difference in the agriculture, and perhaps the soil, of the two tracts is clearly shown by the respective proportions of the crops grown in each :—

| | Cotton. | Joár. | Bájra. | Indigo. | Wheat. | Bijhra. |
|---|---|---|---|---|---|---|
| Derápur ... ... | 7,729 | 10,175 | 1,405 | 569 | 2,912 | 20,503 |
| Sikandra ... ... | 10,470 | 13,761 | 4,940 | 17 | 664 | 21,092 |

Population.

According to the census of 1872, parganah Derápur contained 287 villages, of which 91 had less than 200 inhabitants ; 123 between 200 and 500; 53 between 500 and 1,000 ; 16 between 1,000 and 2,000 ; 3 between 2,000 and 3,000, and one between 3,000 and 5,000. The principal villages in the united parganah are Derápur, Mangalpur, Khamela, Sithmara, Sikandra, Rasdhán, and Khwája Phúl. At these places markets are held twice a week, and that of Sithmara is famous for its cattle trade. In the others local produce is sold to local consumers.

The total population numbered 123,558 souls (56,609 females), giving 379 to the square mile. Classified according to religion, there were 117,109 Hindús, of whom 53,536 were females ; 6,445 Musalmáns (3,073 females) ; and 4 Christians. Distributing the Hindu population amongst the four great classes, the census shows 17,176 Bráhmans, of whom 8,035 were females; 12,851 Rájputs, including 5,201 females; 3,318 Baniyás (1,551 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 83,764 souls (38,748 females). The principal Bráhman subdivision found in this parganah is the Kanaujiya (16,906). The chief Rájput clans are the Gaur (5,231), Kachhwáha (1,622), and Chauhán (1,163). The Baniyás belong chiefly to the Purwál (650), Ajudhiábasi (578), Umar (514), and Dhúsar (207) subdivisions. The most numerous amongst the other castes are the Chamár (14,647), Ahír (11,232), Kurmi (9,454), Gadariya (6,603), Káchhi (6,239), and Lodha (3,928). The Muhammadans are chiefly Shaikhs (4,381) and Patháns (1,608).

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 102 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 3,614 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 1,177 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods ; 26,599 in agricultural operations ; 5,212 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 7,000 persons returned as labourers and 826 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 8,337 as landholders, 64,481 as cultivators, and 50,740 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 2,520 males as able to read and write out of a total male population numbering 66,949 souls.

Dundwa Jamoli, a large village in parganah Bilhaur, is distant five miles from Bilhaur and 28 from Cawnpore. It contained in 1872 a population of 2,674 inhabitants, but is not otherwise remarkable.

Gajner, a small town in parganah Akbarpur, lies 25 miles north of Hamírpur and 24 miles south-west of Cawnpore. The population in 1872 amounted to 3,530 persons. Gajner is remarkable chiefly for its large cattle fair held in the month of Jeth (May-June). It has a second-class police-station and imperial post-office. Act XX. of 1856 (the Chaukídári Act) is in force here, and the house-tax thereby imposed gives with miscellaneous receipts an annual income of about Rs. 720. Out of this sum an establishment of 13 watchmen is maintained.

Ghátampur, the capital of the parganah or tahsíl so named, stands on the Hamírpur road, 26 miles from Cawnpore, and had in 1872 a population of 3,350 souls. The site includes those of Háfizpur and Sahári villages, and markets are held twice weekly. The principal building is the Gosáin temple built 300 years ago by Balbhadrgír Gosáin, which raises its pinnacles amidst mango groves to the south of the town and forms a picturesque object in the landscape. There is, besides, a very old temple dedicated to Kudha Devi. The public buildings are the tahsíli, a first-class police-station, a dispensary, a school, and imperial post-office. There is also an encamping-ground for troops. The town was formerly a stronghold of the Bais clan, and is supposed to derive its name from their chieftain Ghátam Deo, who expelled the Ahírs some 900 years ago. The leader of the vanquished race, Buldáni Ahír, was renowned for wealth, and his halls sheltered more than 900 menials. He lived at Koron, and the site of his castle Balári khera is still pointed out. So at least writes Sir Robert Montgomery, but local testimony collected by Mr. Wright does not confirm the statement.

Physical features.

GHÁTAMPUR, the southernmost parganah of the Cawnpore district, is bounded on the north by parganahs Jájmau and Akbarpur; on the west by parganah Bhognipur and the Jumna, which separates it from the Hamírpur district; on the south-west by the same river, which still forms the boundary with Hamírpur; on the east by parganah Kora of the Fatehpur district, and on the north-east by parganah Sárh Salempur. The settlement measurements show an area of 219,409 acres, of which 39,787 are unassessable, 40,138 culturable, and 39,484 cultivated. The parganah may be roughly divided into two portions. The northern is a tract of fertile loam, while the southern is occupied by the soils peculiar to the neighbourhood of the Jumna, and assimilating to those of Bundelkhand. Such are *parwa*, *kábar*, *rákar*, and *már*. The two first named have been described in the article on Bhognipur parganah, and the third in the notice on the Hamírpur district.[1] The *már* is a black soil which when dry cakes into hard granulated lumps, and when wet becomes sticky and tenacious. If free from the weed *káns*, it is most fertile, being especially favourable to the growth of wheat; and it is seldom, therefore, let for less than Rs. 4 per acre. The rent paid for *kábar* in this parganah varies from Re. 1-8 to Rs. 4 the acre, for *parwa* from Re. 1-8 to Rs. 3-8, and for *rákar* from 12 annas to Re. 1-12. But when irrigated (as it rarely is) *parwa* will fetch as much as Rs. 5 the acre. The *dúmat* or loamy soils of the northern tract pay rates similar to those of other parganahs. Ghátampur is bisected by the river Non, which, entering on the Akbarpur frontier, forms approximately the boundary between the two tracts just described. Towards the eastern border of the parganah and district, the erosion and denudation caused by drainage seeking this stream greatly impoverishes the adjacent soil. Wild and bare ravines take the place of the low alluvial *tarái* which fringes the river higher in its course. The metalled road to Hamírpur passes through the parganah, and there is an encamping-ground beside this highway at Ghátampur. The Non river is now bridged, and, except during the rains, a bridge-of-boats across the Jumna connects the districts of Hamírpur and Cawnpore. The Mughal road from Jahánabad enters the parganah at Kunwákhera and passes Ghátampur in its direction westwards. Other unmetalled roads connect Ghátampur with Akbarpur and Sárh and Baripal with Músánagar. The Etáwah branch of the Ganges canal flows through the west side of the parganah and was originally intended to discharge into the Jumna at Garántha, continuity of navigation being secured by a series of locks similar to those at the tail of the Cawnpore branch. A large amount of material was collected for the purpose, but it was eventually decided not to dig the last two miles, and the surplus water is now discharged into a ravine at Baksara. The Ghátampur rájbaha or channel, which is included in the original lower Ganges canal scheme, penetrates the duáb formed by the two heads of the Non river and carries water to tracts hitherto entirely dry. It was once intended to prolong this distributary towards Kora of Fatehpur. The western portion of the parganah is irrigated from the Reona rájbaha and distributaries of the Akbarpur rájbaha. The principal *jhíl* or lake is that of Jahángírabad, which formerly collected the drainage of a considerable area towards the west; the Ghátampur rájbaha has now blocked much of this reservoir, which is never so full as it was. In winter it is much frequented by snipe and duck. A large shallow depression on the west of the parganah is bisected by the canal, into which it is allowed to drain.

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[1] Gazetteer, I., 141.

Communications.

Canals.

Ghátampur as at present constituted represents the old parganahs of Ghátampur and Akbarpur Bírbar or Bírbal. To these, for the sake of compactness, villages from Sárh, Kora, and Bhognipur have been added. Mention is made in the village histories of parganahs Shukrpur Prás and Kanota, but they are not recognised in any way now. From the fraudulent dealings of native officials, already mentioned in this notice,[1] Ghátampur suffered much. Ahmad Bakhsh, whom Mr. Collector Welland had appointed názir, succeeded in obtaining for his nephew Zulfikár Ali the post of tahsíldár. But both power and emoluments remained in the hands of the uncle, who made good use of his opportunities. Through the instrumentality of five creatures of his own he acquired landed property paying a revenue to Government of Rs. 56,826 per annum. These agents were employed

Fiscal history.

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[1] *Supra*, page 102.

either as amíns to attach estates, as farmers when the proprietors were to be excluded from management, as purchasers when estates were put up for auction, or as sureties for each other when required. The estates purchased by them were without an exception transferred to Ahmad Bakhsh. As in other parganahs, remissions on account of the drought of 1804 never reached the village landowners. Their estates were brought to sale on account of balances said to be outstanding, and purchased for Ahmad Bakhsh. The tahsíldári records were destroyed, and the few accounts forthcoming in the Collector's office were designedly rendered so contradictory as to be perfectly unintelligible. The special commission restored all the estates purchased for Ahmad Bakhsh. The revenue at date of cession (1801) was Rs. 3,53,455, and at the settlement of 1840, Rs. 3,02,108; a further reduction of Rs. 5,486 was made by Mr. Allen.

The current settlement.[1]

At the opening of the recent settlement operations the demand in force was Rs. 2,94,127, but this was reduced by the settlement officer, Mr. Wright, to Rs. 2,92,150. The incidence per acre of the new assessment was on total area Re. 1-5-3, on assessable area Re. 1-10-1, and on cultivated area Re. 1-15-11. That of the former demand was Rs. 2-0-2 per acre. The richest and most highly assessed portion of the parganah is the group of villages transferred from Kora. The most highly taxed estates are those on the banks of the Jumna, where defects of soil and surface prevented too exacting a demand. The present and past areas of the parganah may be thus compared :—

| | Total area. | UNASSESSED AREA. | | ASSESSABLE AREA. | | | | | | Total assessable area. |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Revenue-free. | Unculturable waste. | Groves. | Culturable waste. | Fallow. | *Cultivated.* | | | |
| | | | | | | | Wet. | Dry. | Total. | |
| | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. |
| Present | ... 219,409 | 217 | 39,570 | 5,601 | 20,669 | 13,868 | 36,585 | 12,899 | 139,484 | 179,622 |
| Past | ... 215,538 | 6,827 | 55,325 | ... | 14,906 | 10,628 | 50,910 | 76,942 | 129,852 | 153,389 |

According, therefore, to the later measurements the proportion of assessable to unassessable land was as 81·8 to 18·2, and of the former no less than

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[1] See note, page 199.

82·0 per cent. was cultivated. Groves occupy but 2·6 per cent. of the area.

Irrigation.

Of the cultivation, 10·4 per cent. is irrigated by wells, 10·8 per cent. by canal, and 3·8 per cent. from other sources. The northern division of the parganah is sufficiently watered, though on the east wells are crumbly and require to be lined with a simple brick casing. The southern division is entirely unirrigated, water not being found under 60 feet from the surface. Nor is the Non and Jumna duáb, whose physical characteristics forbid the alignment of irrigating channels, ever likely to be watered by the canal.

Landholders and their tenures.

The proprietary tenures are thus distributed :—

|  | Total number of *maháls* or estates. | *Zamindári.* |  |  | *Perfect pattidári.* |  |  | *Imperfect pattidári.* |  |  | *Bhayachára.* |  |  | *Muáfi or revenue-free.* |  |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
|  |  | Number of mahále. | Area. | Revenue. | Number of mahále. | Area. | Revenue. | Number of mahále. | Area. | Revenue. | Number of mahále. | Area. | Revenue. | Number of mahále. | Area. |
|  |  |  | Acres. | Rs. |  | Acres. | Rs. |  | Acres. | Rs. |  | Acres. | Rs. |  | Acres. |
| Ghátampur, | 275 | 171 | 75,820 | 1,48,490 | 34 | 22,397 | 52,920 | 62 | 41,630 | 81,640 | 7 | 6,537 | 9,100 | 1 | 178 |

The history of the one revenue-free estate is as follows :—Three hundred years ago, Balbhadrgír Gosáin, a monastic of Etáwa, migrated to Ghátampur, and began building there a temple. Penniless though he was, he miraculously extracted the necessary sums from a tank near the site of his shrine. A mason was killed by a fall from the scaffolding, and the holy founder restored him to life. Moved by these wonders, the prefect (*ámil*) assigned Balbhadr a cash annuity of Rs. 150, and some land, which was formed into a separate village under the name of Naráyanpur. The British Government maintained the *muáfi* tenure till the fourth settlement, when, in consequence of a lapse in succession, the estate was resumed and Rs. 200 per annum allotted for the repairs of the temple. But on the representation of a claimant, the estate was afterwards restored and the money allowance withdrawn. The *bhayachára* estates have been already described in this notice.[1] Only 31 villages were owned by single owners, 103 by from 5 to 16, and 9 by over 50 each.. The principal proprietary castes are the Jaganbansis noticed above;[2] the Panwárs, whose decadence is painfully apparent; the Bais of Patára and Ghátampur; and the Kurmís of Baripál. Káyaths, the hereditary kanúngos of the parganah, hold a few villages.

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[1] *Supra*, page 123.

[2] Page 47.

Alienations.

During the currency of the expired settlement the price of landed property rose less than in other parganahs, advancing in private sales from Rs. 6-8 to Rs. 13-14-2 only. The average price during the thirty years may be fixed at Rs. 8-1-11. In the same interval 64·5 per cent. of the cultivated area (representing 59 per cent. of the estates or shares in the estates) was transferred, 57 per cent. permanently. Small proprietors have been the chief losers, but a large portion of the property transferred has passed into the hands of their clan brethren or resident agricultural proprietors. Few estates have fallen into the possession of Cawnpore bankers; but the Bráhman Prayág Naráyan Tiwári may be mentioned as the principal purchaser of this class. Since last settlement three estates have been farmed and two sold for arrears. One property thus sold (Katra Makrandpur) eventually found its way into the hands of an American cotton farmer. He attempted to improve the cultivation of the plant, ploughing with horses and even camels; but the result was a disastrous failure, and the original proprietors have now regained possession of the estate. Mr. Wright thinks that at the settlement of 1840 Ghátampur as a whole was not severely assessed. Alienations were undoubtedly numerous during the currency of that settlement, but not so numerous as in the more highly-taxed parganahs. The condition of the land-owning class is fairly prosperous, and they are "not more indebted than may be attributed to the customs of the country."

Cultivators and their tenures.

The tenures of the cultivating body are thus classified :—

| Land held by | | Proportion. | Average area of holding in acres. | Rent-rate per acre. |
|---|---|---|---|---|
| | | | | Rs. a. p. |
| Proprietors as *sir* | ... ... | 8·9 | 14·0 | ... |
| Occupancy tenants | Resident ... | 49·3 | 8·0 | 3 9 11 |
| | Non-resident ... | 9·3 | 6·1 | 2 11 10 |
| Tenants-at-will ... | Resident ... | 13·8 | 5·1 | 3 10 5 |
| | Non-resident ... | 5·0 | 3·3 | 2 4 5 |

The rent-rates assumed by the settlement officer as a basis for his rates of revenue were as follows :—

| Soils. | | | | | |
|---|---|---|---|---|---|
| *Gauhán.* | | *Manjha.* | | *Barha.* | |
| Wet. | Dry. | Wet. | Dry. | Wet. | Dry. |
| Rs. a. p.<br>7 4 6 | Rs. a. p.<br>5 10 10 | Rs. a. p.<br>6 4 6 | Rs. a. p.<br>4 13 5 | Rs. a. p.<br>4 10 0 | Rs. a. p.<br>3 10 5 |

Crops.

The *kharif* or autumn crop occupied 43·9 per cent. of the cultivated area, and consisted of joár (31,390 acres, or 21·4 per cent.), cotton (19,129 acres, or 13 per cent.), and bájra, grown principally along the banks of the Jumna (8,241 acres). Indigo is rarely grown, but the cultivation of cane has been stimulated by the access of canal water. The *rabi* or spring crop covered 50·6 per cent. of the cultivated area, and comprised wheat (2,564 acres, or 1·8 per cent. of the cultivated area), barley and crops mixed therewith (40,827 acres, or 27 per cent.), and gram (17,306 acres, or 11·8 per cent.) *Al (Morinda tinctoria)* is grown in the már soil, but 137 acres only are devoted to this dye.

Population.

According to the census of 1872, parganah Ghátampur contained 230 inhabited villages, of which 48 had less than 200 inhabitants; 94 between 200 and 500; 59 between 500 and 1,000; 22 between 1,000 and 2,000; four between 2,000 and 3,000, and three between 3,000 and 5,000. The principal villages are Ghátampur, Baripál, Bhadras, Daulatpur, Tilsanda, and Pandi Naurangpur. At all these places markets are held twice a week, that of Baripál being celebrated for its cotton trade. Other large villages are Prás, Patára, and Itarra. The total population in 1872 numbered 123,800 (58,867 females), giving 368 to the square mile. Classified according to religion there were 118,465 Hindús, of whom 56,312 were females and 5,335 Musalmáns, of whom 2,555 were females. Distributing the Hindu population amongst the four great classes, the census shows 19,834 Bráhmans, of whom 9,576 were females; 8,160 Rájputs, including 3,438 females; and 3,641 Baniyás (1,670 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 86,830 souls (41,628 females). The principal Bráhman subdivision found in this parganah is the Kanaujiya (18,632). The chief Rájput clans are the Chandel (1,111), Bais (775), Panwár (771). Gautam (506), Gaur (500), Kachhwáha (449), Sengar (364), Chauhán (350), Parihár (299), Janwár, Dikshit, Karchúliya, Banáphar, Sarwar, and Sonak. The Baniyás belong chiefly to the Dhúsar (1,736) and Umar (1,543) subdivisions. The most numerous amongst the other castes are the Chamár (17,589), Kúrmi (13,086), Ahír (11,007), Káchhi (5,642), Koli (5,235), and Gadariya (4,116). The Musalmáns are either distributed amongst Shaikhs (4,407), Patháns (791), and Sayyids, or unspecified. A body of Muhammadans known as Nau-Muslims are said to have been devoted to Islám by an ancestor, Ghátam Deo Bais. While praying for a son at the shrine of Madár Sháh, this worthy vowed that, if his prayer were granted, half his descendants should be brought up as Muslims. The religion of the Jhameya Kurmís is more nearly related to the Muhammadan than the Hindu. They derive their title from the saint of their forefathers, Shaikh Jháma, whose full name was Makhdúm Jahána Jahángasht. Their creed is said to be five centuries old. A few of their customs illustrate very clearly their Muslim proclivities. Thus, until 70 years ago they buried instead of burning their dead; certain masjids are attributed to them; they refuse food cooked even by such Hindús as are Bráhmans, and they marry entirely amongst themselves. There is a shrine in Maswánpur, parganah Jájmau, where one of their notables is worshipped, more, they say, with Musalmán than Hindu rites. Like the Sikandra Meos, they are curiously reticent about their origin and peculiar customs.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than 15 years of age), 144 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 3,394 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 713 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 25,483 in agricultural operations; 4,649 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 8,837 persons returned as labourers and 832 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 4,283 as land-owners, 65,419 as cultivators, and 54,098 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 3,012 males as able to read and write out of a total male population numbering 64,933 souls.

GOTEHA, a small village three miles west of Cawnpore, is notable only as the site of an orphanage belonging to the Society for the Propagation of the Gospel. This was removed from the Sawáda (Salvador) kothi at Cawnpore on account of the great distance which then intervened between that house and the civil station; but the migration of the Government offices to the neighbourhood of cantonments soon after the mutiny again left the orphanage three miles distant from the nearest dwelling-house. The institution was founded in 1835 for the reception of orphans from the faminestricken districts of Bundelkhand. At first girls only were received, being trained for domestic service. In 1846 the present site was leased from the proprietors for ninety years at a total rent of Rs. 295; buildings were then erected at a cost of Rs. 26,000, and the place named Asrápur or Hope-town. A church was added in 1849-50. Boys left orphan by the disastrous famine of 1838-39 were admitted into the establishment, which thenceforward sheltered children of both sexes. The boys were taught trades, such as carpentering, printing, &c. In 1857, the missionaries in charge of the orphanage were murdered, and the building itself became later in the same year an important position in the battle between Havelock and the Nána of Bithúr. As a consequence, the whole of the buildings were gutted. They were restored after the pacification of the district, and in the grounds will be found monuments to several officers who perished in the course of Havelock's march on Cawnpore. During the famine of 1861 orphans were received from Morádabad, Dehli, and Cawnpore. In 1875 there were 102 foundlings in the establishment, but the boys have been lately removed to Rúrki, where the Government workshops will supply them with a valuable training-school.[1] The village had in 1872 a population of 1,378 persons.

JÁJMAU, a decaying village which bestows its name on the parganah so called, lies four miles east of Cawnpore city, and had in 1872 a population of 2,778 inhabitants, chiefly Hindús. It was anciently styled Siddhpuri, and can still show, on the banks of the Ganges, a landing-place and temples dedicated to Siddheshwar and Siddha Devi. The high mound overhanging the river is known as the fort of Rája Jiját Chandrabans, whom the Chandels claim as their ancestor. The extent of this stronghold is said to have been such that while its eastern gate was at Biposi, and west at old Cawnpore, its northern opened into the Pali village of Unáo district, and its southern into Burhpur Macheria of parganah Jájmau. Disgusted at the failure of a sacrifice on which he had built hopes, Jiját gave the fort and its appanage of 17 villages to a sweeper, but a memorial of his name is supposed to remain in the word Jájmau.[2] To the south of the fort rises the tomb of Makhdúm Sháh, built about 600 years ago; and on the castle mound itself stands a mosque reared in the seventeenth century by Sultán Masíh-ud-dín. The residents of this and the surrounding villages celebrate the *holi* festival five days after the usual date. They say that many ages back, on the *holi* and four following days, a fierce fight was raging between the Muhammadans and the Hindu Rája; and in honour of the victory then gained, the Hindús have ever since kept this their great holiday on the same date as they were forced to keep in that year.

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[1] For further particulars the reader is referred to a pamphlet by the Revd. D. H. Dunne, the clergyman in charge of the orphanage.

[2] The termination *mau*, meaning *village*, is especially common in this district.

Jájmau or Cawnpore, the parganah and tahsíl which contains the capital of the Cawnpore district, is bounded on the north-east by the river Ganges, which separates it from the district of Unáo; on the north-west and west respectively by parganahs Shiurájpur and Akbarpur; on the south-west by parganah Ghátampur, and on the south-east by parganah Sárh Salempur. It contained, according to the records of the recent settlement, 168,993 acres, of which 48,299 were unassessable, 28,956 culturable, and 91,738 cultivated. The most prominent feature in the physical geography of the parganah is its rivers. The Rind forms its southern boundary and the Pándu flows through the centre. The characteristic soils are identical with those of Shiurájpur, and will be described in the article on that parganah. The Ganges canal Cawnpore terminal enters Jájmau at Kursoli, and by a bold curve commencing at the crossing of the East Indian Railway, discharges through a series of locks at right angles into the Ganges. Stretching north-westwards towards Cawnpore, the East Indian Railway has a fine station about a mile south of that city, and after effecting a junction with the Oudh and Rohilkhand line, proceeds in a direct westerly direction towards Dehli. The most remarkable portion of the parganah is the *kachhár* tract extending from the village of Ramel and the Non river[1] on the north-west to the village of Kheora, near Nawábganj. The high land or *bángar* which limits the valley of the Ganges curves inland in an arc between these two points, containing with the river a segment about six miles broad at its widest part. On this kachhár segment no irrigation is required, and fine crops of every description are raised. Tuberous plants alone are watered by *dhenkli* or lever wells. The tract is, however, liable to inundations from the overflow of the Non river, and in some places of the Ganges. By the villagers the Non is accused of impoverishing the soil with brackish water,[2] but what really prevents the more extensive cultivation of the land is the frequency of inundation and the high spring level. These causes lead in some years to such an excessive saturation of the land as to prevent its preparation for the *rabi* or spring crop. The fields, too, on the banks of the Ganges are frequently carried away by the action of the stream. Many estates have severely suffered from these causes during the last few years, and much land once cultivated is now overrun with grass and inhabited by the wild boar.

Physical geography.

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[1] Not to be confused with its namesake which flows through the south-east of the district.

[2] The word *non* means salt, but *vide sup.*, page 12.

Fiscal history.[1]

The current settlement. Areas of its survey.

The parganah as it now exists is made up of the old parganahs of Jájmau, Bithúr, Maswánpur, and Majháwan (Montgomery adds Sachendi). Numerous transfers of villages between this parganah and Sárh Salempur were effected at last settlement. Bithúr was divided between Jájmau and Shiurájpur in 1861. The settlement was commenced by Mr. Buck, but completed by Mr. Evans, assistant settlement officer. The present and past areas may be thus compared :—

|  |  | Unassessed area. |  | Assessable area. |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|---|---|---|
|  |  |  |  |  |  |  | Cultivated. |  |  |  |
|  | Total area. | Revenue-free. | Unculturable waste. | Groves. | Culturable waste. | Fallow. | Wet. | Dry. | Total. | Total assessable area. |
|  | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. |
| Present ... | 168,993 | 164 | 48,135 | 8,765 | 14,879 | 5,313 | 45,630 | 46,108 | 91,738 | 120,694 |
| Past ... | 171,264 | 6,512 | 60,108 | ... | 3,791 | 5,880 | 67,570 | 27,403 | 94,973 | 104, 644 |

According, therefore, to the later measurements the proportion of assessed to unassessable was as 71·5 to 28·5, and of the former area 76 per cent. was cultivated. Of the cultivated area, again, 49·4 per cent. is irrigated, mostly, as will be seen from the following table, by wells, masonry and earthen :—

*Irrigated from*

| Wells. | Canals. | Other sources. |
|---|---|---|
| 35·8 | 10·2 | 3·4 |

Owing to the erroneous classification then adopted, irrigation has nominally decreased 22·2 per cent. since the opening of the past settlement (1840); but a comparison of the irrigation recorded in field-indices at the time of both settlements shows an increase of 11·0 per cent. Cultivation, too, has decreased, giving way in the neighbourhood of large towns to newly-planted orchards and groves. But the principal cause of the decrease was the fraud of Ráwat Randhír Singh, who, to hoodwink the settlement officials, threw a great portion of his lands out of cultivation. By this quite useless stratagem he deprived himself for five years of rents annually amounting to Rs. 5,000. Under the management of the court of wards the land is now being rapidly reclaimed to cultivation.

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[1] See note, page 199.

Its demand.

Mr. Evans considered the parganah excessively assessed, and allowed a reduction of Rs. 19,923, or 7·4 per cent. Thus, the new demand amounted to Rs. 2,48,843 only, or with cesses (Rs. 24,884) and *patwáris'* fees (Rs. 13,710) to Rs. 2,87,437. Owing, however, to its fertility, its command of irrigation, and the presence in its midst of a great market, the parganah is in a highly prosperous condition; and Mr. Wright doubts whether so large a reduction in its land revenue was actually needed. The incidence per acre of the new assessment was as follows :—

| On total area. | On culturable area. | On cultivated area. |
|---|---|---|
| Rs. a. p. | Rs. a. p. | Rs. a. p. |
| 1 8 11 | 2 2 11 | 2 13 11 |

The former demand fell at Rs. 3-2-10 on the cultivated area.

Proprietary tenures and families.

Proprietary tenures are thus distributed:—

| *Total.* | | | *Zamindâri.* | | | *Perfect pattidâri.* | | | *Imperfect pattidâri.* | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Number of mahâls. | Area. | Revenue. | Number of mahâls. | Area. | Revenue. | Number of mahâls. | Area. | Revenue. | Number of mahâls. | Area. | Revenue. |
| | Acres. | Rs. | | Acres. | Rs. | | Acres. | Rs. | | Acres. | Rs. |
| 336 | ... | ... | 281 | 70,488 | 2,01,211 | 20 | 5,887 | 19,187 | 35 | 15,394 | 42,940 |

Of the *zamindári* villages, the majority are held either by single owners or very small bodies of co-sharers; while even in *pattidári* villages the number of co-sharers is generally under 25. In no village does the proprietary body exceed one hundred in number. As a necessary consequence, the average area held by each individual proprietor is seldom very small. The largest estate is that of the Ráwatpur Chandel family, consisting of 22 entire villages with shares in three others. Second to it is that of Safdar Husain, who holds six villages obtained by purchase. A third estate consists of five villages.

No others are of any great extent. Ráwat Randhír Singh of Ráwatpur died recently, and his son survived him but a few days. Their widows have adopted an heir to the estate, which is now under the court of wards. This estate pays a revenue of Rs. 22,142, and is being highly improved by the construction of wells and arboriculture. The Kákádeo branch of the Ráwatpur family fasten their coats, after the fashion of Muslims, on the left side. The privilege is said to have been granted by the emperor Ahmad Sháh (1748-1754), who was pleased with the manner in which their ancestor Kansrái shot a crocodile. Seated at Sapihi in this parganah is another Chandel family, whose head bears the title of Ráo. The history of this latter clan has been given above,[1] and it is only necessary here to say that the subdivision of property under British rule has reduced the present bearer of the title (a lunatic) to the possession of an eighth share in one village (Gangroli).

Alienations.

Alienations in Jájmau, as compared with other parganahs, have been few, and but 59 per cent. of the total area, or 34 per cent. of the existing properties, has been transferred. If, moreover, we take only such as has been *irrevocably* alienated by its owners, the percentage of the total area is reduced to 52. A large proportion of the land was transferred more than once, showing that local and special causes affected the alienations. The large demand for landed property near Cawnpore has always of course kept the price of that limited commodity somewhat high. Natives of the money-lending, legal, and official classes vie to run up the bidding for any estate auctioned in Jájmau. During the past thirty years the average price of the cultivated acre has risen from Rs. 15-3-3 to Rs. 22-11-4 in private sales. The price at public auction, beginning with Rs. 8-8-8, doubled itself during the term of the expired settlement. Mr. Evans seems to have somewhat over-rated the amount of transfers. The tenures on which the land is cultivated are thus classified :—

Tenures.

| Land tilled by | | Proportion. | Average area of holding. | Rent per acre. | | |
|---|---|---|---|---|---|---|
| | | | | Rs. | a. | p. |
| Proprietors as *sír* ... | ... ... ... | 9·2 | 7·3 | ... | | |
| Occupancy tenants, | Resident ... ... | 50·0 | 4·0 | 4 | 13 | 5 |
| | Non-resident ... ... | 11·0 | 3·0 | 4 | 2 | 9 |
| Tenants-at-will ... | Resident ... ... | 16·2 | 3·7 | 5 | 5 | 10 |
| | Non-resident ... ... | 6·6 | 2·3 | 4 | 10 | 2 |

[1] Page 55.

Rent of cultivators.

The rent-rates assumed by Mr. Evans for various classes of soil were as follows :—

RENT PER ACRE PAID FOR

| *Gauhán.* | | *Manjha.* | | *Barha.* | |
|---|---|---|---|---|---|
| Wet. | Dry. | Wet. | Dry. | Wet. | Dry. |
| Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. |
| 10 1 7 | 6 4 4 | 7 2 10 | 5 0 5 | 5 6 8 | 3 9 8 |

Mr. Wright remarks that these rates, though constantly paid and even exceeded, are "full standard," and himself gives the following list of rents actually paid on the 27 estates of the *kachhár* tract :—

| *Land under* | *Per acre.*<br>Rs. a. p. |
|---|---|
| Sugarcane ... ... ... ... ... | 5 10 10 |
| Wheat and spring crops ... ... ... | 5 6 9 |
| Bájra, joár, and rain crops ... ... ... | 5 8 11½ |
| Kachhiána or vegetable land ... ... ... | 2 15 10 |

Crops.

The autumn crop covered, according to the settlement measurement, 45·1 per cent. of the cultivated area, the principal growths being joár (20,518 acres) cotton (7,920 acres), and indigo (2,843 acres). The spring crop occupied 55·8 per cent. of the area, comprising 7,968 acres of wheat and 39,319 of *bijhra*. Tobacco is grown in Khirsa, and poppy in small plots all over the parganah.

Population.

According to the census of 1872, parganah Jájmau contained 230 inhabited villages, of which 73 had less than 200 inhabitants; 68 had between 200 and 500 ; 44 had between 500 and 1,000 ; 29 had between 1,000 and 2,000; and 15 had between 2,000 and 3,000. The only town, except Cawnpore, containing more than 5,000 inhabitants is Bithúr. Markets are held twice a week at the principal villages, Sachendi, Majháwan, Ráwatpur, Maswánpur, and Kathára. The fair at Bithúr has been already noticed. The total population in 1872, including city and cantonments, numbered 266,670 souls (122,949 females), giving 1,010 to the square mile. Classified according to religion, there were 227,500 Hindús, of whom 104,389 were females; 38,741 Musalmáns, amongst whom 18,323 were females; and 429 Christians. Distributing the Hindu population amongst the four great classes, the census shows 34,274 Bráhmans, of whom 15,807 were females; 13,495 Rájputs, including 5,445 females; and 16,493 Baniyás (7,437 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 163,238 souls (75,700 females). The principal Bráhman subdivision found in this parganah is the Kanaujiya (31,121), while other clans, such as the Gaur, Sanádh, Sárasút, Jijotia, and Mahárásbtra or Dakhini, have a few representatives. The chief Rájput clans are the Chandel (4,390), Bais (1,477), and Gautam (1,207). The Baniyás belong chiefly to the Dhúsar (5,724) and Umar (2,796) subdivisions. The most numerous amongst the other castes are the Ahír (18,480), Káchhi (9,329), Teli (6,847), Lodha (16,551), Chamár (21,423), Gadariya (6,675), and Malláh (4,383). The Musalmáns are distributed amongst Shaikhs (28,338), Patháns (6,915), and other smaller tribes.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 738 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 23,839 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 5,338 in commerce, in buying, selling, keeping or lending money or goods, or in the conveyance of men, animals, or goods; 23,104 in agricultural operations; and 22,955 in industrial occupations, arts, mechanics, and the preparation of all classes of substances, vegetable, mineral, or animal. There were 22,035 persons returned as labourers and 3,017 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 3,236 as landholders, 60,014 as cultivators, and 203,420 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 11,203 males as able to read and write out of a total male population numbering 143,723 souls.

JHINJHAK, a village in parganah Derapur, is 38 miles from Cawnpore, and had in 1872 a population of 608 inhabitants. It contains a station on the East Indian Railway, which here crosses the unmetalled road from Sikandra and Mangalpur to Rasúlabad. A market is held in the village twice a week.

JUHI, a village in parganah Jájmau, stands on the Grand Trunk Road, 1½ mile south-east of Cawnpore, of which it may be called a suburb. The populatioin 1872 numbered 4,063 persons.

**Jeora Nawábganj**, a village of parganah Jájmau, stands on the Bithúr road, four miles north-west of Cawnpore, and had in 1872 a population of 3,677 souls. Here are a second-class police-station, a dispensary, and an imperial post-office; and here, before the mutiny, was situated part of the old civil station. The place is now remarkable chiefly as the site of the Government model farm. The space included in that farm amounts at present to 164 acres only, but it is proposed to increase the area by adding thereto the land of the adjacent missionary orphanage. Situated as it is in the neighbourhood of the canal, the farm is plentifully irrigated; and having absorbed several of the old gardens of the civil station, it possesses a fair stock of wellmatured fruit-trees. It serves the triple purpose of a fruit garden, a nursery for the distribution of trees and plants, and an experimental farm. Some account of the latest results obtained in each of these three directions may prove interesting. It was found in 1876-77 that of fruits the most profitable, beyond all comparison, were grapes, jack-fruit, strawberries, and mangoes. These yielded respectively a net profit of Rs. 430, Rs. 395, Rs. 362, and Rs. 172 per acre. Most of the grapes and a considerable portion of the strawberries were bought by natives, who are not too conservative to relish good exotic fruits. In the nursery during the same year were cultivated flowers and even forest trees; but it is proposed to remove the flower-garden to Lucknow, and to devote the resources of the nursery solely to the growth and distribution of the timber bearers. From experiments on the farm it was endeavoured to obtain precise statistics on (1) the results of English as compared with native ploughing, and (2) the results of canal irrigation. Deep ploughing with English ploughs was found less expensive, and in eight cases out of ten more productive than scratching with the native implement; though at the same time the cost of the ploughs is more than the ordinary cultivator can meet. It should, also, be mentioned that the wheat and barley crops sown after preparing the soil in the former manner were failures. The fact is ascribed to heavy rains after Christmas; but English ploughs have little hope of success in India until the husbandman can be shown that the two great crops of his spring harvest will not suffer from their adoption. Ploughs of two patterns are distributed by the farm to court of wards' estates. The result of irrigation experiments were to prove the superiority of well over canal water. The same field was watered for two consecutive years—one-third by canal and one-third by well, the remaining third being left dry. At the end of the second year (1876-77) the outturn of barley cropped from each was as follows:—

| | | | | |
|---|---|---|---|---|
| From land watered by well | ... | ... | ... | 1,642 lbs. |
| Ditto ditto canal | ... | ... | ... | 1,336 „ |
| Ditto left dry | ... | ... | ... | 1,260 „ |

Several crops, such as tobacco, sorgho, Carolina paddy, and cotton, were experimentally grown on the farm, with the result in some cases of failure, and in none of very marked success. A more profitable venture was the introduction of a new portable sugar-mill (Milne and Thomson's), which proved its superiority over the native *kolhu* by turning out double the quantity of juice at half the cost of its rival. From a financial point of view the model farm is not remunerative. The expenditure of 1876-77 (Rs. 6,450) exceeded the income (Rs. 5,265) by Rs. 1,185. The value of stock, including buildings, was estimated during the same year at Rs. 9,812.

**Kákupur**, a large village in parganah Shiurájpur, is situated three miles east of Shiurájpur town and 22 from Cawnpore. The population amounted in 1872 to 3,128 souls. Here, twice a week, is held a large market, to which grain, cotton, clarified butter, molasses, &c., are brought from considerable distances. Goods from Oudh destined for sale in this mart cross the Ganges by Saraiya and Rádhan gháts. The market-place is itself known by the name of Debíganj. General Cunningham identifies Kákupur with the capital, visited by Hwen Thsang in the seventh century, of the *A-yu-to,* Ayodhya, or Oudh country. He moreover suspects it to be the same as the *Bágud* or *Vágud* of Tibetan Buddhist lore.[1]

**Kakwan**, a village in parganah Bilhaur, stands beside the Ganges canal, 32 miles north-east of Cawnpore. It had in 1872 a population of abut 2,081 inhabitants, and is remarkable only as containing a second-class police-station.

**Káshipur**, a small town in parganah Shiurájpur, is situated on the Rind, six miles south-west of Shiúli and 26 miles from Cawnpore. The population numbered by the last census 4,662 souls. Here, in 1868, a Hindu widow devoted herself to death on her husband's pyre. The case acquired for Káshipur a brief notoriety.

**Kathácurrent**

**Kathára**, a large village in parganah Jájmau, stands 14 miles south-west of Cawnpore, and had in 1872 a population of 3,571 persons.

**Kurián**, a large village in parganah Ghátampur, is situated 28 miles from Cawnpore. It had in 1872 a population of 3,037 persons, but is not otherwise remarkable.

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[1] *Archæological Survey Report,* I, 293,296. General Cunningham never visited Kakúpur himself, but heard from the people of Kanauj that it was "once a large city with a Rája of its own."

**KHWÁJA PHÚL**, a village of parganah Derápur, stands on the old Mughal road, 48 miles from Cawnpore, in the extreme south-western corner of the district. It had in 1872 a population of 1,568 inhabitants. It is remarkable for the remains of a strong fort said to have been built in the reign of Sháhjahán (1628-1658) by one Itimád Khán, as a protection against the numerous robbers who then infested the neighbourhood of the Jumna. From the fact that he is called *Khwája Sarái Sháhi* it would appear that the founder was one of the royal eunuchs. He had been sent by the emperor's daughter, Phúl, to buy elephants. Hearing of her anger at his daring to build a fort in his own name, he gave it the combined title of Khwája Phúl; but in Government records the name still appears sometimes as Itimádnagar.[1] Whether the displeasure of his royal mistress pursued him further is uncertain; but tradition records that he built a mausoleum and had himself buried therein, either alive or after committing suicide by swallowing diamond powder. The tomb is still held in great veneration by Hindús and Muhammadans. The red sandstone facings were stripped from the fort by the Nawáb Vazír Ásaf-ud-daula (1775-1794), who carried them off to Lucknow. This fort was repaired and surrounded with an entrenchment by the Marhattas, but the whole was dismantled after the mutiny. The village is divided into parts: that within the fort wall being known as Bhítar-kot, that without as Báhar-kot. The latter is inhabited by a large body of Kurmís, by whom the village is richly cultivated.

**MAHÁRÁJPUR**, a considerable village in parganah Sárh Salempur, stands on the Grand Trunk Road, 13 miles south-east of Cawnpore. The population in 1872 numbered 2,265 persons. Here are an encamping-ground for troops, a first-class police-station, and an imperial post-office.

**MAJHÁWAN**, a large village in parganah Jájmau, stands 12 miles south of Cawnpore, and had in 1872 a population of 2,620 inhabitants. It once gave its name to a parganah now merged in that of Jájmau, and is the parent village of the Dhanjei Bráhmans, who were Chaudharís of the former.

**MAKANPUR**, a village of parganah Bilhaur, stands on the meeting of three metalled roads, 40 miles north-west of Cawnpore, and contained in 1872 a population of 2,802 souls. It is famous for its two annual fairs held, the first on the Basant on early days of the *holi* festival, the second (known as the Urs)[2] in the month of Jamád-ul-awwal. The former is of greater importance from a commercial, the latter from a religious point of view. The *Basant* fair was instituted but seventy years ago. Although attended by traders of all kinds, it is principally a market for horses and cattle, which are brought hither in considerable numbers. The arrangements for the fair are made by the Magistrate of the district, who deputes a subordinate and a native assistant surgeon to attend this meeting. The expenses of erecting booths, repairing the roads, &c., are met from a tax of 10 per cent. on purchasers, by the rents of the booths themselves, and by offerings at the shrine of Madár Sháh. What remains of these offerings after defraying expenses and repairing the shrine—a sum generally amounting to about Rs. 600 a year—is divided amongst the khádims or guardians attached to that shrine, who are reputed descendants of the saint's sister. Officers of the police and native cavalry visit the Basant in order to purchase remounts ; but Mr. Daniell, a recent Magistrate of Cawnpore, considers the fair to be declining as a mart for horses. In 1877, however, at the Basant fair 6,770 animals of all sorts were sold as against 5,000 only in 1862. The total purchase-money amounted to Rs. 1,27,644. Bullocks fetched an average price of Rs. 15, horses of Rs. 40, and camels of Rs. 36. Prizes were offered to the amount of Rs. 500, but the committee felt unable to award more than Rs. 135. Regarded by the Muslims as a shining light of their own faith, and by Hindús as an incarnation of the god Lakshman, Madár Sháh is equally venerated by members of both religions. To the sanctity of his tomb the two fairs of Makanpur owe their existence. Crowding to his shrine, pilgrims thrust through its marble lattice-work, or cast on its roof, coins which are not invariably genuine. The surrounding court-yard is often littered with the black hair of Hindu boys, who here have their heads shaved for the first time *churávarana, mundan*. Food provided by the richer votaries is cooked in huge cauldrons, and, leaping therein, religious mendicants distribute by ladle the seething mass. While thus occupied they are believed to suffer no hurt from scalds or burns. A large drum *(nakára)* is kept in a building[1] expressly constructed for it by Rája Bhágmal Ját of Bithúr, and on the great day of the fair a band of drums and cymbals discourses music which to western ears is hardly melodious. Sir Henry Elliot[2] thus gives the history of the saint in whose honour all this ceremony takes place. Badi-ud-dín Sháh Madár was a converted Jew, who is said to have been born at Aleppo in 1050 A. D., and to have come to India in the reign of Sultan Ibráhím

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[1] The local tradition is given for what it is worth. But this legendary founder of Itimádnagar can certainly be no other than one Phúl Málik Khwája Sarái, ennobled under the title of Itimád Khan by Akbar (1556-1605). Phúl was his own name, and not that of a royal mistress. See Blochmann's *Ain-i-Akbari*, Vol I. (1866), pp. 13, 428.

[2] The word *urs*, which literally means "nuptials" or a "wedding feast," has come to be applied to oblations offered at religious festivals.

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[1] Such buildings are often rooms placed over a gateway and known as *naubatkhán*.

[2] Supplementary Glossary, article *Dam Madár*, which quotes a work called *Mirat-i-madán*. Mr. Beames adds a note referring to the following authorities : A. S. J , 1831, Vol. IV., p. 76 ; *Tabakát-i-Shahjahani*, p.15 ; *Yadgar-i-Bahaduri*, p. 281; *Daulat Rai Chaman*, I. ; *Dabistan* II., 244, and III., 307.

Sharki,[1] taking up his abode between Cawnpore, and Farukhabad. From his new home he expelled the ogre Makan Deo, after whom the place is apparently named ; and here he died in 1433, at the good old age of nearly four hundred years. His tomb, which is a handsome structure, was raised over him by Sultan Ibráhím. He is believed to be still living, and is therefore often styled *Zinda* Sháh Madár. The prophet Muhammad gave him the power of *habs-i-dam*, or retention of breath, and hence arose his longevity, as the number of his respirations was diminished at pleasure. The class of holy mendicants named Madária are an insolvent pertinacious body, and march in bands, carrying peacock's feathers and shouting "Dam, dam, Madár." According to Sir H. Elliot they dress generally in black, and are much addicted to the use of intoxicating drugs. The Khádims in 1876 numbered 302, and the share of the offerings received by each is therefore very small. The married and widows takefull shares, bachelors (adult and minor) half shares, while *femmes couvertes* and unmarried girls take apparently no share at all. In order, therefore, to support themselves and their families, the Khádims adopt in the interval between the two fairs the calling of wandering bedesmen, subsisting on the alms of the charitable or credulous. Many, too, have anticipated their share by borrowing from usurers, and though once proprietors of the village, they have now lost nearly the entire estate.

MANGALPUR, a village in parganah Derápur, stands four miles south of Jhínjhak railway station and 40 from Cawnpore. The population amounted in 1872 to 2,177 persons. Mangalpur was formerly called Neora, and inhabited by a line of Gaur Ránás; but the name was changed by Mangal Khán, to whom the parganah had been granted free of revenue. An indigo factory has been lately built here by Mr. Martin. The village contains a second-class police-station and imperial post-office. Mangalpur gave its name to the old parganah so called, which was amalgamated with Derápur in 1809 A.D.

MÁWAR, a small village of parganah Bhognipur, stands at the point where the metalled Kálpi road crosses the Sengur, 31 miles from Cawnpore. It had in 1872 a population of 79 inhabitants. Máwar is remarkable for the tomb of Hazrat Mutáhar, one of the four principal disciples of Madár Sháh (see MAKANPUR). At this shrine a fair is held in Baisákh (April-May), and the story goes that the oil in the lamps then lighted diminishes not, though burning all night. Another legend avers that the leaves of an ancient *ním* growing beside the tomb used to taste sweet during the eight days of the fair, but the tree is now dead. For the better support of the saint's descendants and better repair of the mosque, the village was kept free of revenue until 1840, when a light demand was imposed.

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[1] Of Jaunpur. The long reign of this monarch extended from 1401 to 1840.

MUHSANPUR or MASWÁNPUR, a large village in parganah Jájmau, is distant 6 miles west of Cawnpore, and had in 1872 a population of 3,477 persons. It once gave its name to a parganah, now embodied in that of Jájmau. A large market is held here twice a week.

MÚSÁNAGAR, a town of parganah Bhognipur, stands on the banks of the Jumna, near its confluence with the Sengur, 34 miles distant from Cawnpore. Unmetalled roads connect it with that city as well as Bhognipur and Ghátampur. As the *entrepôt* of the morinda (*ál*) dye-trade, Músánagar is a place of no little commercial importance, but it is being somewhat impoverished by its more thriving neighbour, Ghausganj. At the last census (1872) Músánagar had 2,406, or, including Ghausganj, 5,345 inhabitants. Músánagar proper is divided into two separate quarters, Azímgarh and Garh or Umrgarh. The former was founded by Azím Sháh, son of Aurangzíb (1658-1707), while the latter is the site of the original fort built by the Ponwárs in 1504 *sambat*. This stronghold is said to have owed its existence to Kuber Singh of Dhára Nagari in Ujjain, who, stopping near the Deojáni tank to perform oblations to his deceased ancestors, was pleased with the place and settled there. The tank itself was built by Deojáni, the wife of Rája Jiját (see JÁJMAU). It is a regular halting-place for pilgrims on their way to Gaya, and a favourite spot for offering the usual cake (*pinda*) to the *manes* of one's forefathers. Here exists a very ancient temple dedicated to Mukta Devi. Mr. Daniell thinks that from its construction it may safely be assigned to the period of Buddhism. "Except that it is on a much smaller scale, it closely resembles the pre-Muhammadan portions of the Atála masjid at Jaunpur, believed by competent judges to have been a Buddhist *vihára*." The legend is that during the Tretáyúg, Satíji, daughter of Rája Vachh, quarrelled with her father at a sacrifice (*birhm bhoj*) he was performing. The parent was unreasonable, and the daughter, assuming the power of a deity, flew towards the skies; as she did so the pearl from her forehead fell on this spot, then occupied by the castle of Rája Bal; and that pious prince hereon built a shrine to Mukta Devi or the Pearl Goddess. Images and distinctive emblems of very old date have been dug up in the vicinity of the present temple, which, they say, was respected even by the iconoclastic Aurangzíb. The modern temple was built and repaired by Gangádhar, Gurúgharána or household chaplain of the Marhattas. Different votaries have at various times built the surrounding buildings. The Chaukidári Act (XX. of 1856) is in force here, and from the proceeds of the house-tax thereby imposed an establishment of 10 watchmen and a *jamadár* is maintained. There are also a second-class police-station and imperial post-office. There are three masonry gháts or landing-places on the river Jumna.

**Narwal**, the capital of the combined Sárh Salempur tahsíli, is a village near the Pándu, 18 miles from Cawnpore, and contained in 1872 a population of 2,514 inhabitants. It is of little commercial importance, but is remarkable for a settlement of cloth-printers and dyers, who ply their trade in the north of the town. Narwal gives his title to a Chauhán Rája, whose family branched in the beginning of the century from that of Rameípur. They claim descent from the Mainpuri Chauháns; and the founder of the family in this district was Ghanshyám Deo, a vassal of Hindu Singh Chandel, Rája of Sachendi, to whose favour he owed his prosperity. This branch of the family is fast decaying, being only maintained in respectable position by the help of Sidhári Lál Chaube, who lends them money on account of a long-standing friendship. The headquarters of the tahsíl were removed to Narwal in 1843 on account of its central position. The town contains a second-class police-station, an imperial post-office, and school. The Chaukidári Act (XX. of 1856) is in force, and the annual receipts from the house-tax thereby imposed amount to about Rs. 325. Out of this income an establishment of three watchmen is maintained.

**Patára**, a large village in parganah Ghátampur, stands on the Hamírpur road, 20 miles south from Cawnpore. It had in 1872 a population of 3,241 inhabitants, and is the parent village of a large body of Baís Thákurs.

**Rájpur**, a village of parganah Bhognipur, stands on the Kálpi and Etáwa road, 43 miles from Cawnpore. The population amounted in 1872 to 1,979 persons. It was built by Rája Todar Mal Khatri, the celebrated finance minister of Akbar (1556-1605), and is sometimes called Rájpur Todar. Except for the memory of its founder, the village is in no way remarkable.

**Rasdhán**, a village of parganah Derápur, stands on the Derapur-Sikandra road a little to the north of the old Mughal road, 42 miles from Cawnpore. The population in 1872 numbered 3,367 souls. A market is held here on Tuesdays and Saturdays. It has a local celebrity as the place where Narindargir, *jágírdár* of parganah Sikandra, fixed his residence. His widow, known as the Ráni of Rasdhán, lives in Cawnpore on a third share of the pension allowed by the British Government in lieu of the profits of the *jágír*. The other two-thirds were allotted to the illegitimate sons of Narindargír, but were confiscated for rebellion in 1857-58.

**Rasúlabad**, the capital of the parganah so named, lies 40 miles north-west of Cawnpore and 9 north of Jhínjhak railway station. It contained in

1872 a population of 4,331 inhabitants, and has a tahsíli, a first-class police-station, an imperial post-office, and tahsíli school. The fort, in which the tahsíli offices are located, was built by Govind Ráo Pandit, governor of this province under Marhatta rule (1756-1762).

**Rasúlabad**, a parganah or tahsíl of the Cawnpore district, is bounded on the east by parganahs Shiurájpur and Bilhaur; on the north-west by the Farukhabad and Etáwa districts; on the west again by the latter district; on the south-west by parganah Derápur, and on the south-east by parganah Akbarpur. According to settlement records it contained 145,225 acres, of which 50,777 were unassessable, 22,446 culturable, and 72,002 cultivated.

Physical features.

The soil of the parganah is in most places a fertile loam, changing to a reddish sandy soil on the banks of the Rind, and stiffened into a hard clay wherever water lodges. Irrigation is plentiful, both from a canal distributary and from wells, masonry or earthen. In the north, water is also furnished by several large swamps or *jhíls*, on which grow extensive crops of rice. The parganah is drained not only by the Rind, but also by the Choya and Siyári brooks, and in its extreme northern corner by the Pándu. It is connected by unmetalled roads with Bilhaur and the Jhinjhak railway station.

History.

The parganah derives its name from Rasúl Khán, a prefect or *ámil* under the Musalmán rule, who built the mud fort now occupied by the tahsíldári building. It is sometimes called Malgosa, the origin of which name is unknown.

The current settlement.

The current settlement was effected by Mr. Evans, who assumed the following rent-rates for the main divisions of soil :—

| Soil. | *Rate per acre.* | |
|---|---|---|
| | Irrigated. | Unirrigated. |
| | Rs. a. p. | Rs. a. p. |
| Gauhán ... ... ... ... | 7 15 5 | 6 9 7 |
| Manjha ... ... ... ... | 6 2 4 | 5 5 7 |
| Barha ... ... ... ... | 4 3 11 | 3 2 1 |

On the foundation of these rates the revenue was based in the usual manner. It amounted to Rs. 1,95,750, or, including the 10 per cent. cess and *patwáris'* fees, to Rs. 2,25,112. Its incidence per acre was Re. 1-5-6 on the total, Rs. 2-1-2 on the culturable, and Rs. 2-11-6 on the cultivated area.

Settlement areas.[1]

The former demand had amounted to Rs. 1,91,557. The present and past areas may be compared as follows :—

| | Total area. | UNASSESSED AREA. | | ASSESSABLE AREA. | | | | | | Total assessable area. |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Revenue-free | Unculturable waste. | Groves. | Culturable waste. | Fallow. | *Cultivated.* | | | |
| | | | | | | | Wet. | Dry. | Total. | |
| | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. |
| Present ... | 145,225 | ... | 60,777 | 3,631 | 16,522 | 2,293 | 48,610 | 23,392 | 72,002 | 94,448 |
| Past ... | 142,613 | 2,634 | 56,458 | ... | 14,165 | 8,027 | 41,827 | 19,502 | 61,329 | 83,521 |

Landholders and

Their tenures.

Of the total area, therefore, about 35 per cent. is unculturable and 65 culturable, while of the culturable area, again, 76 per cent. is cultivated. Owing to the construction of the canal distributary, irrigation has since the time of the last settlement increased by 17·8 per cent., and now benefits 67·8 of the cultivated acreage. Settlement operations disclosed the fact that 2,101 proprietors and 30,490 cultivators were distributed over the 216 estates (*mahâls*) of the parganah. The principal proprietary castes are the Gahlots, who are members of the same tribe as settled in parganah Tirwa of Farukhabad, and the Chamargaur, whose head-quarters are at Nár, on the river Rind. The bulk of the property belonging to the rebel Rája of Nár was on confiscation made over to the leading members of the Khánpur Gaur family, one of whom acted as tahsíldár of this parganah during the disturbances of 1858. The tenures of landholders may be thus distributed :—

| | Number of villages. | *Zamindári.* | | | *Perfect pattídári.* | | | *Imperfect pattídári.* | | | *Bhayachára.* | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | No. of villages. | Area. | Revenue. | No. of villages. | Area. | Revenue. | No. of villages. | Area. | Revenue. | No. of villages. | Area. | Revenue. |
| | | | Acres. | Rs. | | Acres. | Rs. | | Acres. | Rs. | | Acres. | Rs. |
| Rasúlabad, | 168 | 106 | 42,537 | 1,15,610 | 26 | 12,527 | 35,120 | 35 | 14,764 | 38,420 | 1 | 2,172 | 6,600 |

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[1] See note, page 199.

Twenty-eight villages were owned by single individuals, 37 by less than five sharers, and 10 by more than 50 sharers each.

Changes in the proprietary body.

During the currency of the expired settlement only one village was sold and one farmed for arrears of revenue, but nearly one-third of the parganah changed hands through private transfers. Such alienations took place chiefly during the earlier years of the settlement. The price of land per cultivated acre rose during the same period from Rs. 8-0-5 to Rs. 29-13-6 in private transactions, and from Rs. 3-13-9 to Rs. 12-5-11 in public sales. Hence it may be inferred that the pressure of the former revenue demand became lighter in the lapse of years, and that the value of land increased proportionately with increased irrigation, tillage, and prices.

Cultivators and their tenures.

The tenures of the cultivating classes, chiefly Thákurs, Bráhmans, and Lodhás, may be thus classified :—

| Land held by | | Proportion. | Average area of holding in acres. | Rate of rent per acre. |
|---|---|---|---|---|
| | | | | Rs. a. p. |
| Proprietors as *sír* ... | ... ... ... | 8·7 | 7·3 | ... |
| Occupancy tenants ... | Resident ... ... | 61·4 | 4·1 | 4 14 11 |
| | Non-resident ... ... | 9·9 | 2·3 | 4 0 8 |
| Tenants-at-will ... | Resident ... ... | 9·1 | 2·3 | 5 0 2 |
| | Non-resident ... ... | 2·6 | 1·3 | 4 12 10 |

Crops.

*Kharif* or autumn crops occupied at measurement 34,421 acres, or 48·0 per cent. of the cultivated area, while *rabi* or spring crops covered 37,408 acres, or 52·2 per cent of the same. Of autumnal growths cotton occupied 9,211, joár 13,208, and bájra 530 acres. The principal spring crops were wheat (7,006 acres), *bijhra* (25,509 acres), and sugarcane (2,236 acres). According to the census of 1872, parganah Rasúlabad contained 153 inhabited villages, of which 32 had less than 200 inhabitants; 50 had between 200 and 500; 43 had between 500 and 1,000; 22 had between 1,000 and 2,000; three had between 2,000 and 3,000, and three had between 3,000 and 5,000.

Population.

The total population in 1872 numbered 98,505 souls (44,832 females), giving 442 to the square mile. Classified according to religion, there were 93,827 Hindús, of whom 42,612 were females; and 4,678 Musalmáns, amongst whom 2,220 were females. Distributing the Hindu population amongst the four great classes, the census shows 15,204 Bráhmans, of whom 7,037 were females; 10,989 Rájputs, including 4,389 females, and 1,186 Baniyás (497 females); whilst the great mass of the population is comprised in the other castes of the census returns, which show a total of 66,448 souls (30,689 females). The principal Bráhman subdivision found in this parganah is the Kanaujiya (15,129). The chief Rájput clans are the Gahlot (2,047), Gaur (1,057), Chandel (411), Chauhán (251), Ráthor (227), Gaharwár (123), Parihár (102), Sombansi, Súrajbansi, Chamargaur, and Janwár. The Baniyás belong chiefly to the Purwál (499), Dhúsar (331), and Umar (202) subdivisions. The most numerous amongst the other castes are the Ahír (12,492), Chamár (9,629), Lodha (5,945), Káchhi (4,752), Gadariya (4,233), and Teli (3,464). The Musalmáns are distributed amongst Shaikhs (3,036), Patháns (1,257), Sayyids (320), and Mughals, or entered as without distinction.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age) 108 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,455 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 656 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 21,701 in agricultural operations; 4,600 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 4,710 persons returned as labourers and 623 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 246 as landholders, 58,836 as cultivators, and 37,204 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,360 males as able to read and write out of a total male population numbering 53,673 souls.

Ratanpur, an important village in parganah Rasúlabad, stands 36 miles from Cawnpore, and had in 1872 a population of 3,126 persons.

Ráwatpur, a small town of parganah Jájmau, lies five miles west of Cawnpore, and in 1872 contained 3,699 inhabitants. Here is the seat of a Chandel *Ráwat*, from whose title the town derives its name.

Rúra, a village in parganah Akbarpur, is distant 28 miles west of Cawnpore, and had by the last census (1872) a population of 1,811 souls. Here is a station of the East Indian Railway and an imperial post-office. A market is held here on Mondays and Thursdays, and a native has built in the village an indigo factory.

Sachendi or Chachendi, a town of parganah Jájmau, stands on the Kálpi road, 13 miles from Cawnpore, and in 1872 contained 84,802 inhabitants. The town has an encamping-ground for troops, a first-class police-station, and an imperial post-office. It is four miles from Bháupur railway station. Sachendi was the chief residence of a branch of Chandel Thákurs, whose head bore the title of Rája. For his rebellion in 1857-58 the estate was confiscated and sold by auction.

Sanjeti or Sajeti, a village in parganah Ghátampur, stands on the Hamírpur road, 33 miles from Cawnpore, and had in 1872 a population of 980 souls. Here is a second-class police-station.

Sárh, the town which once gave its name to the obsolete parganah so named, lies 15 miles south-east of Cawnpore, and has an almost entirely agricultural population of 1,983 persons.

Sárh Salempur or Narwal, the most eastern parganah in the Cawnpore district, is bounded on its convex north-eastern frontier by the Ganges, which separates it from the Unáo district; on the north-west and south-west by parganahs Jájmau and Ghátampur respectively; and on the south-east by the Fatehpur district. It contains according to its settlement records 136,755 acres, of which 34,818 are unassessable, 22,910 culturable, and 79,027 cultivated; but these figures are liable to slight alterations through the vagaries of the Ganges, which subjects the river-side villages to constant change. The Grand Trunk Road from Allahabad to Dehli passes through the north of the parganah, and the East Indian Railway, running parallel to that road, has at Phuphuár a station named after the neighbouring village of Sirsaul. A metalled road connects Mahárájpur with the old indigo factory of Najafgarh, and an unmetalled road connects Sirsaul with Narwal, the capital of the parganah, while several roads of the latter class converge upon the town of Sárh. The rivers Pándu and Rind cross the parganah from north-west to south-east, the former disemboguing into the Ganges at the junction of the Cawnpore and Fatehpur districts. A small area is drained by the Paghaiya water-course, a tributary of the Pándu; while a nameless stream traverses the large *úsar* plains in the north-west of the parganah, and cutting its way through the cliff of the Ganges, joins that great river. Two land-locked basins at Rahnas and Saibassi are the only lakes of importance, but there is a very large pond at Tilsahri. The Halwákhand distributary of the Ganges canal, prolonged beyond the discharge of that canal into the Ganges, waters a comparatively small acreage and terminates in a ravine of the river Pándu.

History.

Sárh Salempur was composed of several parganahs or parts of parganahs thrown together for the sake of compactness. These were Sárh Salempur, Domanpur, Kora, Majháwan, and Jájmau. Sárh practically corresponded with the tribal limits of the Gautam Thákurs, and Salempur with those of the Bais clan in the south of the parganah. The Ghátampur border is occupied by Jaganbansi Bráhmans. The Narwal estate was bestowed on Chauháns of the Rameípur family before 1801. The history of all these tribes has been given at sufficient length above.[1] The most important event of recent times was the settlement of the land revenue lately completed by Mr. Wright. The records give the following classification of the present and past areas :—

The current settlement.[2]

| | Total area. | Unassessed area. | | Assessable area. | | | | | | Total assessable area. |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Revenue-free. | Unculturable waste. | Groves. | Culturable waste. | Fallow. | *Cultivated.* | | | |
| | | | | | | | Wet. | Dry. | Total. | |
| | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. |
| Present, | 136,755 | 11 | 34,807 | 6,468 | 13,558 | 2,884 | 40,224 | 38,803 | 79,027 | 101,037 |
| Past ... | 131,431 | 5,460 | 43,821 | ... | 4,696 | 2,253 | 51,846 | 23,355 | 75,201 | 82,150 |

Of the entire area, therefore, 24·1 per cent. is unassessed and 75·9 per cent. assessed, while of the latter 78·0 per cent. is cultivated. Of the cultivated area, again, 51·4 per cent. is irrigated, chiefly from masonry wells, but largely also from the canal. No less than 318 wells have been sunk in the last thirty years, and the canal now waters 5,654 acres.

Mr. Wright lowered the revenue by Rs. 6,974, that is, from Rs. 2,35,844 to Rs. 2,28,870. The chief cause of the reduction was the over-assessed condition of the Najafgarh estate, which called for heavy relief. The incidence of the revised demand is as follows :—

| On total area. | On culturable area. | On cultivated area. |
|---|---|---|
| Rs. a. p. | Rs. a. p. | Rs. a. p. |
| 1 11 11 | 2 4 8 | 2 15 0 |

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[1] Page 58.

[2] See note, page 199.

Landholders and their tenures.

The tenures of the landholders who pay this revenue may be thus distributed :—

| Number of mahâls or estates. | *Zamindári.* | | | *Perfect pattídári.* | | | *Imperfect pattídári.* | | |
|---|---|---|---|---|---|---|---|---|---|
| | Number of mahâls. | Area. | Revenue. | Number of mahâls. | Area. | Revenue. | Number of mahâls. | Area. | Revenue. |
| | | Acres. | Rs. | | Acres. | Rs. | | Acres. | Rs. |
| 215 | 137 | 39,643 | 1,14,610 | 40 | 19,956 | 58,410 | 38 | 18,932 | 55,850 |

Of all the villages but 37 are held by single proprietors, who are 17 in number, chiefly residents of Cawnpore. The estate accumulated by Khagole Singh Gautam was dismembered on his death by division amongst his kinsmen. The Chauháns of Narwal, whose head is a titular Rája, are declining, while their estate is gradually passing into the clutches of money-lenders. Amongst the Bais Thákurs, on the other hand, are many intelligent land-owners who have managed to keep and add to their estates.

Alienations.

During the expired settlement 52 per cent. of the property in land was transferred, owing principally to an oppressive revenue demand. The chief case in point is that of the Najafgarh indigo estate. At the time when this property became available for settlement indigo was considered a highly promising speculation. Excessive bids of rent were made for the land by farmers, who were afterwards confirmed as proprietors, their rent being changed into revenue. There followed, however, a depression in the indigo trade, and the estate became unable to bear the high demand assessed upon it in more prosperous days. The value of land has, in spite of adverse circumstances, increased, and its price almost trebled during the thirty years of the past settlement. That price rose, in fact, from Rs. 10-7 to Rs. 29-7-2 in private contracts, and from Rs. 8-11-6 to Rs. 26-13-1 in public auction, the average purchase-rate per acre being as follows :—

| | Price per acre. | | | Years' purchase of revenue. | | |
|---|---|---|---|---|---|---|
| | Rs. | a. | p. | Rs. | a. | p. |
| Private sale | 18 | 12 | 3 | 6 | 0 | 0 |
| Public sale | 16 | 5 | 8 | 5 | 8 | 0 |
| Mortgage | 14 | 3 | 5 | 5 | 4 | 0 |

The tenures of cultivators may be thus classified:—

| Land held by | | Proportion. | Average area of holdings in acres. | Rate of rent paid per acre. |
|---|---|---|---|---|
| | | | | Rs. a. p. |
| Proprietors as *sír* ... ... | ... ... | 6·8 | 7·0 | ... |
| Occupancy tenants ... | Resident ... ... | 52 9 | 4·1 | 5 0 9 |
| | Non-resident ... ... | 8 3 | 3·1 | 3 12 9 |
| Tenants-at-will ... | Resident ... ... ... | 18·4 | 3·1 | 5 8 11 |
| | Non-resident ... ... | 5·7 | 3 0 | 4 4 5 |

The assessing officer assumed that the following rates of rent were paid by tenants on various soils :—

| SOILS. | | | | | |
|---|---|---|---|---|---|
| *Gauhán.* | | *Manjha.* | | *Barha.* | |
| Wet. | Dry. | Wet. | Dry. | Wet. | Dry. |
| Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. |
| 9 11 2 | 6 3 9 | 6 7 2 | 5 1 3 | 4 13 7 | 3 1 3 |

Crops.

The autumn crops occupied 42·9 per cent. of the cultivated area, the principal growths being cotton (3,950 acres), joár (14,078 acres), and bájra (3,562 acres). The spring crop covered 45,537 acres, the chief staples being wheat (6,488 acres) and *bijhra* (35,868 acres). Tobacco is largely grown at Domanpur, Sirsaul, and Pásíkhera; a large pond at Barhei-Garhu is utilized for the cultivation of pán (*piper betel*).

Population.

According to the census of 1872 parganah Sárh Salempur contained 173 inhabited villages, of which 40 had less than 200 inhabitants; 69 had between 200 and 500; 37 had between 500 and 1,000; 21 had between 1,000 and 2,000; and six had between 2,000 and 3,000. The principal towns are Sirsaul, Narwal, and Barei-Garhu. Markets are held at each, but that at Bareí-Garhu is most important, grain and cattle being brought hither for sale in considerable quantities. The total population in 1872 numbered 99,303 souls (47,721 females), giving 477 to the square mile. Classified according to religion, there were 95,130 Hindús, of whom 45,758 were females, and 4,173 Musalmáns (1,963 females). Distributing the Hindu population amongst the four great classes, the census shows 18,678 Bráhmans, of whom 9,393 were females; 10,926 Rájputs, including 4,650 females; and 2,672 Baniyás (1,287 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 62,854 souls (30,428 females). The principal Bráhman subdivision found in this parganah is the Kanaujiya (18,527). The chief Rájput clans are the Gautam (3,865), Bais (2,405), Chandel (550), and Chauhán (465). The Baniyás belong chiefly to the Dhúsar (2,324) subdivision. The most numerous amongst the other castes are the Ahír (13,974), Chamár (7,706), Kachhi (5,842), and Gadariya (3,573).

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 101 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 3,607 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 270 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 17,986 in agricultural operations; 4,509 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 6,556 persons returned as labourers and 946 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,507 as landholders, 48,541 as cultivators, and 48,255 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 3,007 males as able to read and write out of a total male population numbering 51,582 souls.

SHIÚLI, a large town of parganah Shiurájpur, stands 22 miles north-west of Cawnpore, and had in 1872 a population of 4,179 inhabitants. It has four divisons or wards, inhabited—Tiwariána and Birtiána by Bráhmans, Dhákan and Hiráman by Chandel Thákurs. It was formerly the headquarters of Shiúli parganah, now absorbed in that of Shiurájpur. The foundation of the town is ascribed to a Banjára, who, while digging in the forest which covered its site, discovered an image of the god Shiva or Shiu.

SHIURÁJPUR, the capital of the parganah thus named, stands on the Grand Trunk Road, 21 miles north-west of Cawnpore, and had in 1872 a population of 7,883 souls. This estimate includes, however, the villages of Rájpur and Barrájpur, which may be treated as part of the town. The public buildings are a tahsíli, a first-class police-station, an imperial post-office, and Government school. There was formerly a fort, the seat of a Chandel Rája, whose family had immigrated hither from Rádhan ; but his stronghold was razed to the ground after that chief's rebellion in 1857-58.

SHIURÁJPUR, a parganah or tahsíl of the Cawnpore district, is bounded on the north-east by the Ganges, which disjoins it from the district of Unáo; on the north-west and west by parganahs Bilhaur and Rasúlabad respectively ; on the south-west by Akbarpur parganah, and on the south-east by parganah Jájmau. Its area according to settlement records is 174,833 acres, of which 56,627 are unassessable, 24,891 culturable, and 93,315 cultivated.

Physical geography.

The parganah consists of the duábs of the rivers Ganges, Non, Pándu, and Rind. The strip of land along the Ganges is a high ridge bounded on the river-side by a cliff intersected with deep ravines. The only drainage which finds its way into the Ganges is that of the immediately adjacent country. The whole strip is raviny. Its soil presents sometimes a hard barren appearance, and is often sandy, but evens down occasionally into level plateaux, whose surface is fertile and well cultivated. Between the raviny strip and the banks of the Non is a productive alluvial tract, entirely free from that alkaline devastator, *reh*. This tract is densely populated, there being over 1,000 souls to the cultivated square mile. The duáb of the Non and Pándu consists of a rich level loam (*dúmat*), much affected, however, in its more northern portion by *reh*, whose deposit is ascribed to the obstruction of drainage by canals. There can, indeed, be little doubt that such channels were faultily aligned, or that to them is due the water-logged condition of this nevertheless populous tract The Pándu-Rind duáb has a crisp siliceous soil with a slight reddish tinge (*pília*). There are, however, extensive depressions forming part of the chain of swamp which commences in the neighbouring parganah of Rasúlabad ; and near such depressions, the soil from the accumulation of aluminous particles has become a stiff clay (*mattiyár*), deserted to the cultivation of rice, fine and coarse. These swamps are drained by the Laukhia and Súpa water-courses. The canal passes down the fork between Non and Pándu, while distributaries pierce the other two duábs. Of the total cultivated area, 23 per cent. is watered from these channels, and a good deal of dúmat soil in the south of the parganah has been improved by the substitution of canal for *jhíl* irrigation. Notwithstanding the abundance of canal water, wells are extensively used ; the worst watered tract is that on the cliff of the Ganges. Here, owing to the elevation of the surface, water lies at a great depth, while substrata are so sandy and treacherous as to render well-digging a perilous and unstable venture. The unevenness of the ground is, moreover, likely to forbid the increase in this direction of canal irrigation.

Communications.

The parganah is connected with Cawnpore by the Grand Trunk Road, which has an encamping-ground for troops at Chaubepur. Unmetalled roads from Cawnpore, Bithúr, Shiurájpur, Rúra railway station, and Rasúlabad converge upon the town of Shiúli. The East Indian Railway passes through the southern corner of the parganah, with a station at Bháupur.

History.

Shiurájpur as now constituted comprises the old parganahs of Shiurájpur, Barechamau, Shiuli-Sakhrej, and a portion of Bithúr. To Old Shiurájpur, the domain of the Rája who derived his title therefrom, were added in 1806 the lands of Barechamau. Shiúli-Sakhrej comprises the territories of the Chandel Rána of Sakhrej and Chandel Ráo of Onha. Bithúr was divided between parganahs Shiurájpur and Jájmau in 1860.

The current settlement of land-revenue.[1]

Of the parganah as it now exists, the northern and southern duábs were settled by Mr. Buck, and the central duáb by Mr. Wright. The following statement compares the area of the present and past settlements :—

| | Total area. | *Unassessed area.* | | Assessable area. | | | | | | Total assessable area. |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Revenue-free. | Unculturable waste. | Groves. | Culturable waste. | Fallow. | *Cultivated.* | | | |
| | | | | | | | Wet. | Dry. | Total. | |
| | Acres. | Acres. | Acres | Acres. | Acres. | Acres. | Acres. | Acres. | Acres | Acres. |
| Present ... | 174,833 | 45 | 56,582 | 7,977 | 13,301 | 3,613 | 62,610 | 30,705 | 93,315 | 118,206 |
| Past ... | 173,455 | 5,862 | 63,808 | ... | 11,289 | 5,238 | 60,344 | 26,914 | 87,258 | 174,833 |

Of the total area, therefore, 69·3 per cent. is assessable, while of the assessable area 77·0 per cent. is cultivated. Of the cultivated area, again, 66·2 per cent. is irrigated from the sources shown below :—

| *Irrigation from* | | | Total irrigation. |
|---|---|---|---|
| Wells. | Canals. | Other sources. | |
| 19·6 | 40·8 | 5·8 | 66·2 |

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[1] See note, page 199.

During the expired settlement irrigation increased 3·8 per cent. and cultivation 7·4 per cent. But the northern and central tracts were so highly assessed that revision of settlement produced an enhancement of Rs. 204 only—that is, the revenue was raised from Rs. 2,74,643 to Rs. 2,74,847, the incidence of the new demand being as follows :—

|  | On total area. | On culturable area. | On cultivated area. |
|---|---|---|---|
|  | Rs. a. p. | Rs. a. p. | Rs. a. p. |
| Incidence per acre ... ... | 1 10 3 | 2 5 6 | 2 15 4 |

The former assessment had fallen at the rate of Rs. 2-15-4 per cultivated acre.

Proprietary body.

The landholders who pay this revenue are chiefly Chandels, Bráhman purchasers or grantees of Chandel estates, and Kurmís. Of the Chandel *ráj* sufficient account has been already given.[1] The various proprietary tenures are thus classified :—

| Total number of mahals or estates. | *Zamindári.* |  |  | *Perfect pattidári.* |  |  | *Imperfect pattidári.* |  |  |
|---|---|---|---|---|---|---|---|---|---|
|  | Number of mahals. | Area. | Revenue. | Number of mahals. | Area. | Revenue. | Number of mahals. | Area. | Revenue. |
|  |  | Acres. | Rs. |  | Acres. | Rs. |  | Acres, | Rs. |
| 447 | 325 | 62,321 | 182,077 | 29 | 7,033 | 20,360 | 93 | 23,961 | 72,410 |

Sixty-two estates, or 18 per cent. of the total area, are held by single owners. The large majority of estates (127) are owned by 5 to 16 owners, and only 9 (of which Káshipur is the largest) are owned by more than 50 owners each.

Alienations.

Transfers of landed property have been numerous during the last thirty years. As large a proportion as 79 per cent. of the cultivated area has changed hands, 70 per cent. permanently. "The mukaddams," remarks Mr. Wright, "have been heavy losers; but intelligent landholders, such as Har Lál and Chiranji Lál Kurmís of Bairi and Sidhari Lál Chaube of Bhewán, have accumulated considerable estates." This result has in some cases been obtained with the aid of usury and indigo. The price of the cultivated acre of land rose during the currency of the past settlement from Rs. 9-3-1 to Rs. 25-10-11 in private contracts; but the price at public auctions has within the last ten years retrograded. The average price throughout the thirty years has been Rs. 14-5 per cultivated acre, or about 5½ years' purchase of the revenue. Turning from the landlord to the husbandman, we find the land thus distributed amongst cultivators of different classes:—

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[1] Page 53.

| Land tilled by | | Proportion. | Average area of holding in acres. | Rate of rent per acre. |
|---|---|---|---|---|
| | | | | Rs. a. p. |
| Proprietors as *sír* ... ... | | 12·5 | 5·0 | ... |
| Occupancy tenants ... | Resident ... ... | 52·5 | 3·0 | 5 2 4 |
| | Non-resident ... ... | 13·4 | 2·2 | 3 15 3 |
| Tenants-at-will ... | Resident ... ... | 9·3 | 2·1 | 5 9 11 |
| | Non-resident ... ... | 4·5 | 2·1 | 4 13 9 |

The settlement officers assumed the following rates of rent to be paid by cultivators for the various descriptions of soil:—

| SOILS. | | | | | |
|---|---|---|---|---|---|
| *Gauhán.* | | *Manjha.* | | *Barha.* | |
| Wet. | Dry. | Wet. | Dry. | Wet. | Dry. |
| Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. |
| 9 14 7 | 6 3 5 | 6 15 9 | 5 1 8 | 5 1 9 | 3 5 3 |

The autumn crop covers 49·3 per cent. of the cultivated area, the principal growths being cotton (6,695 acres), joár (16,749 acres), and indigo (9,912 acres). The actual cultivation of the last-named staple is probably somewhat greater than that recorded, as it had been reaped before the survey measuring parties began work. The land under spring crops amounted to 59·8 per cent. of the cultivated area, and comprises wheat (10,155 acres) and *bijhra* (40,987 acres). Poppy, tobacco, and *pán* are at the same time largely grown.

Population.

According to the census of 1872, parganah Shiurájpur contained 321 inhabited villages, of which 99 had less than 200 inhabitants; 134 had between 200 and 500; 57 between 500 and 1,000; 26 between 1,000 and 2,000; and five between 2,000 and 3,000. The principal townships or villages are Káshipur, Chaubepur, Shiúli, Shiurájpur, Kakardehi, and Bairi. Important markets are held at Debíganj or Kákúpur, Chaubepur, and Maitha; of those at Kákúpur and Chaubepur some mention has been already made. That at Maitha is a considerable cotton mart. The total population in 1872 numbered 141,842 souls (166,384 females), giving 527 to the square mile. Classified according to religion, there were 1,360,361 Hindús; of whom 63,728 were females; and 5,481 Muhammadans (2,656 females). Distributing the Hindu population amongst the four great classes, the census shows 37,716 Bráhmans, of whom 18,770 were females; 11,778 Rájputs, including 4,827 females; and 1,863 Baniyás (852 females); whilst the great mass of the population is comprised in the other castes of the census returns, which show a total of 8,500 souls (39,279 females). The principal Bráhman subdivision found in this parganah is the Kanaujiya (37,618); and the chief Rájput clans are the Chandel (4,784), Gaur (1,717), and Chauhán (1,181). The Baniyás belong mostly to the Dhúsar (1,241) subdivision. The most numerous amongst the other castes are the Chamár (13,066), Ahír (11,340), Lodha (7,549), Koli (6,313), Káchhi (5,560), Gadariya (5,027), and Kurmi (4,733). The Musalmáns are principally of the Shaikh tribe.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 200 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 4,651 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,538 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 27,800 in agricultural operations and 6,373 persons as labourers. Only 1,131 persons are returned as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 5,641 as landholders, 73,069 as cultivators, and 63,132 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 3,688 males as able to read and write out of a total male population numbering 7,558 souls.

SHUKRPUR PRÁS, a village of parganah Ghátampur, is 27 miles distant from Cawnpore, and had in 1872 a population of 2,576 inhabitants. It is remarkable for the ruins of a fine inn (*sarái*) and cruciform market built during the rule of Azam Sháh, son of the Emperor Aurangzíb (1658-1707). These buildings owed their existence to the fact that the Mughal road once passed through the village.

SIKANDRA, a town of parganah Derápur, stands on the Mughal road, 45 miles from Cawnpore. It was in 1872 inhabited by 2,952 persons, amongst whom the proportion of Musalmáns to Hindús was exceptionally large. But the town had in 1847 a population of 3,484 souls, and has of later years declined much. It is named after its reputed founder, the Emperor Sikandar Lodi (1488-1517), and was formerly the capital of a parganah known as Sikandra Biláspur. The parganah was in 1861 amalgamated with Derápur, and about the same time an incendiary fire destroyed an entire quarter of the town. The importance of Sikandra is still maintained by a second-class police-station and imperial post-office; but numerous ruins exist to testify that its best days are past.

History.

The parganah of Sikandra Bilášpur derived its second name from a village on the banks of the Jumna said to have been founded by one Rája Mán Singh Paijwár. This somewhat fabulous chieftain is described as an Unchwár Thákur who migrated from Nibágarh in the west during the reign of the renowned Prithviráj—that is, not quite seven centuries ago.[1] Obtaining possession of several villages in Etáwa and this district, he fixed his head-quarters at Bilášpur, and introduced settlers of four castes, *viz.*, Jarha Lodhás, Kaka Pandes, Bharáwa Baniyás, and Kalsarisht Káyaths. The village of Bilášpur is still owned by Lodhás; but if it be true that the Meos overran the parganah 700 years ago, Mán Singh's rule must have been of brief duration. The reputed descendants of the invading Meos now call themselves Thákurs, concealing under the historic names of Chauhán and Chandel their somewhat obscure origin. They are permitted neither to eat nor intermarry with true Rájputs, who despise them and often excite their wrath by addressing them as Meos. These Meos were driven back upon the Jumna ravines by an immigration of Gaur Thákurs. Here they established a still traceable *chaurási*, of which fourteen villages are on this side of the river. A large and powerful brotherhood, they proved during the mutiny the scourge of the surrounding country. Many Ahírs and Malláhs settled under their protection in the ravine villages. On the cession of Bundelkhand in 1804, the British Government decided to bestow parganah Sikandra, free of revenue, on Himmat Bahádur Gosáin as a sop to pacify that turbulent chief. He died, however, before he could be placed in possession, and the parganah was granted instead to his illegitimate son, Narindargír Gosáin, whom it was equally desirable to conciliate. Narindargír died in 1840, and the parganah, in default of lawful heirs, lapsed to Government. It was, nevertheless, decided that the proceeds of his domain should, "in the spirit of the grant, remain appropriated to the family of the late Rája," *i.e.*, to his two illegitimate sons. The villages of the parganah were now settled with the landholders in possession, and a yearly grant equivalent to the profits hitherto derived from the *jágír* was paid to Narindargir's representatives; a sum was, however, yearly set aside to pay off the late *jágírdár's* debts. The pension enjoyed by his descendants amounted after eighteen years to about Rs. 18,000, and has since increased to Rs. 31,380 per annum. The settlement of 1840 was effected by Mr. (now Sir William) Muir. He found the parganah suffering from the grievous exactions of the late jágírdár or his underlings. Narindargír had hypothecated the revenue to farmers who enhanced the demand, took bonds for arrears, and sold up the proprietors at their own pleasure. Had it not been for the large body of Kurmi proprietors, all traces of village communities would long ago have disappeared. Mr. Muir assessed the parganah at the lowest possible rate, in order to give it an opportunity of recovering from its then depressed condition. The incursions of lawless Meos during the rebellion of 1857-58 somewhat retarded its progress and threw for the time large areas out of cultivation. But, except in times of drought, a calamity which is to be averted by a distributary of the Lower Ganges canal, the parganah is now fairly prosperous.

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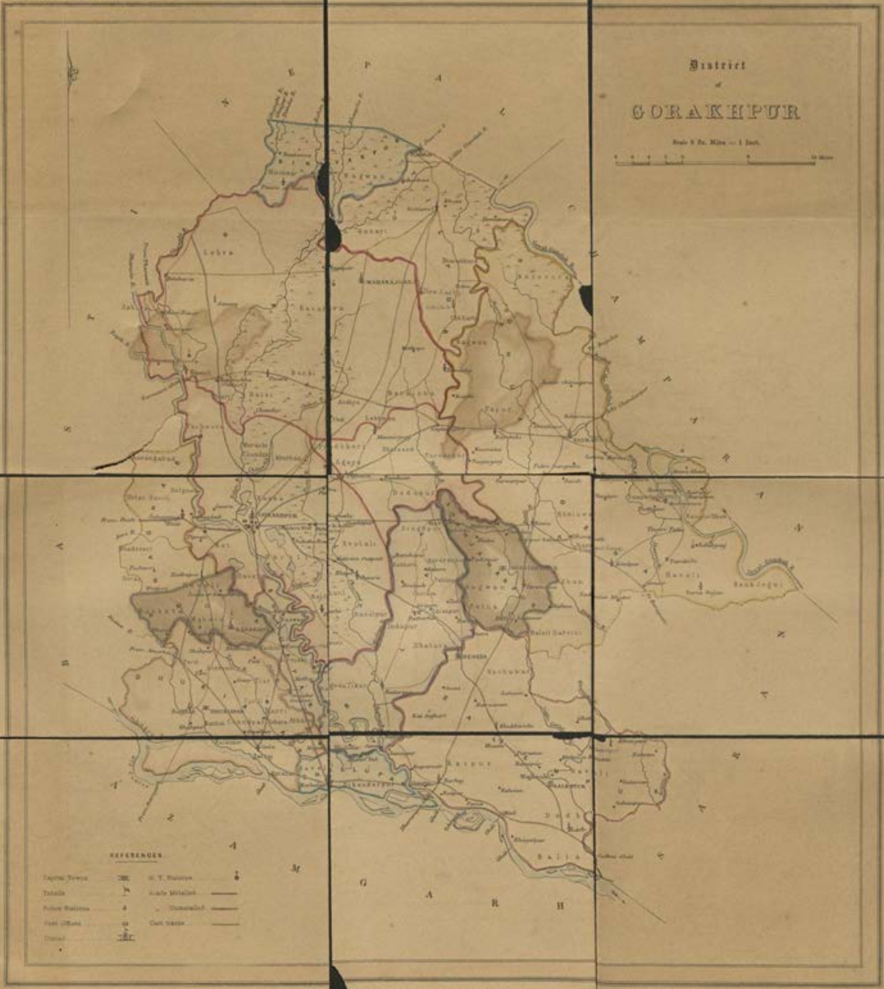
[1] Prithviraj Chauhán, last Hindu king of Delhi, was slain in 1193.

Sirsaul or Sirsol, a village in parganah Sárh Salempur, stands on the Grand Trunk Road, 15 miles south-east of Cawnpore, and had in 1872 a population of 3,470 inhabitants. About a mile south-east of the village is the Sirsaul station of the East Indian Railway, but this station is really situated in the village of Phuphuár. The lands of Sirsaul are remarkable for their extensive poppy cultivation.

Sísámau, a suburb of Cawnpore, had in 1872 a population of 2,915 souls.

Tilsahri, a village of parganah Sárh Salempur, stands 11 miles south-west of Cawnpore, and had in 1872 a population of 2,760 persons.

FOR THE NORTH-WEST PROVINCES GAZETTEER.



LITHOGRAPHED [illegible] AT THE SURVEYOR GENERAL'S OFFICE, CALCUTTA, NOVEMBER 18[illegible]

From a [illegible] supplied by H. Conybeare, Esqr., in charge of the N. W. P. Gazetteer.

# STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

# NORTH-WESTERN PROVINCES.

## GORAKHPUR DISTRICT.

### CONTENTS.

PART I.—GEOGRAPHICAL AND DESCRIPTIVE.

Page.
Boundaries, area, &c. ... .. ... 271
Administrative subdivisions ... ... 272
Changes in those subdivisions ... ... 274
Tappas... ... ... ... ... 277
Sub-district of Kasia ... ... ... 282
Jurisdictions of civil courts... ... ... ib.
General appearance of the district ... ... 283
Heights and soils... ... ... ... 284
Saline plains ... ... ... ... 285
Forests and forest-grants ... ... ... 286
Drainage and rivers ... ... ... 291
Alluvion and diluvion ... ... ... 301
Proposed canals ... ... ... ... ib.
Lagoons ... ... ... ... 302
Navigation ... ... ... ... 306
Roads ... ... ... ... ib.
Table of distances ... ... ... 309
Rainfall and climate ... ... ... 312

PART II.—PRODUCTS: ANIMAL, VEGETABLE, AND MINERAL.

Animal kingdom: wild beasts, birds, &c. ... 314
Cattle and pastures ... ... ... 317
Fish and fisheries... ... ... ... 319
Vegetable kingdom: cultivated crops... ... 321
Progress of cultivation ... ... ... 329
Outturn ... ... ... ... 331
Crop areas ... ... ... ... 334
Trees and forest-produce ... ... ... ib.
Agricultural processes: manuring ... ... 337
Irrigation ... ... ... ... 338
Floods ... ... ... ... 342
*Droughts and famines* ... ... ... ib.
Minerals and building material ... ... 344
Salt ... ... ... ... 345

PART III.—INHABITANTS, INSTITUTIONS, AND HISTORY.

Page.
Population by successive censuses ... ... 345
Other census statistics ... ... ... 349
Castes and tribes ... ... ... 351
Occupations ... ... ... ... 366
Emigration ... ... ... ... 367
Customs and food ... ... ... ib.
Habitations and religious buildings ... ... 368
Religion ... ... ... ... 370
Language ... ... ... ... 372
Education ... ... ... ... 373
Post-office ... ... ... ... 375
Police ... ... ... ... 376
Jail and lock-up ... ... ... 378
Fiscal history: former settlements ... ... 379
The current settlements ... ... ... 392
Revenue collections and instalments ... ... 396
Proprietary tenures ... ... ... ib.
Taallukas ... ... ... ... 398
Leading families... ... ... ... 400
Condition of landholding classes ... ... 402
Alienations ... ... ... ... 403
Condition and tenures of cultivating classes ... 404
Rents and castes of tenantry ... ... 408
Wages and prices ... ... .. 410
Money-lending and interest ... ... 411
Manufactures and trade ... ... ... ib.
Markets and fairs ... ... ... 421
Weights and measures ... ... ... ib.
District receipts and expenditure ... ... 423
Municipality and house-tax towns ... ... ib.
Income and license taxes ... ... ... 424
Excise and stamps ... ... ... ib.
Registration ... ... ... ... 425
Judicial *and medical statistics* ... ... ib.
History: legendary and Buddhist periods ... 428
Hindu period ... ... ... ... 432
Musalmán period ... ... ... 439
British period ... ... ... ... 451
Gazetteer of the district, page .

## PART I.

### GEOGRAPHICAL.[1]

GORAKHPUR, a district in the Benares division, and after Mirzapur the most extensive non-Himálayan district in the North-Western Provinces, lies between north latitude 26° 7′ 45″ and 27°·29′ 15,″ and east longitude 83° 8′ 0″ and 84° 32′ 30.″ It is bounded on the north by Nepál, from which it is separated by an arbitrary line of boundary pillars; and on the west by the district of Basti, the frontier being for a short distance formed by the Ghúnghi and Rápti rivers. On the south it is divided from the Azamgarh district by the river Ghágra; and on the east from the Champáran and Sáran districts of Bengal by a line mostly artificial, but supplied for a few miles by the former bed of the Great Gandak river, whose main stream now runs almost wholly within that province. The maximum breadth of the district from east to west is 86, the minimum 47, and the average 64 miles. Its maximum length from north to south is 83, its minimum 70, and its average 75 miles. Gorakhpur has, excluding fractions, a total area of 4,584 square miles, of which 2,700 may be roughly estimated as under cultivation, 1,102 as culturable, and 782 as barren.[1] The total population by the last census (1872) was 2,019,361 souls.[2]

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[1] The materials for this notice have been supplied chiefly by Mr. E. Alexander, B.C. S., who acknowledges the aid derived from the Settlement Reports and the writings of Swinton, Hamilton, Cunningham, Elliot, and others. But throughout the work, and especially in its latter portions, considerable additions have been made by Messrs. W. Crooke and H. Conybeare of the same service.

The following table shows the subdivisions into which for purposes of revenue and general administration the district is divided, and details the area, revenue, population, and police jurisdictions of each:—

| Tahsil. | Parganah. | Included by the *Ain-i-Akbari* in | Land-revenue in 1877-78. | Present area in square miles (omitting fractions.) | Population in 1872. | Included in the police jurisdiction of |
|---|---|---|---|---|---|---|
| | | | Rs. | | | |
| I.—Mahárájganj. | 1. Binávakpur ... | Bináyakpur and Tilpur. | 17,111 | 145 | 21,722 | Naikot or Piásia. |
| | 2. Tilpur ... | | 48,575 | 287 | 57,021 | Nichlaval, Mahárájganj Simra, and Kotibhar. |
| | 3. Haveli Gorakhpur (Part I.) | Gorakhpur ... | 2,08,368 | 789 | 240,812 | Ditto, except Nichlaval. |
| II.—Hazur or Sadr. | 4. Ditto (Part II.), | Ditto ... | 1,74,217 | 474 | 231,213 | Panira, Rigauli, Baraicha, Mansúrganj, Pipraich, and Gorakhpur. |
| | 5. Bhauápár (Part I.) | Bhauápára ... | 26,170 | 64 | 33,852 | An outpost. |
| | 6. Maghar ... | Ratanpur ... | 62,953 | 116 | 65,810 | Sahnjanua and Rudarpur. |
| III.—Padrauna | 7. Sidhua Jobna (including tappa Batsara.) | Dhewápára Kuhána. | 3,37,202 | 928 | 74,641 | Kotibhár Rámkola, Padrauna, Kassias, Bishunpura, Tárakulwa and Kázipur, and Taria Sújan. |
| IV.—Háta ... | 8. Haveli Gorakhpur (Part III.) | Gorakhpur ... | 87,258 | 156 | 69,821 | Háta, Chaura, and Barhi. |
| | 9. Sháhjahánpur ... | Dhewápára Kuhána. | 78,454 | 138 | 81,562 | Háta and Tár akulwa. |
| | 10. Silhat ... | Gorakhpur ... | 1,15,987 | 279 | 135,847 | Háta, Deoria, and Rudarpur. |
| V.—Bánsgáon, | 11. Anola ... | Anhola ... | 43,721 | 111 | 70,116 | Rudarpur and Deoria. |
| | 12. Dhuriápár ... | Dhuriápára ... | 1,12,181 | 317 | 177,692 | Bánsgáon, Belghát, and Gola. |
| | 13. Bhauápár (Part II.) | Bhawápára ... | 32,307 | 77 | 48,674 | An outpost. |
| | 14 Chillúpár ... | Chillúpára ... | 42,070 | 110 | 48,919 | Barhalganj. |
| VI.—Deoria ... | 15. Salempur ... | Dhewápára Kuhána. | 2,96,886 | 587 | 318,648 | Khukundu, Khámpár, Barhaj, and Láru. |
| Total ... | ... | ... | 16,83,460 | 4,584 | 2,019,350 | |

---

[1] Those accustomed to Indian statistics will not be astonished to learn that there is a difference of as much as 634 square miles between the highest and lowest estimates of cultivation obtained from the different returns consulted. The figures above given are founded on the settlement reports, allowance being made for the increase which has undoubtedly taken place since they were compiled, as well as for cultivation in jungle grant lands not surveyed at settlement.

[2] Details of this population will be found in the beginning of Part III.

The parganah divisions almost all represent roughly the limits of the territories of the various petty princes who parcelled out the country between them before the Muhammadans acquired any real hold on it, and their origin may be briefly described as follows:—

(1) *Bináyakpur* corresponds with the eastern portion of the Bútwal Rája's territory as it stood after the separation of (2) *Tilpur* by Tilak Sen about 1725 A. D. He represented the younger branch of this family, and divided the family possessions with his elder brother, Bináyak Singh. The parganah of Bináyakpur was cut in two after the Nepálese war by the cession of a strip of land to the Gurkha chiefs, and on the division of Basti from Gorakhpur in 1865 its western portion was included in the former district.

(3) *Haveli Gorakhpur.*—The northern, which is locally as well as in the settlement reports recognised as having formed a distinct tract from the southern portion, represents the domain held for some time by the Thárús. It was divided from the southern portion, which formed the Satási *ráj,* by a vast forest, and was itself for the most part woodland. Not being clearly occupied by any Rája, it received no separate name, and was considered by the Muhammadans as attached to the Haveli parganah.

(7) *Sidhua Jobna.*—The name is said to be derived from its being a wild region, into which holy men or *siddhas* went to perform austerities. It embraces all the tract which lay above the territory of the Majholi Rája and east of the Satási *ráj.* The southern portion represents the country held by Rája Madan Singh to the north and east, just as (9) Sháhjahánpur represents that to the south and west. The north agrees roughly with the limits of the Padrauna talúka. Sháhjahánpur was at one time included in the same parganah.

(6) *Maghar.*—This parganah was cut in two at the separation of the Basti district (1865), and marks the limits of the old Maghar *ráj.*

(5) *Bhauápár* corresponds with the possessions of the Satási *ráj* along the west bank of the Rápti.

(11) *Anola* was the territory of the Anola Rája.

(10) *Silhat* is the tract so long (1633-83) disputed between the Majhauli and Satási Rájas; while (12) *Dhuriápár* was the country conquered by Dhúr Chand Singh (*circ.* 1350). (14) *Chillúpár,* once known as Chahluapár, was the name of a part of the country annexed by the Simara Bábu, who thereon became Rája of Chillúpár (*circ.* 1630); and (15) *Salempur Majhauli* was the permanent territory of the Majhauli Rájas, who held Sháhjahánpur and Silhat for a time only.

The formation of the present district may now be briefly described. Elliot[1] describes sarkár Gorakhpur as consisting in Akbar's time (1596) of 19 parganahs and 24 mahāls as follows:—

1. Atraula.
2. Anola.
3. Bináyakpur (2 mahāls).
4. Bambnipára.
5. Bháwapara.
6. Tilpur.
7. Chillúpára.
8. Dhuriápára.
9. Dhewápára Kuhána.
10. Rihli.
11. Rasúlpur Ghaus (2 mahāls).
12. Rámgarh Gauri (2 mahāls).
13. Gorakhpur (2 mahāls).
14. Katahla.
15. Rihlapára.
16. Mahauli.
17. Mandwa.
18. Mandla.
19. Ratanpur Maghar (2 mahāls).

Sarkár Gorakhpur and its probable limits.

Limits extended, 1137 F. S.

Elliot apparently considers that this sarkár corresponded on the east and south with the present district, and that Dhewápára included Sidhua Jobna, Salempur, and Sháhjahánpur. It is however more probable that the limits of the sarkár to the east corresponded with the *western* boundary line of parganahs Sidhua Jobna and Sháhjahánpur, which were at that time included together under the name of the former in sarkár Sáran. In the settlement report of Sháhjahánpur dated 1832 this is clearly stated to have been the case, and, as will be shown in the historical account of the district, Sidhua Jobna never really formed part of the Majhauli ráj, and was not likely to be included with it in Dhewápára. The name of the latter tract, too, clearly signifies the country just across the Dhewa (a name of the Ghágra), and would be rightly applied to Salempur Majhauli, but not to Sidhua Jobna. Sidhua Jobna was transferred to sarkár Gorakhpur in 1137 F. S. (1730 A. D.) and carried Sháhjahánpur with it: the latter not being created into a separate parganah until about 1150 F. S. (1743 A. D.)

Changes in the parganahs.

Constitution of the district at time of cession, 1801,

Salempur took its present name on the conversion of the Majhauli Rája to Muhammadanism in about 1565.[2] Silhat, the only other parganah now existing which is not given in the above list, was separated from Haveli Gorakhpur about 1700, after its reconquest by the Satási Rájas. And these four parganahs, with all those on the list except Rámgarh Gauri (which seems to have been retained by the Nawáb Vazír), and with part also of Bútwal, now in Nepál, represent pretty accurately the district of Gorakhpur as it stood when made over to the British in 1801.[3] To this district, however, the following divisions were annexed when the first English officer was appointed to their charge :—

---

[1] Races of the North-Western Provinces, Vol. II., p. 119. Sarkár Gorakhpur was included in the province of Oudh (*Súba Avadh*). [2] The popular and more ancient name of the chief town Salempur is Nawápár, or, according to Buchanan, Nagar. [3] It seems at this time to have been called in official correspondence sarkár Muazzimabad after Prince Muazzim, son of Aurangzeb.

(1) *Chakla Máhúl* (consisting of 6 parganahs).

(2) *Chakla Azamgarh* (11 parganahs).

(3) *Nawábganj* (6 parganahs).

(4) *Khairágarh* (7 parganahs).

and changes in that constitution.

The last named was immediately afterwards placed in charge of a separate officer, as being too distant from headquarters to be properly managed (1802). After the Nepálese war the whole territory of Bútwal (except parganahs Bináyakpur and Tilpur, which had for some time before our rule belonged at least nominally to Oudh) was transferred to Nepál (1816); while Nawábganj was surrendered to the Nawáb in exchange for some land attached to the Sháhjahánpur district, and in repayment of a money loan borrowed for war expenses. Parganahs 1, 4, and 10 in Elliot's list were thus made over to Oudh. The third change occurred four years afterwards (1820), when the whole of chakla Azamgarh and the bulk of Máhúl were transferred from the Gorakhpur to the Gházipur and Jaunpur districts, the undivided charge being found too heavy for one officer. A fourth alteration in area arose from the transfer of the Tarái to Nepál after the mutiny. No further change seems to have been made till 1864, when, the extent of the district being found too great to allow of its proper administration, a portion was separated to form the new district of Basti. This arrangement, completed in 1865, gave the new district parganahs Rasúlpur, Katahla, Rihlapara, Mahauli, Mandwa, and Mandla, with parts of Bináyakpur and Maghar.

Arrangement of tahsíls.

It is not improbable that further changes will soon be made, as the district is still exceptionally large and populous. The present tahsíl arrangement shown above dates only from 1872. The division by tahsíls seems to have been introduced for the first time in 1804, when the present Gorakhpur district, with some part of Basti, was divided into five subdivisions, over each of which a tahsíldar was placed. This officer was at first charged with the maintenance of the police and with the protection of life and property throughout his tahsíl, as well as with the collection of revenue, for which the kánúngo seems to have been directly responsible. He was allowed a percentage on the collections, and bound to maintain a sufficient police force to guard the treasure and put down dakaits with a strong hand.

The five tahsíls were arranged as follows :—

(1) The present parganahs of Salempur and Chillúpár.
(2) Those of Bhauápár, Anola, and Bakhira (in the present Basti district).
(3) Haveli, Silhat, Maghar, and Rasúlpur Ghaus (in Basti).
(4) Dhuriápár and Maholi (in Basti).
(5) Sidhua Jobna, including Sháhjahánpur.

Our authority at this date seems to have been merely nominal in Tilpur and Bináyakpur, which were mostly under forest.

Changes in 1809-10.

Changes after the Nepálese war.

In 1839-40.

In 1845.

In 1809-10, after the restoration of the appointment of tahsíldár, which had been abolished in 1808, Bhauápár and Anola were joined to the sadr tahsíl, while Maghar and Rasúlpur Ghaus were taken from the latter and united to Bánsi (in Basti). In 1817-18 again, after the settlement of the Nepál boundary, a new tahsíl was formed in the north from parganahs Tilpur and Bináyakpur. This arrangement seems to have continued undisturbed till 1835-40, when a new tahsíl was located at Bánsgáon, and Anola, Bhauápár, and Dhuriápár were put under its jurisdiction. In 1845 the Tilpur tahsíli was brought further south and located at Mansúrganj, but after about 16 years the increase of cultivation and revenue in the northern parganahs made it necessary to move it north again. The site at last selected was Mahárájganj, where it is still situated. Simultaneously with this second change it was found advisable to diminish the area of the sadr tahsíl, and in 1871-72 a new tahsíl was built at Háta, which relieved it of a considerable portion of the Haveli parganah. To this new tahsíl were added parganahs Sháhjahánpur and Silhat from the jurisdiction of the Sidhua Jobna and Salempur tahsíls.

The following table shows the present parganahs and their approximate cultivated area, including *lákhiráj* lands which are omitted in the settlement returns :—

| Parganah. | Areas in square mile (fractions omitted). | Area in acres. | Cultivated according to the last settlement returns. Column includes cultivated area of jungle grants, &c. | Number of tappas. | Number of villages (mauzas). | Population by the last census (1872). |
|---|---|---|---|---|---|---|
| 1. Bináyakpur East, | 145 | 3,095 under settlement.<br>63,065 jungle grant, &c., reserve, &c.<br>93,160 total. | 15,114<br>26,722 in grants, &c.<br>41,836 | 3 | 69 | 20,547 |

| Parganah. | Area in square miles (fractions omitted). | Area in acres. | Cultivated according to the last settlement returns. Column includes cultivated area of jungle grants, &c. | Number of tappas. | Number of villages (mauzas). | Population by the last census (1872). |
|---|---|---|---|---|---|---|
| 2. Tilpur ... | 287 | 115,913 under settlement.<br>68,007 jungle grants, &c., reserve.<br>183,920 total. | 59,000<br>8,697 in grants,&c.<br>67,697 | 7 | 297 | 57,021 |
| 3. Haveli ... | 1,420 | 285,484 jungle grants, Government forests, &c.<br>626,876 under settlement.<br>912,360 total. | 120,000 in jungle grants, fee simple, &c.<br>386,397 settled.<br>506,397 | 28 | 1,742 | 544,687 |
| 4. Sidhua Jobna ... | 928 | 596,581 including grants. | 347,968<br>30,015 in jungle grants.<br>377,983 total. | 22 | 1,282 | 436,374 |
| 5. Maghar ... | 116 | 73,750 | 50,874 | 9 | 333 | 65,941 |
| 6. Silhat ... | 279 | 148,500 under settlement.<br>30,500 jungle.<br>179,000 total. | 98,258<br>23,943 in grants.<br>122,201 | 17 | 477 | 136,232 |
| 7. Sháhjahánpur ... | 138 | 89,432 | 61,218 | 9 | 258 | 81,248 |
| 8. Bhanápar ... | 142 | 90,970 | 53,822 | 7 | 432 | 85,254 |
| 9. Anola ... | 111 | 71,340 | 45,250 | 3 | 401 | 70,135 |
| 10. Dhuriápár ... | 317 | 202,333 | 116,700 | 25 | 1,234 | 178,208 |
| 11. Chillúpár ... | 110 | 65,249 | 34,542 | 5 | 210 | 49,724 |
| 12. Salempur Majholi, | 587 | 374,366 | 257,593 | 23 | 1,450 | 319,303 |
|  | 4,584 | 2,932,461 total. | 1,736,113 total. | 158 | 8,185 | 2,044,674 |

Tappas.

Subordinate to the parganahs are many minor tracts known as tappas, which, after the ráj, are perhaps the oldest local subdivisions of the country. The "ráj" or territory of each separate independent Rája, though its boundaries were occasionally altered by the results of a local war, was usually marked off with clearness, and, as already noticed, gave their limits to most of the present parganahs. The tappa division seems to have been almost as ancient and almost as clearly defined.

Its exact origin is extremely hard to ascertain; but there is much in favour of the theory that tappas represent the lands held by vassals of the independent Rájas under what Elphinstone[1] justly calls the Rájput *feudal* system. There is no doubt that this system prevailed in Gorakhpur. The *birt* tenure in force to this day is nothing but a feudal tenure, the service it exacted having been, as in other similar cases, converted into a scutage or money payment.[2] There are 158 tappas in the present district, with an average area of about 30 square miles each. In Sidhua Jobna and in South Haveli Mr. Lumsden notices that the subdivisions are in many cases co-extensive with natural divisions of soil, or with limits marked off by other natural boundaries, such as rivers. He also mentions that in the latter parganah they often represent talúkas "which might appropriately be formed into tappas at the arrangement of fiscal subdivisions consequent on the cession." He does not, of course, by this mean that the tappa subdivision was only introduced at the cession. Tappas are mentioned as early as when Rája Bernáth invaded and established himself in Chillúpár (*circ.* 625); and they seem to correspond roughly with the old "lordship of ten towns" mentioned by Manu. There is, however, one broad difference between them and the same divisions in other parts of the country: the township was never here the same important limit as elsewhere. Mr. Wynne, in his Sahåranpur report, but speaking of Gorakhpur, has pointed this out; and, as will be shown in the paragraph on "Tenures," the rights, tenures, and subdivisions below the ráj were in almost all cases founded by and dependent on the Rája. The tappa was therefore no merely artificial classification of the townships for administrative purposes. It very probably at first represented the lands helds under the Rája by each baron and his kinsmen. Afterwards, perhaps, when the country had to some extent settled down, when payment had been substituted for service, and the division of property amongst different members of the family had been recognised, the tappas were converted into merely fiscal subdivisions and their boundaries fixed by fiscal considerations only. The word itself seems to signify a share or offshoot of some larger whole. Thus it is sometimes used to signify a colony from an older village, as in the case of tappa Patna, a daughter settlement of Patna Khás in parganah Sháhjahánpur. The following is a list of the tappas, showing the tahsíli and thána jurisdictions to which they each belong :—

---

[1] *Hist.*, Book II., Chapter 2. [2] *Vide inf.* "Tenures."

*From north-east to south-west.*

| Tahsíli. | Parganah. | Thána. | Tappa. |
|---|---|---|---|
| **Mahárájganj** ... | Bináyakpur ... | 1. Piasia or Naikot, | 1. Mirchawar. |
| | | | 2. Sirsa. |
| | | | 3. Part of Lehra. |
| | | 2. Tútibhári ... | 4. Nagwan. |
| | | | 5. Sukarhari. |
| | Tilpur ... | 3. Nichlaval ... | 6. Khás. |
| | | | 7. Domarkand. |
| | | | 8. Bharathkand. |
| | | 4. Mahárájganj... | 9. Sonari. |
| | | 5. Kothibhar ... | 10. Puráni Karhi. |
| | | | 11. Nai Karhi. |
| | | | 12. Matkopa (part.) |
| | Haveli Gorakhpur, | Mahárájganj... | 13. Katahar. |
| | | 6. Simara ... | Lehra (part.) |
| | | | 14. Sumakhor. |
| | | 7. Rigoli ... | 15. Rigoli. |
| | | | 16. Part of Bhári Baisi. |
| | | | 17. Sikra. |
| | | 8. Paniara ... | Bhári Baisi (part.) |
| | | | 18. Bánki. |
| | | 9. Baraicha ... | 19. Baraicha (part.) |
| | | | Matkopa (part.) |
| | | 10. Mansúrganj ... | 20. Unti. |
| | | | 21. Andháya. |
| | | | 22. Lekhman. |
| | | | 23. Part of Baraicha. |
| | 2 parganahs and part of a 3rd. | 5 whole thanás and part of 5 more. | 23. |
| **Sadr** ... | Haveli ... | 11. Pipraich ... | 1 Patra. |
| | | | 2. Khuthan. |
| | | Rigoli ... | 3. Pachwára (part.) |
| | | 12. Gorakhpur ... | Ditto (part.) |
| | | | 4. Kasba. |
| | | | 5. Maráchi Chanda. |
| | | | 6. Gura. |
| | | | 7. Haveli. |
| | Bhanápár ... | An outpost ... | 8. Ret. |
| | | | 9. Haveli. |
| | Haveli ... | 13. Chaura ... | 10. Kiútali. |
| | | 14. Barhi ... | 11. Rajdháni. |
| | | | 12. Rasúlpur. |
| | Maghar ... | 15. Sahnjanua ... | 13. Gahasand. |
| | | | 14. Satagawán. |
| | | | 15. Uttar Haveli. |
| | | | 16. Aurangabad. |
| | | | 17. Bharsand. |
| | | 16. Rudrapur ... | 18. Bhaduseri. |
| | | | 19. Suras. |
| | | | 20. Pachuri. |
| | | | 21. Khajuri. |
| | 1 whole, 2 in part. | 2 whole, 5 in part. | 21. |

| Tahsíli. | Parganah. | Thána. | Tappa. |
|---|---|---|---|
| | | | 1. Batsara. |
| Padrauna ... | Sidhua Jobna ... | Baraicha | Part of Nagwan. |
| | | | 2. Nagwan. |
| | | | Part of Batsraa. |
| | | | Part of Pápur. |
| | | 17. Ramkola ... | Parwárpár (part.) |
| | | | Pápur (part.) |
| | | | Dandipur (part.) |
| | | 18. Padrauna ... | Ditto (part.) |
| | | | Bansi Chirigora. |
| | | | Part of Bargaon. |
| | | | Chaura. |
| | | | Pakri Gangráni. |
| | | | Pápur (part.) |
| | | 19. Kassia ... | Parwárpár (part.) |
| | | | Sandi. |
| | | | Bhalua. |
| | | | Mainpur Sabikhor. |
| | | | Jhankul Gangi. |
| | | | Chaura (part.) |
| | | 20. Bissenpura ... | Part Bargaon Chaura. |
| | | | Rámpur Roghi. |
| | | | Rámpur Dháb. |
| | | | Pirthipur. |
| | | 21. Kázipur ... | Sipáhi Kuchia. |
| | | | Dhuria Bijaipár (part.) |
| | | | Baduraon Bhatui. |
| | | | Khán. |
| | | | Part of Haveli. |
| | | 22. Iaria Siyan ... | |
| | | | Haveli (part.) |
| | | | Bánk Jogni. |
| | | 23. Tárákulwa ... | Malsil Sarini. |
| | 1. parganah. | 5 whole thánas and 4 in part. | 22 tappas. |
| Háta ... | Haveli ... | Mansúrganj ... | 1. Padkhori. |
| | | | 2. Bharsand. |
| | | | 3. Parwárpár (part.) |
| | | Pipraich ... | 4. Agaya. |
| | | | 5. Bandwár. |
| | Haveli ... | Háta ... | 6. Dedupár. |
| | Sháhjahánpur ... | ... | Parwárpár (part.) |
| | Silhat ... | ... | 7. Badchole. |
| | | | 8. Bhitni. |
| | | | 9. Padiapár. |
| | | | 10. Narayanpár Chiurha. |
| | | | 11. Singhpur. |
| | | | 12. Banchara. |
| | | | 13. Bakhira. |
| | | | 14. Katora. |
| | | | 15. Chiriáon. |
| | | | 16. Pahárpur. |
| | Sháhjahánpur ... | Tárákulwa ... | 17. Chak Deya. |
| | | | 18. Nágwán. |
| | | | 19. Tárákulwa. |
| | | | 20. Patna. |
| | | | 21. Bhai Sádáwar. |
| | | | 22. Majhna. |

| Tahsíli. | Parganah. | Thána. | Tappa. |
|---|---|---|---|
| | Silhat ... | Deoria ... | 23. Sirijam. |
| | | | 24. Dont. |
| | | | 25. Idrakpur. |
| | | | 26. Barnai. |
| | | | 27. Dhatúra. |
| | | | 28. Gura. |
| | | Rudarpur ... | 29. Nagwa Tikari. |
| | | | 30. Madanpur. |
| | | Chaura | 31. Bináyak. |
| | | | 32. Indopur. |
| | 2 whole, 1 in part. | 2 whole, 5 in part. | 32 tappas. |
| **Bánsgaon** ... | Anola ... | Rudrapur ... | 1. Haveli. |
| | | | 2. Bankata. |
| | Dhuriápár ... | Bansgaon ... | 3. Bhadár. |
| | | | 4. Mahsin. |
| | Bhauápár ... | ... | 5. Kaswási. |
| | | | 6. Pachisi. |
| | | | 7. Garmahi. |
| | | | 8. Kotha. |
| | | | 9. Bhabhulí. |
| | | | 10. Páli. |
| | | | 11. Sháhpur. |
| | | | 12. Gur. |
| | | | 13. Tiár. |
| | | | 14. Kurmút (part.) |
| | | Belighát ... | 15. Parsi. |
| | | | 16. Thálí. |
| | | | 17. Usri. |
| | | | Kurmút (part.) |
| | | | 18. Nakuri. |
| | | | 19. Chodur. |
| | | | 20. Haveli. |
| | | | 21. Belighát (part.) |
| | | Gola ... | 22. Dándi. |
| | | | 23. Nahuri. |
| | | | 24 Kohará. |
| | | | 25. Chándpár. |
| | | | 26. Bárha. |
| | | | 27. Bankat. |
| | | | 28. Ratanpur. |
| | | | Belighát (part.) |
| | | Barhalganj ... | 29. Athísi. |
| | | | 30. Gagha. |
| | | | 31. Majuri. |
| | | | 32. Kutahan. |
| | | | 33. Majholia. |
| | | | 34. Haveli. |
| | | | 35. Kasba. |
| | | | 36. Semra. |
| | | | 37. Sikandarpur. |
| | 2 whole and 2 in part. | 4 in part. | 37. |

| Tahsíli. | Parganah. | Thána. | Tappa. |
|---|---|---|---|
| Deoria ... | Salempur Majholi... | Deoria ... | 1. Deoria.<br>2. Gúr.<br>3. Kachuwár (part.)<br>4. Suroli. |
| | | Rudarpur ... | 5. Nai Gujhári.<br>6. Samogar. |
| | Salempur ... | 31. Khukhundu ... | 7. Kuchuwár (part.)<br>8. Satiaon.<br>9. Baironán.<br>10. Khúkhundu.<br>11. Barsipár<br>12. Puraina.<br>13. Raipur (part.) |
| | | 32. Barha ... | 14. Kaparwár.<br>Raipur (part.)<br>Mail (part.) |
| | | 33. Khampár ... | 15. Ghátí.<br>16. Bhitni.<br>17. Haveli.<br>18. Gutamán.<br>19. Balwán. |
| | | 34. Lár ... | 20. Sohanpur.<br>21. Salempur.<br>22. Dodh.<br>Mail (part.)<br>23. Balia. |
| | 1 whole, 1 in part. | 4 whole, in part. | 23. |
| District total ... | 12 | 34 | 153 |

**Subdivision of Kassia.**

The subdivision of Kassia was separated from the Sadr in 1868, in order to avoid the inconvenience of managing the Sidhua Jobna parganah from so great a distance as Gorakhpur. Comprising that parganah and part of Sháhjahánpur, it is in charge of an assistant magistrate-collector, who enjoys a large measure of independence. The subdivision is likely at no distant period to become a separate district.

**Civil jurisdictions.**

There are three munsifs' and one subordinate judge's court, their existing jurisdictions being shown below. The munsifs' courts were formerly at Mansúrganj, Bánsgaon, and Deoria; that of the last named being also held for three months in the year at Padrauan. In 1862 however, when the headquarters of the tahsíl were shifted from Mansúrganj to Mahárájganj, the munsif's court was removed to Gorakhpur on account of the unhealthiness of the northern tract during part of the year. In 1865 the visits of the munsif to Padrauna were also discontinued, and the following jurisdictions formed on the complete separation of the district have since been retained :—

| | | |
|---|---|---|
| 1. The Sadr Amin's or Subordinate Judges<br>2. Munsif's, 1st grade ... | At Gorahpur ... | Pargapah Bináyakpur East.<br>Tilpur.<br>Haveli.<br>4 tappas from Maghar.<br>2 from Bhauápár.<br>8 from Sidhua Jobna. |
| 3. Munsif's, 2nd grade ... | At Deoria ... | Sidhua Jobna, with exception of 8 tappas above Salempur.<br>Majhauli.<br>6 tappas Silhat. |
| 4. Munsif's, 3rd grade ... | At Bánsgaon ... | Dhuriápár.<br>Chillúpár.<br>Anola.<br>Bhauápár, with the exception of 2 tappas.<br>The remaining 5 tappas in Maghar and 6 tappas in Salempur.<br>Majhauli. |

Besides these there is the court of the civil (sessions) judge at Gorakhpur. The jurisdiction of the latter extends also over the district of Basti.

General appearance.

Lying east of Oudh and close under the Himálayas, the district in its physical characteristics differs much from the Gangetic plain. Speaking generally, Gorakhpur is a level tract broken by nothing higher than a few sandhills in the centre and east, and sloping very gently from north-west to south-east. The surface of this plain is intersected by numerous rivers and streams and dotted by a large number of lakes and ponds. The water supply, except in very dry years, is abundant, and the large amount of moisture in the soil gives the country a green fresh appearance, which at once strikes the eye of one entering the district from the more arid country south of the Ghágra. In the north and centre are extensive tracts of jungle and sál forest. The trees are not as a rule of any great size, but the density and extent of the forest in some places convey a feeling of solitude and wildness which cannot fail to impress the traveller who has just left the populous and highly cultivated country in the south. Here and to the south-east there is an expanse of cultivation only broken by fine mango groves or by the numerous streams and *táls* which occur at short intervals. The west and south-west of the district, intersected by the Ámi and the Kuána, lie rather low, and in the rainy season this part of the country is as far as the Rápti liable to extensive inundations. If the rainfall is at all exceptionally heavy the water collects in the valley of the Ámi, and joining the lakes to the east, presents the appearance of an immense sheet of water several miles in extent. To the east of the Rápti the ground rises slightly and there are a few sandhills, but it again sinks towards the south-east, and the general slope of the country is, as before mentioned, in this direction.

Along the north of the district lies the tarái at the foot of the first range of hills; these are about eight miles beyond the frontier in Nepál. The snowy range can be seen distinctly from the frontier, and though there are no hills within the district, their propinquity changes the character of the country altogether from that which it bears in the south. The nature of the landscape in the north is somewhat similar to that of the Dún. The streams are clear, and run, in some cases, over pebbly beds. Large tracts are covered by forests which contain some fine trees. In these tracts there are often open pieces of sward admirably adapted for pasturing cattle; sometimes there are large marshes full of *nal*[1] and infested by tigers and other wild animals. The principal cultivation is rice, and the inhabitants are mostly hill men (Gurkhas) or Thárús, who, though differing from the former, are more like them than like the people of the south. The climate of this tract is, as elsewhere in the tarái, very dangerous at certain seasons of the year, but mild and pleasant at the beginning of the hot season. In the south the appearance of the country is altogether altered, and the population is composed, as in the districts below the Ghágra, chiefly of the ordinary Hindu and Muslim tribes. The climate is good and similar to that of the southern districts. In the east, especially somewhat north of the centre, the character of the country is mixed. Here are undulations and ridges which show for the first time an approach to the hills. Patches of jungle appear, and the climate is not so well suited to natives who come from other districts as that of the south.

Heights.

As before remarked, the slope of the country is from north-west to south-east. The average height above the level of the sea is only 316 feet. In the north-west the usual elevation is about 350 feet, in the south-east about 305. The highest of the sandhills is 386 feet,[2] and probably the ground nowhere sinks much below 300.

Soils.

The soils of the district are classified either according to their position or their composition. According to their position these soils are :—

(1) *Khádar* or low riverside flats. Of such lands the Rápti basin affords typical specimens.

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[1] A tall kind of reed.

[2] This hillock lies between Padrauna and Kassia. There is another ridge, very little lower, south of Nichlaval in parganah Tilpur.

(2) *Kachár* or the same when liable to yearly inundation. Kachár land usually yields a spring crop only.

(3) *Chaur bhát*—that is, land low and marshy, but not necessarily near a river, nor liable to inundation in the same way as kachár. It is, in fact, rather a water-logged soil near some *jhíl* than a khádir soil.

(4) *Chauriár bhát*, a higher lying soil than the *chaur bhát*, with considerable natural moisture and great fertility.

According to their composition soils are distributed into the following classes :—

(1) *Balua*, a sandy light soil similar to that known elsewhere as *bhúr*.

(2) *Dorus*,[1] a dry siliceous loam, in which the sand slightly predominates over the clay, and whose spring crops, therefore, in most years require irrigation.

(3) *Mattiyár*, in which the proportions of sand and clay are reversed, and which requires in most parts of the district little irrigation in ordinary years.

(4) *Bhát*,[2] a calcareous soil retentive of moisture and requiring no irrigation in ordinary years. Its productive qualities vary very much according to its position, and even the best kind (*chauriár bhát aval*) requires to be left fallow occasionally.

The *dorus* soil is most prevalent in the south and west, the *bhát* in the centre and east, and the *mattiyár* in the north of the district. In the centre and south-east the more sandy soil crops up in the *bhát*, and rises in some places into the sandhills before alluded to. The *mattiyár* soil in some parts is called *karela*, a name properly applicable only to a very stiff clay which can be dug up in large clods, and does not crumble like most other soils. "Whenever," says Mr. Swinton, "excavations are made, the sand formation below the superimposed stratum of culturable soil is sooner or later met with. The depth of both strata varies very much in different localities."[3]

*Usar* or *reh*.

There is very little *úsar* in the district, though some is met with in the south. In the north there are some extensive swamps, and in Tilpur, Bináyakpur, and the extreme north of Haveli, owing to the cold left in the soil by the excessive moisture, a good deal of the land bears virtually only one crop, that of rice. In the south-west, owing to the extensive inundations, some of the land can be sown only with a spring crop, and there is consequently no autumn harvest.

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[1] Dorus is near the Ghágra usually known as banjar. In this locality it rises up towards the high bank of the Ghágra, having been raised by the sandy deposit left after each successive inundation (Swinton's *Manual*, page 30.)

[2] On the west of the Little Gandak a number of small eminences crop up in the bhát soil, formed of silicious soil like dorus.

[3] *Manual*, page 31. It may be here remarked that Mr. Lumsden was the only officer who at last settlement seems to have made any thorough classification of soils, and even he does not always keep to the *natural composition*. In the Tilpur and Bináyakpur reports Mr. White and Mr. Wynne seem often to take dorus, mattiyar, and balua merely as names meaning 1st quality, 2nd quality, &c., and it is not at all to be presumed that what they call balua is really a sandy soil; it may be an inferior mattiyar.

Forests.

The forests of the district, still very extensive, were a few years ago enormous; but the land they cover is chiefly culturable and often particularly good. From the historical sketch of the district hereafter given, it will seem probable that, owing to the long struggle between Bhars and invading Aryans, but little land was left free of jungle on the final subjugation of the former. The south-west was cleared by the Dhuriápár Rájas; Chillúpár by them and Rája Bernáth's descendants; and Salempur by the Majhauli Rájas. Between the latter and the Dhuriápár Rája's territory was left a broad fringe of jungle which extended along the Rápti, covering the greater portion of Silhat and Haveli, and remaining unreclaimed, chiefly, no doubt, because it was a bone of long contention between the Satási and Majhauli Rájas. Bhauápár and a part of Haveli were brought under cultivation by the former; Anola and Maghar were reclaimed by the descendants of Chandra Sen's other sons; Bináyakpur was brought under partial cultivation during the Bútwal *régime*, and Tilpur, with part of Sidhua Jobna, by the Thárús. Haveli was almost entirely covered with jungle till about 1600. Its northern and western portions were afterwards largely reclaimed; but the misgovernment of the ámils between 1750 to 1800 caused the cultivators to abandon their holdings, and the bulk of the parganah was in 1802 covered by jungle. On the rise of the Padrauna talúka the greater portion of the Sidhua Jobna parganah was in the same state, owing to the ravages of the Banjáras and the misgovernment of the ámils.

At the time of its cession to the British a very large portion of the district was covered with forest and scrubby undergrowth. The Collector[1] reported that a transit duty on timber had been levied under the preceding Government and brought in considerable sums. The duty was then farmed, and produced during its first year as much as ten thousand rupees for the Gorakhpur, Basti, and Nawábganj districts, the wood exported being chiefly *sál*, which was sent down to Calcutta. About 1829-30, jungle plots were for the first time granted, subject to a progressive demand, which culminated during its tenth year. About 18,000 acres are still held under the terms of these grants on what is really fee-simple tenure. Most of this land lies in the Gorakhpur parganah, and more than half its area is cultivated. Applications for such grants soon, however, became so numerous as to excite apprehensions that too large a portion of the land-revenue might become fixed at low rates incapable of enhancement. Government accordingly directed, about the year 1840, that no further grants should be made on such terms. Leases might be granted for periods sufficient to make it worth the grantee's while to clear the land; but on the expiry of those periods the grants must be open to resettlement like other zamindári estates, and also liable to confiscation if the terms of the lease should not have been carried out. The main object of the grants was still to clear the land for cultivation, and a certain amount of land was fixed as the minimum which the grantee must clear if he wished to keep the grant. The amount of acres in any one grant was limited; conditions were also introduced as to sale on transfer and the maintenance of drainage. Still, however, the amount of land held under jungle grants became so large, and the forest was cleared off so rapidly, as to render a scarcity of timber probable. It was deemed more profitable to preserve what was left than to allow its conversion into fields. Accordingly, about 1850, the grants were stopped and all persons were prohibited from cutting wood in the jungles reserved for Government; licenses being, however, granted for the manufacture of charcoal.[1]

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[1] Mr. Routledge, 1802-03.

The following list shows the jungle grants existing in the district during 1842:—

| *Parganah.* | | | *Acres.* |
|---|---|---|---|
| Binâyakpur | Lady Malkin | | 23,200 |
| | Mr. Bridgman | | 19,120 |
| | | Total | 42,320 |
| Tilpur | Mr. Finch | | 25,336 |
| | „ Hastings | | 1,932 |
| | „ Downes | | 13,048 |
| | | Total | 40,316 |
| Sidhua Jobna | Mr. Finch | | 23,672 |
| | „ Sym | | 22,484 |
| | | Total | 46,156 |
| Haveli | Mr. Bridgman | | 50,800 |
| | „ Debnam | | 32,164 |
| | „ Arrouch | | 14,140 |
| | „ Campier | | 17,624 |
| | „ Fitzgerald | | 20,724 |
| | „ Sym | | 24,484<br>18,812 |
| | „ Wilkinson | | 11,020 |
| | „ McComish | | 11,198 |
| | „ Augustin | | 4,714 |
| | „ Fitzgerald (R) | | 3,164 |
| | (A.) | | 11,484 |
| | | Total | 210.428 |
| | | Total for district | 319 220 |

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[1] Since 1862, when the new grant rules were passed, grants have been few and far between.

Between 1842 and 1850 further plots to the amount of 30,000 acres were granted in Silhat and of 4,000 acres in Sidhua Jobna. At the end of 1872 the area of the various jungle grants and proportion of cultivation in each stood as follows :—

| *Parganah.* | *Grant.*<br>Acres. | *Cultivated.*[1]<br>Acres. |
|---|---|---|
| Bináyakpur | 43,915 | 26,722 |
| Tilpur [2] | 16,999 | 6,197 |
| Haveli | 210,984 | 107,607 |
| Sidhua Jobna | 60,024 | 30,015 |
| Silhat | 33,024 | 23,943 |
| Total | 362,035 | 194,414 |

Since 1872 a further area of 1,330 acres has been granted on leases which will expire in 1922; and arrangements are in progress for a still larger grant (about 5,000 acres) to the Mahárája of Bettiah. It will be seen from figures just given that more than half of the entire area has been reclaimed. It has now become so much more profitable to grow timber than to reclaim, that on many of the later grants less than half the land has been cleared; and as Government has recently waived its right to resume solely on the ground that a proper area has not been reclaimed, it is probable that the greater portion of the land now under timber will remain uncleared.

Forests reserved by Government.

The reserved forests are situate in 18 isolated blocks standing generally "like islands in a sea of cultivation, which runs up into little bays and creeks." The edges of such forests are uneven, and the demarcation has in many cases been clumsily made and imperfectly denoted. A full description of the forests as they then stood is given in Major Pearson's report of 1870.[3] According to this officer, the area is between 120,000 and 130,000 acres, or 190 square miles; and Mr. Colvin, in his letter on the settlement of the district, says 125,000 acres. From the report of the Forest Department for 1876, however, it appears that the area, lately 125 square miles, has been reduced to 115 only. Hence it is clear that the areas above mentioned must include part of the jungle grants or grazing lands not immediately under the Forest Department, and therefore not to be classed as reserved.

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[1] This column does not, like that at p. 277, include the cultivation on fee simple grants.
[2] Here the area had since 1842 diminished, owing partly to the settlement as zamindári estates of such grants as had fallen in, and partly to resumptions on account of rebellion.
[3] Printed in Selections from Government Records, 1870.

The discrepancy in the areas given by the Forest Department is perhaps to be explained by the transfer of a large block of forest land to the left bank of the Gandak, and to its annexation by the Mahárája of Bettiah, with whom it has recently been settled as a grant. Though there are 18 blocks of Government forest, there are only nine forests shown in the departmental return for 1872, *viz.* :—

| | | |
|---|---|---|
| (1) Nagwán, | including blocks | I. and VI. |
| (2) Sonári | „ | II. and part of VI. |
| (3) Bhan Bában | „ | VII. and VIII. |
| (4) East Lehra | „ | III. and V. |
| (5) West Lehra | „ | X. |
| (6) Belimpur | „ | IX. and XI. |
| (7) Dudhai | „ | IV. |
| (8) Rámgarh | „ | XIII. |
| (9) Tilkonia | „ | XII. |

Domakand and Bharatkand are not shown, and it was from these forests that the land just mentioned was annexed by the Bettiah chief. The whole area now occupied by forests in the Gorakhpur district may be estimated at about 200,000 acres, or about 313 square miles. In 1860 there were 600,000 acres in Gorakhpur and Basti,[1] and as at least two-thirds of this must have been in Gorakhpur, it will be seen what a large area has been since then reclaimed. It is, however, certain that the area reclaimed since 1860 is small compared to that cleared between the cession of 1801 and that date.

The income from forests is about Rs. 40,000 yearly, and the net profit after deducting expenses about Rs. 20,000. This income is chiefly derived from the sale of trees felled by the purchasers and of sál logs sawed by the Forest Department. The usufruct of the minor produce, such as firewood, pasture, thatching-grass, and dyes, is usually let for each forest yearly, but yields little profit. A contract for the wild honey is sometimes taken by the Bhar caste. Before the forests were reserved it was a common practice for these people to tap the trees for gum, which sold well; but as it was found to ruin the trees it has been stopped. The forest is composed mostly of *sál* (*Shorea robusta*) or *sákhu* as this tree is called when young. There are also a large number of *mahua* (*Bassia latifolia*), *semal* (*Bombax Malabaricum*), and *shísham* (*Dalbergia sissoo*) trees. Most of the timber is at present short. The trees are much overgrown with creepers, and too closely planted to admit of proper growth. The existing supply of timber is therefore limited to small beams for building purposes and firewood. Large scantlings, such as those used for the boatman's "dugouts," are as a rule obtained from Nepál.

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[1] The authority is Swinton's *Manual*

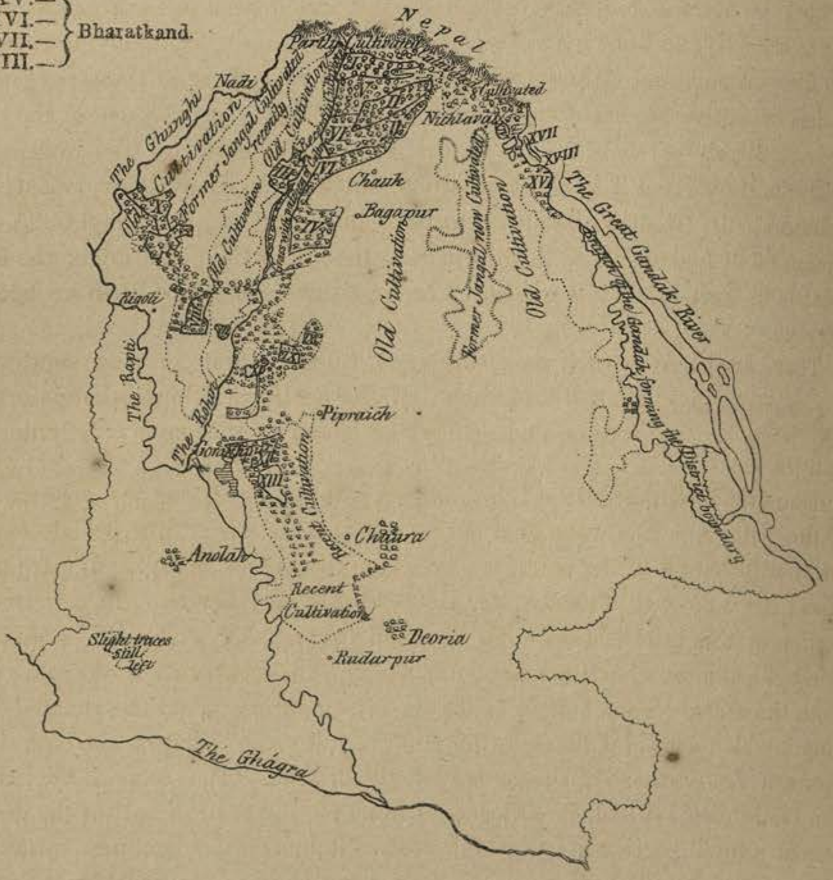
GOVERNMENT FORESTS.

I.—Nagwan.
II.—Sonári.
III.—East Lehra.
IV.—Dhudhai.
V.— Do. Madjar.
VI.— Do. Jagpur.
VII.—Bhári Bában.
VIII.—Bhán Baisi.
IX.—Bánki.
X.—West Lehra.
XI.—Belimpur.
XII.—Tilkonia.
XIII.—Rámgarh.
XIV.—Domakand khás.
XV.—, XVI.—, XVII.—, XVIII.— } Bharatkand.

The limits of the old jungle are taken from a map which accompanies Mr. Swinton's statistical memoir, and are shown by the dotted line,.........

The forest marked by the lines ▭ of black ink and numbered are the Government forests.

The remainder are held in grant or fee-simple by private individuals.



THE GORAKHPUR FORESTS.

The most important forest held by a private individual is that of Kusmahi, eight miles east of Gorakhpur, belonging to the Mián Sáhib (Wájid Ali Sháh). This is about 1,300 acres in extent and has been preserved for nearly 70 years. The sál wood, of which it mostly consists, is therefore very fine, and the forest highly valuable. Most of the other private forests adjoin or intermingle with those reserved for Government, and having been cut as soon as the trees were worth anything at all, contain mere shrubs. The accompanying map shows roughly the jungles now existing with the changes since 1860, but it is impossible without a regular survey to note the exact changes in the limits of the jungles, and the map does not pretend to any great accuracy. It must be noticed that some portion of the jungle area is overgrown with long grass only, and not by tree or underwood. This is especially the case in the Bináyakpur and Tilpur parganahs. Here and there in those parganahs patches of cultivation are dotted over the grass jungle, but the size of the map does not permit of their being shown on it. The existing tree jungle lies chiefly in Haveli and Tilpur, but there is some also in Bináyakpur, Silhat, and Padrauna. In Bináyakpur still remains a good deal of grass jungle. A description of the pasture land in the north of the district is given under the head of cattle in Part II. of this notice. These pastures generally lie in or around forests.

Private forests.

There are three great lines of drainage, the two first carrying southwards the surplus waters of the north, the third receiving those waters and conveying them south-eastwards into the Ganges.

Principal lines of drainage.

The first line, that of the Rápti and its tributaries, drains the western half of the district. The watershed between it and the second line, which may be drawn a little east of the boundary between Tilpur and Bináyakpur parganahs, passes down through Mansúrganj, Háta, Deoria, and Barhaj. In the northern portion of this tract is a network of small streams, of which the Rohin, the Ghúnghi, and the Jhárri are most important. These carry off the surplus water from the country immediately below the hills, pouring it into the channel of the Rápti, which carries it down to the Ghágra. To the Ghágra the Rápti also conveys the drainage of the centre of the district. The second line, that of the Little Gandak and its affluents, drains all the eastern half of the district, except a small portion of parganah Sidhua Jobna, which inclines towards the Great Gandak. This last-named river may, perhaps, be considered as marking a fourth line of drainage, but affects the Gorakhpur district too little to be classed as one of the principal lines.

Of these the third is that of the Ghágra, running south-eastwards. It drains the south-west corner of this and the south-east of the Basti district, receiving the Rápti and Little Gandak on its course down to the Ganges.

One of the distinguishing features in the first tract drained by the Rápti is the large number of lakes and swamps, and the wide spread of the water overflowing from them and from the streams during the rains. The country in the centre of this line is lower, and the water accumulates therein more, than in the other two. The third tract, through which the Ghágra flows, is quite different. The country seems to rise towards the banks of the river, and the water flows past rapidly, with none of the stoppages which it encounters on its way down the Rápti. A more detailed account of the principal rivers may now be given.

Rivers of the district.

The Rápti.

The name of the Rapti originally Irávati, was corrupted by the Muhammadans into Ráwati, whence its present title *(vt-bt-pt)*. After passing through Oudh and Basti it enters this district in parganah Haveli, near Mogalha. The general direction of its very tortuous course is towards the south-east. It joins the Ghágra near Rájpur in tappa Kaparwár, parganah Salempur; and about three miles before the junction it divides into two streams, enclosing an island belonging to Gaura village. The size and velocity of the stream varies considerably. During the rains it is in some places more than a quarter of a mile broad, and runs at about five miles an hour; while during the summer it is as a rule but 100 or 150 yards wide, and travels rather less than two miles an hour. The bed consists of mixed sand and mud. Owing to its extremely winding course, and to the fact that the banks washed by its deep current are usually high and perpendicular, the river does not in most places cause extensive inundations. It nevertheless, by cutting fresh channels, transfers whole villages from one bank to the other, and south of Gorakhpur, where it forms the boundary, from one parganah to another. A precipitous bank on one side of the river is usually faced by a shelving bank on the other. But in some places (*e. g.* to the west of Gorakhpur) both shores are sloping, and here the river inundates the adjoining country. Such floods are fertilising, and only occasion loss when they retire so late as to prevent the ploughing of the riverside lands. There are a great number of small channels branching from and returning to the stream, but these are dry except in the rains. The chief tributaries of the Rápti in this district are the Ghúnghi, Dhamela, Rohin, Taraina, Ámi, Pharend, and Majhna.

In the rains the surface of the river rises so considerably that these streams are stopped or thrust back to overflow their banks. The Domingarh and Amiár lakes are thus formed by the stoppage of the Rohin and Ámi respectively. In the rains, boats of from 2,000 to 3,000 maunds[1] burthen ply on the stream as far as its junction with the Dhamela.[2] In the hot weather, boats of 300 maunds[3] can navigate it to the same distance, and boats of 1,000[4] maunds as far as Gorakhpur. The formation of its banks discourages its use for purposes of irrigation.

Mr. Lumsden (*Settlement Report*) mentions that in 1864 the volume of the stream suddenly decreased so greatly as to excite fears that, except in the rains, it would no longer remain navigable for boats of any size. This decrease, which arose from the formation of a new channel in the Basti district, was however only temporary, and next year the stream flowed as before.[5] The chief places of importance on the river are Gorakhpur, Gajpur, Kotha, Kaparwár, Barhaj, and Rájpur. These are all market towns, Gorakhpur and Barhaj being the most important. There are bridges of boats at Bird ghát and Bhauápár ghát; but during the rains the former bridge is removed and a ferry takes its place. Nadua is another ghát lying within the jurisdiction of the sadr tahsil. Kármaini ghát lies within that of Mahárájganj at the mouth of the Dhamela. The water of the stream is not very clear, as it bears in solution a good deal of mud. Its temperature is high.

The river is of immense importance as a means for carrying cheaply, safely, and quickly the large export trade in grain and wood from Nepál and the north of this district down to Gorakhpur, and thence into the Ghágra and Ganges.

Tributaries of the Rápti.
The Ghúnghi.

(1) *The Ghúnghi nadi.*—Rising in the Nepál hills, the Ghúnghi flows south-westwards till it joins the Dhamela in two branches near Sikra and Giroi respectively. Its deep and well-defined bed serves for some miles as the boundary, first between Gorakhpur and Nepál, and again between Gorakhpur and Basti. The stream, which is clear, with a sandy bed, runs very rapidly in the rains, and at a medium pace during the cold and hot weather. It abounds with *náks* or crocodiles. In the rains it presents a serious obstacle to travellers, but soon afterwards becomes fordable in most places. The water, escaping through its

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[1] From 71 to 107 tons.

[2] From this point to near Bansi it is a small stream, only 20 or 30 feet in width, during the cold and hot weather. It some years ago threw out into the Basti district a branch which diverted the greater part of its waters from the old channel. The latter, to which the stream has never reverted, still exists to show how fine a river it must once have borne.

[3] Between 10 and 11 tons.

[4] Between 35 and 36 tons.

[5] This was entirely owing to the increase which took place in the volume and size of the Dhamela, a fact which seems to prove that the water which before found its way down the channel of the Rápti has been diverted in Basti to that of the former river. The old channel, as before mentioned, has remained almost dry.

collateral channels, often works a good deal of mischief. The stream is not navigable, but timber is sometimes floated down it. It has several tributaries which serve to irrigate the ricefields of parganah Bináyakpur. Chief of these are the Danda and the Ghágra, both of which have steep banks, are infested by *náks*, and in the rains are considerable streams. There are no towns of importance on the Ghúnghi in this district.

The Dhamela.

(2) *The Dhamela.*—The Dhamela, though it has but a short course in this district, is of considerable importance. On entering from Basti it is joined by the Ghunghi near Sikra and Giroi, and there divides; its smaller branch flowing southwards and joining the Rápti in the Basti district, the larger running south-eastwards and joining it some 70 miles further down its course, just above Kármaini ghát. The Dhamela is here much the fuller and finer stream of the two,[1] and is on this branch never fordable. Boats of from 200 to 300 maunds[2] burthen can navigate it during the entire year. The banks are as a rule high and abrupt. Here and there eddies or small whirlpools (*bhaur*), similar to those in the Great Gandak, are met with; but navigation is safe. In the rains the river floods a large part of the adjoining country, and often does mischief by sweeping away crops or boundary marks and preventing cultivation. The deposit left (partly sand and partly mud) does more harm than good, and the proprietors of the villages between the Dhamela and the Rápti complain of its effects. The banks in the hot weather are very steep, and the rise of the river in the rains is more than 20 feet above its summer level. The current is then very powerful, and the volume of water must be enormous. Dháni or Khánapár Bázár, one of the great grain marts of this district, lies a short distance east of this stream. *Náks* and porpoises are common, as are *rohu* and the other ordinary river fish (*vide* list in Part II). The Government ferries are at Kármaini ghát and Magarha, and a private ferry at Kánapár is of some importance.

The Rohín.

(3) *The Rohin.*—The Rohin enters this distrct from Nepál in parganah Bináyakpur East, and passing through parganah Haveli, joins the Rápti below Domingarh, at the western end of the city of Gorakhpur. It is joined in the north by the Bhagela nadi. For about 15 miles northwards from its junction with the Rápti it is navigable throughout the year by vessels of 100 maunds burthen, and in the rains for some 15 miles higher. It is not fordable, even in summer, for 25 miles above Gorakhpur. The current is sluggish. In the north the banks are

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[1] The parganah map of last settlement does not seem quite correct here, neglecting to mark with sufficient clearness the main stream of the Dhamela.

[2] Between 7 and 11 tons.

steep and well marked, but after it enters Haveli Gorakhpur they are usually sloping. It is joined in this parganah by a considerable tributary from the north-east, the Piyás or Jhárri, which also rises in Nepál. Floods are rare, but at the point where it joins the Rápti there is a large tract of lowlying land, which is completely submerged in the rains; and it is chiefly owing to the rise of this river and a small stream near it that the Domingarh and Kármaini lakes to the west of Gorakhpur are formed. The Bhagela and Jhárri are in the rainy season swift, strong streams, and serve to carry off the water which would otherwise accumulate below the hills. Both have high well-defined banks, and after the rains become shallow, sluggish streams easily forded. The colour and temperature of the water varies according to the time of year. In the summer it is clear and cold, being supplied in great measure by the melted snow from the hills; in the rains it is discoloured and warmer. Passing as it does through the large forest in parganahs Haveli and Bináyakpur, it is extensively used for floating down timber. There are no places of commercial importance on its banks, and it carries little trade north of Mánirám.

The Túra and Ámi

(4) *The Túra nadi.*—The Túra nadi rises in tappa Únti, parganah Haveli Gorakhpur, and falls into the Rápti near Belípár, below Gorakhpur. It is as small in size as importance.

(5) *The Ami.*—Rising from a small lake in Basti, the Ámi enters this district near Rámpur village, at the junction of tappas Bharsand and Bhaduseri (parganah Maghar). It flows first eastwards, then south-east, dividing the parganah from Bhauápár, and eventually joins the Rápti near Sohgaura in tappa Garmahi (parganah Bhauápár). Except during the rains, it is, though deep in some places, a narrow, sluggish stream. Its waters are extensively used for irrigation, and the fishing in it is very valuable, *rohu* and similar river fish being abundant. The bed is muddy. In the rains the river rises and causes extensive inundations. Between it and the Rápti there is a ridge of high ground, and again on the west another ridge capped by Bánsgaon. Between them is a plain known as the Amiár Tál; and the whole of this is in the rains one vast sheet of water, stretching for six or seven miles on either side of the Tucker embankment, and on a rough windy day resembling a small sea covered with white-crested waves. The river is bridged by the embankment just mentioned, and again near Chittai;[1] also at Maghar in the Basti district. During the rains boats of 100 maunds burthen can navigate it; but the course of the stream being difficult to follow owing to floods, and sunken trees being numerous, the navigation is

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[1] Where a fine embankment, pierced by seven arches, bears across the Azamgarh road.

attended with some risk. The subsiding waters of the stream leave behind them very little deposit; but such as is left is fertilizing loam, and the crops grown thereon are exceptionally good. The water is described as rather turbid and warm.

Majhna.

(6) *The Majhna.*—The Majhna rises from a pond east of Pipráich (parganah Haveli), and flowing southwards through the forest, joins the Rápti near Majharia of tappa Nagwa Tikari in Silhat. Both in volume and other respects the stream is insignificant. At Rudarpur its name is changed to Bathua; at Surya, tappa Madanpur, it is joined by the Kurna nadi, and by the Kunhi near its junction with the Rápti. Both these tributaries are small summer-dried streams which, except for irrigation, are of no importance.

The Pharend.

(7) *The Pharend.*—The sources of the Pharend must be found near Pipráich in Haveli Gorakhpur, whence the stream flows almost due south to meet the Rápti. In the rains its size is considerable; but during the rest of the year it is narrow, shallow, sluggish, and fordable in almost all places. It is an irrigating, but not a navigable stream. Its name is derived from the *pharend*[1] trees on its banks. It joins the Majhna on the border of Silhat, and their united stream flows into the Rápti under the name of the Bathua nadi.

The Taraina.

(8) *The Taraina nadi.*—Rising from Tál Sonda in tappa Bankata (parganah Anola), and flowing in a south-easterly direction, the Taraina enters the north of the Bhenri Tál in parganah Chillúpár, whence it, or rather another stream bearing the same name, passes in to the Rápti. The banks are as a rule sloping. The water is much used for irrigation. In the hot weather the stream almost dries up, leaving a succession of pools. But in the rains it runs with considerable force, as proved by the fact that in 1871 it swept away the bridge (now replaced) which bore the Benares road across it. It is however fordable, even during the rains, in many places. There are no *náks* in this stream, and it is not navigable. It has one tributary, the Silni or Gangri nadi, which rising in tappa Páli, parganah Dhuriápár, flows southeast to join the Taraina in tappa Majuri, near Maktopár. This muddy-bedded stream is used for irrigation, but dries in summer; it is not navigable and can always be forded. It is called the Silni as far as Kanwadi in tappa Gagaha, and thence to its junction with the Taraina, the Gangri.

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[1] Elsewhere called *jáman* (*Eugenia jambolana*).

The Great Gandak.

The Great Gandak or Naráyani, known in Nepál as the Sáligrámi,[1] rises amongst the hills of the latter country and forms the north-east boundary of this district. Its course is, generally speaking, south-easterly, and it joins the Ganges opposite the opium storehouse at Patna. The Gandak itself forms the district boundary for a very short distance only, turning eastward at the north-east corner of tappa Batsara into Lower Bengal. It again, however, touches the district at the south-east corner of parganah Sidhua Jobna, where it skirts the Bank Jogni tappa. Between this point and that where it again turns into Bengal the boundary is partly formed by a branch which there is good reason to believe was not along ago the main stream. Where it first enters British territory its bed is stony and the stream itself clear and rapid. The banks are high and the body of water even at the end of the hot weather very large. The Great Gandak is never fordable, and boats of 800 maunds[2] burthen can navigate it throughout the year. Owing, however, to the force of the stream and swirl of the so-called whirlpools (*bhaur*) caused by irregularities in the river bed, navigation is somewhat dangerous. Timber rafts from Nepál are frequently broken up and boats upset. Snags are also not uncommon and increase the perils of the stream. The branch before referred to, while resembling in some respects the main stream, has lower banks and frequently cuts itself new channels, to the great loss and discouragement of the neighbouring cultivators. Mr. Lumsden observes that its influence on cultivation is on the whole injurious. Floods, however, very rarely occur ; and as the deposits of the stream are chiefly sand, the fact need not be regretted. This offshoot rejoins the Gandak north of the Bank Jogni tappa, and henceforward the stream appears to be confined to one channel and does little mischief.[3] Wood, grain, and sugar are the chief commodities borne by this river. The first comes from Nepál, and the second mostly from British territory, while the third is the native *chíni* manufactured in parganah Sidhua Jobna.

Crocodiles, porpoises, and several kinds of fish abound, and the latter are caught in large numbers. The *maháser (Barbus mosal)* is occasionally captured. The sand of the river is washed for the particles of gold which have found their way down from the hills.

The river is not much used for irrigation, chiefly because the soil near it is naturally moist (*bhát*). Situated beside it are two marts, *viz.*, Gola Pipraghát on the main stream and Sáhibganj on the branch in tappa Bank Jogni.

[1] Perhaps because ammonite fossils (*Valigrâm*) are found along its banks. Amongst Hindús ammonites are revered as symbols of Vishnu. The other name of the river, Naráyani, is derived from one of the numerous titles of that god.

[2] Between 28 and 29 tons.

[3] The stream flowing through the old channel has steadily diminished till now ; it completely dries up in the hot weather. In the rains it is navigable by vessels of 10 or 11 tons.

There are ferries at Parsoni ghát, Madhubáni, Gola Pipraghát, and Bansi ghát near Padrauna. Two rivers, the Sonmati and Banmati, are said to join it about 14 miles above the frontier, at a spot where there is an annual fair in Mágh (January-February). It has in this district no important tributary. The water is clear, and from its depth has in many places a bluish hue. The temperature of the stream is cool, owing perhaps to the snow water it receives from the hills.[1]

The Jhárahi.

From its source in the Chiriagora tappa, the Jhárahi passes southwards into the Sáran district, forming lower in its course the extreme eastern boundary of parganah Salempur, and ultimately joining the Ghágra. The stream is of considerable use for irrigation, and its piscatory is of some value. In the rains it flows with considerable force, but on their close slackens gradually until at the beginning of the hot weather its water is almost stagnant. The stream is considered injurious to health, and a dangerous kind of malaria often attacks strangers who halt near it for any length of time.

The Bándi nála.

Like the Jhárahi, the Bándi nála has several branches which unite at the north of tappa Sándi. It is a running stream only for a few months in the year, and soon after the conclusion of the rains is dammed up for purposes of irrigation. In the hot weather it dries up. It joins the Khanua in tappa Khán.

The Ghágra.

Known of yore as the Sarju, the Ghágra or Dehwa flows along the southern boundary of the district. Entering the Dhuriápár parganah at Majdíp of tappa Belighát, and passing eastwards with a slight inclination to the south, it at length issues into the Sáran district of Lower Bengal. The stream is rapid in the rains, and flows about two miles an hour at the beginning of the hot weather. Steamers can navigate it during the rains, and boats of 1,000 maunds[2] burthen throughout the year. The bed is sandy, and the breadth of the stream varies considerably according to the season. The main stream has been made the boundary between Gorakhpur and Azamgarh, but its shiftings cause frequent transfers of villages from one district to the other. The main stream is said about 20 years ago to have joined the Kuána, west of Dhuriápár, in the parganah of that ilk, but now flows considerably further to the south. A branch which the river threw out in 1872 adopted as its bed the old channel, and it was anticipated that the main stream would revert to the same course; but that anticipation has not yet been justified by facts. The floods, which seldom though sometimes take place, serve but to injure the neighbouring crops, as the riverside is already watered amply from tanks and wells, and the deposit left is sandy. The Rápti joins the Ghágra near Rájpur, and the Little Gandak further east. These streams and the Kuána are the only important tributaries from this district. The banks marking the usual limits of the stream in the rains are high and sharply defined, and it is only *between them* that the breadth of the stream varies at the different times of year. When after the rains the river subsides, numerous *chars*, or islets of sand, appear in the channel, which becomes tortuous and in some places rather shallow. Country boats of the largest burden can, however, always ply the stream, which is never fordable. The chief market villages on its banks are Barhalganj, Rájpur, Bhágalpur, Máil Khás, and Nariáon. One of the most important marts in the district, Barhaj, stands a little way inland from the river above Rájpur. It was formerly situate on the river bank; but the Rápti having shifted slightly to the east, and the Ghágra slightly to the south-west, the town now stands on a channel of the former. An immense trade in grain, principally from Barhalganj and Barhaj, is carried down the river to the Ganges.

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[1] In the south-east corner of the district it has during the last year or two shifted its course slightly to the east.

[2] Between 35 and 36 tons.

There are ferries at (1) Kamharia ghát, (2) Rája Sultanpur, (3) Chapri, (4) Sahia ghát, (5) Poila Rámpur, (6) Duhuja Khairáti, (7) Barhalganj, (8) Rájpur, (9) Paina, and (10) Bhágalpur and Máil. In colour the water is rather opaque, containing a considerable solution of sandy mud.

The Kuána.

The Kuána rises in Oudh, enters this district in parganah Dhuriápár, and flows into the Ghágra at Marhundia. Its name is said to be derived from the fact that its first source is a well (*kúa*). Some years ago, when reinforced in Basti by branches of the Ghágra, it was during its course in Gorakhpur a deep navigable stream. But by a southward movement of the former river the volume of the Kuána was greatly diminished. In 1872 the Kuána was again swollen by two branches of the Ghágra, and increased so greatly in depth and volume as to be nowhere fordable in parganah Dhuriápár; its capacity for navigation was thus of course greatly enhanced, and if the volume of water continues as at present, boats of 500 maunds[1] or more will throughout the year be able to navigate the stream for some distance above Dhuriápár. Mr. Lumsden notices a similar enlargement of this stream by a branch of the Ghágra in 1855, the result then being a considerable amount of diluvion. At present floods are rare, but the stream has cut numerous deep channels along its shores.

[1] Nearly 18 tons burthen.

The banks of the stream are steep and in the hot weather high. The current is slow and the bed sandy. Tikua Bázár, Sikríganj, Gaurganj, Dhuriápár, Sháhpur, and Gola are places of some size on its banks. At Tikua, Gaurganj, and Gola markets are held. There is a Government ferry at Benri, and numerous private ferries for foot passengers at intervals of two or three miles.

The Little Gandak.

Descending from the Nepál hills, the Little Gandak flows southwards till it joins the Ghágra at Simaria, just within the Sáran district. It is often mistaken for a branch of the Great Gandak, but is really quite distinct, entering Gorakhpur to the west of that stream. For three months of the year, *i.e.*, from the middle of July to the middle of October, it can be navigated by boats of 100 maunds burthen. But its volume and current, then considerable, decrease rapidly after the close of the rains; and it soon becomes a small stream, not more than 20 yards across, sluggish, and in most places fordable. The water contains a calcareous deposit which is said to be a frequent cause of goître amongst those who drink it, and the soil along the stream is mostly *bhát*, which is largely composed of chalk. Raggarganj, Captainganj, and Hetimpur are bázárs of some importance on its banks. Those banks are as a rule high and well defined, yet not so high as to prevent the frequent use of the water in irrigation. They are connected by Government ferries at Guria, Hetimpur, and Captainganj. A small branch known as the Khanua nála leaves this stream near Hetimpur, and passes south-eastwards into Sáran. But, except as the boundary between parganahs Sidhua Jobna and Sháhjahánpur, and an occasional source of irrigation, this offshoot is of no importance.

The Duránchi and Mohan.

The Duránchi is connected with the Mohan, a small stream which, rising west of Biraicha, flows south-eastwards as far as tappa Parwárpar, where one branch joins the Duránchi and another the Little Gandak. The latter branch forms the northern boundary of parganah Sháhjahánpur and effects its junction near Hetimpur. Exept during the rains, the Mohan is a mere rivulet. The Duránchi forms the border between the Silhat and Sháhjahánpur parganahs, joining the Little Gandak at the south-east corner of tappa Patna. When the rainfall is unusually heavy, and the Little Gandak rises so as to block their streams, these two rivers rise and inundate the neighbouring country. By such floods the sugarcane crop is damaged and a sandy deposit left to mar the soil.

The Chillua Nadi.

The Chillua rises in the centre of tappa Katahra, parganah Haveli. Flowing south-westwards, it widens out into the Chillua lake, which is also connected with the Rohin. The stream flows for some distance through the forest, and is hardly of much importance. In the rains it used formerly to obstruct traffic on the Rigoli and Captainganj road, which it now, however, crosses on an embankment pierced by bridges.

Alluvion and diluvion.

With the numerous streams which flow through or by this district cases of alluvion and diluvion are necessarily numerous; but there appear to be no special local rules for settling disputes between the proprietors. Some of the large landowners, such as the Mahárája of Bettiah, the Rája of Tamkuhi, and one or two others, decide all such questions amongst themselves on the principle that if the changes made are not of much importance, the deep-stream rule prevails and fixes the boundary. If, on the other hand, the lands transferred by this rule are of considerable extent, the line laid down in the revenue survey map is restored as nearly as possible. Speaking generally, the deep-stream rule is observed throughout the district. In old days, any dispute on such a point between the zamíndárs of different villages would have been referred to the local Rája, and a dispute between two Rájas would probably have been fought out. The larger rivers being usually the boundaries of the various principalities the deep-stream rule naturally obtained, as it would have been difficult for one Rája to hold a small plot of land touching his neighbour's territory while severed from his own by a broad river.

Proposed canals.

There are at present no canals in the district, either for navigation or irrigation; and indeed the necessity for their construction is removed by a network of rivers. In 1859 Mr. Bird, the Collector, proposed to convert the Little Gandak into a canal for commercial purposes; and Mr. Lumsden, in his settlement report, approves of the suggestion, and says that the levels are favourable for the purpose. No steps, however, have as yet been taken towards carrying out the idea, and it is doubtful if much necessity exists for doing so. Some of the numerous streams in the north of the district, such as the Danda, the Ghúnghi, the Ghágra, and the Rohin, might easily be rendered navigable by a succession of locks with weirs sufficient to allow the rush of water in the rains to escape. But until this portion of the district has much advanced the undertaking would be unprofitable. Running as it does by Lotan and near Bútwal, the Ghúnghi offers, if thus treated, the best chance of financial success. In this part of the district there are, moreover, no good roads; but the sincere co-operation of the Nepál Government, so necessary in the construction of a northern-frontier canal, is hardly to be expected.

Lakes, &c.

The lakes of Gorakhpur are numerous—so numerous that only those conspicuous for their size, position, fisheries, or other qualities, can be noticed here. Such lakes may be divided into those that are perennial, those which alternate from a sheet of water in the rains to a swamp at other seasons, and those which the summer leaves completely dry.

To begin with those that are perennial :—

The Nandaur Tál.

The *Nandaur Tál* in tappa Kasba, parganah Bhauápár, lies near the Benares road, about 6 miles south of Gorakhpur, and is some 2½ miles in length by half a mile in breadth. In its deepest parts it has during the hot weather about 25 feet of water. The rains seem little to affect the size of the lake, which always contains a copious supply of water noticeable for its extreme clearness. It is plentifully stocked which *rohu* and other fish, while its waters are used for irrigation.

The Ramábhár Tál.

The *Rámabhár Tál* at Kasia is about half a mile long by a quarter mile broad. In the rains its length extends to a whole, and its breadth to half a mile ; but in the summer these dimensions sink to about half a mile and 250 yards in breadth respectively. The average depth in the rains is about 12 feet, and in the hot weather 5. The lake is never dry. The water is used, although not extensively, in irrigation ; and the fishing is valuable, letting for about Rs. 200 a year. It is chiefly remarkable on account of the Buddhist remains on its banks. These stand at the north-west corner of the lake, and consist of a lofty mound of solid brickwork now known as Devisthán, an oblong mound crowned by a brick stupa,[1] and a colossal statue of Buddha, lying a short distance apart from a small ruined building which was probably a shrine. To these remains some further reference will be made in the Gazetteer portion of the notice.[2]

To the north of the Háta road is a smaller lake, communicating with the Rámabhár Tál by two channels, over which bridges have been constructed. In the rains the water flows from this tál with considerable force towards the Rámabhár lake, and sometimes cuts the road. The Rámabhár lake then rises and overflows towards the south-east, laying the Barhaj road for some distance under water. The Little Gandak is said to have once flowed by the more westerly of the two channels mentioned above.

We now come to the second class of lakes, which during summer degenerate into swamps.

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[1] *i.e.* relic-temple.

[2] Article "Kassia."

Ramgarh Jhíl.

The *Rámgarh Jhíl*, near Gorakhpur, is about 2 miles long by 1½ broad. The bulk of its surface after the rains is covered by tall reeds, and presents the appearance of a dismal swamp. Passages are cut through the reeds for the fishermen's boats. *Rohu* and other fish are caught in large numbers, and the fishing, which is leased out by the proprietor, is valuable. In the rainy season the water rises 20 feet or more and covers the reeds. The lake is then a large unbroken sheet of water at least 5 miles in length by 3 in breadth. Immediately after the close of that season the water begins to recede, and the rices, *dhan* and *boro*, are largely grown on the land thus cleared for cultivation. In the rains some parts of the lake are 40 feet deep, but in summer none are above 20. The influence of the Rámgarh swamp on the health of those living near it is said to be decidedly deleterious, causing bad fever and malaria. Two or three channels branch forth from it. It is connected with another *jhíl* of considerable extent, the Nárhái Tál, which like it is covered with reed and thorny plants. After the rains the latter *tál* dries up in many places, leaving detached pieces of water.

The Nárhái Tál.

The surplus waters of the Nárhái Tál are drained into the Rápti by the Gora brook. In the rains this is a stream of some size and affords ample means for communication, but at other seasons it scarcely runs at all and cannot be navigated, except by the smallest boats. A succession of little ponds linked together by the Gora form a chain between the Nárhái Tál and the Rápti. Below the water in both the Narhái and Rámgarh *jhíls* lies a deep mud. This when deserted by the waters and exposed to the sun grows hard and firm enough to support a man walking on it, but when covered or just left by water is soft and as dangerous to tread on as a quicksand. The drying of this mud and the stagnant nature of the swamp, except in the rains, are probably the cause of the malaria before mentioned. Crocodiles are common in the Rámgarh, but not in the Narhai Tál. Two or three offshoots from the Rápti join these lakes; and in the rains the river deposits through these offshoots large quanties of loam, by which the Rámgarh Tál is being gradually silted up. The water, it is said, has receded two or three hundred yards towards the east in the last ten years. Very probably the Rápti originally traversed the present site of Gorakhpur city,[1] flowing afterwards through part of the Rámgarh jhíl and the channel of the Gora. In this case it has gradually receded westward, raising the broad embankment of rich earth which now separates it from the swamp and the brook. Peas, linseed, mustard, wheat, and melons are grown on the more elevated portions of the land overlooking the water.

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[1] See Dr. Planck's Sanitary Report, 1871.

The Bhewri Tál.

The size of the Bhewri Tál, in tappa Sikandarpur of parganah Chillúpár, varies very much according to the season of the year. In the rains it is a great sheet of water five miles long and three or four broad, but at their close it sinks rapidly, until at the end of summer it is about only one in length and about half that distance in breadth. The depth differs considerably, the greatest in the rains being 20, and in the summer 10 feet. The suson weed [1] grows in abundance on the ground left dry by the receding water, and is used as fodder for cattle; rice is sown in considerable quantities along the edge of the lake. Here shells (*sipi*) are found from which mortar is made. The Taraina joins the lake at its north-west corner and helps to fill it in the rains; while a branch of that lake stretches to the east, and in the same season shoots forth a stream to join the Rápti. It is said that when Raja Bernáth invaded Chillúpár he was for a long time unable to take a castle which stood on an island in the south-west of the lake. At length a fisherman pointed out to him that he could drain off part of the water into the Rápti. Acting on this advice he dug the channel through which the stream above mentioned flows, and was then able to cross to the island and storm the fort.[2] But though the channel may have been deepened or widened by the Rája, it is undoubtedly natural. The fishing is of some value and is let by the proprietors to boatmen who come from a distance. The usual arrangement is that the lessees shall pay half of what they catch to the landlord. When the rains are at all excessive the Rápti and Ghágra are united through this tál, which is then nearly 8 miles in length.

The Chillua Tál.

The Chillua Tál lies north of Gorakhpur city, at the east of tappa Maráche Chandur. This lake is formed by the Chillua river, and till a few years ago was completely surrounded by thick jungle. The land to the south, however, has now been cultivated. To the north, north-east, and west there is still jungle, which near the water consists of cane and thorn-bushes, but further inland of sál trees. The breadth of the lake varies greatly, not only according to the season of year, but from one place to another, being at some points half a mile and at others 50 or 60 yards only. At most seasons a current flows through it towards the Rohin; but in the rains, when this stream is blocked by the Rápti, it in turn obstructs the Chillua, which then overflows, filling the Chillua Tál, flooding the neighbouring country, and mingling its water southwards with those of the Kármaini lake. On the southern edge of the Chillua Tál the subsiding waters are succeeded by *boro* rice, and a considerable quantity of land reclaimed from the jungle is now sown with a spring crop watered from the lake itself. The fishing is valuable, but as usual is rather overcrowded by the boatmens who rent it from the proprietors.

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[1] Not to be confused with *sarson* (mustard).

[2] Certain boatmen (Malláhs), calling themselves heirs of the fisherman here mentioned, have still rights of the fishing in the lake.

The Amiár Tál.

The last class of lakes are those which disappear with the approach of summer. The Amiar Tál, in tappas Kaswási and Pachíse of parganahs Bhauápár, exists only in the rainy season, when in conjunction with the Bijra Tál it extends for some miles on either side of the Tucker embankment. It is formed by the overflowing of the Ámi and sinks rapidly at the end of the rains, leaving bare a soil which produces excellent crops. *Boro* is planted close to the river, where the mould remains sodden for some times. Further from the bank peas are extensively sown, while barley and other spring crops are raised at the extreme edge furthest from the river. In some rare years, when the rainfall has been heavy and the current of the Ámi strong, the river brings down a sterilizing deposit of sand.

The Domingarh and Kármaini Táls.

The Domingarh and Kármaini lakes on the outskirts of tappas Kasba and Gura in pargana Haveli, are formed, as before stated, by the rise of the Rohin and a small stream to the west of Gorakhpur. The former lake is about 2 miles in length and 1½ in breadth; the latter is larger. They are separated by some rising ground which becomes an island in the rains.

The Kármaini lake when at its greatest height extends north-west for five or six miles; but a considerable part of it is covered by trees and is rather shallow. The shores are lined by fine groves, which with their trees partly submerged lend a very picturesque aspect to the lake. One or two small streams connect it with the Rápti. At the end of the monsoon the lakes rapidly subside, and in a month are dry. Great quantities of tall *khar* and some vernal crops are produced on the land thus uncovered. There is a current through the lakes from north to south, occasioned by the tendency of the water to flow into the Rápti, which eventually drains it off.

The *Nawar Tál,* in tappa Reh of parganah Bhauápár, is during the rains rather over 2 miles in length and about 1¾ of a mile in breadth. But at their conclusion it dries up almost entirely, only a few pools being left. *Boro* and spring crops are sown on the lately submerged soil, which is watered from the lake itself.

The *Rámkola Jhíl* in tappa Pápúr of parganah Sidhua Jobna, lies south-east of the Rámkola, from which it derives its name. This is during the rains a very large oval sheet of water, communicating with the Bánde nála. The soil when relinquished by the water acquires sufficient consistency to be capable of being dug with a spade, and resembles in appearance a stiff clay.

It retains too much moisture to produce first-rate spring crops, and is even said to be unsuited for the thirsty rice. If the lake could be drained so as to ensure the retirement of its water immediately after the rains, it would probably become highly productive. It is too shallow to sustain many fish, but is frequented by large flocks of wild fowl.

Irrigation.

The lakes and rivers already named are only a few amongst the enormous number existing in the district. Small lakes, and more especially ponds (*pokhra*), are so numerous that but very little land is irrigated from wells. In a hot dry year, when there is little or no winter rain, disputes sometimes arise as to the use of water, but as a rule there is sufficient for all. In many places, especially in the north and east, no irrigation at all is required, the soil being naturally moist at all seasons. The large rivers of the district are chiefly valuable as affording carriage for the grain and sugar trade, which is very considerable. The ordinary size of vessels employed in this carrying trade is from 200 to 1,000 maunds [1] burthen if the grain is to be carried out of the district as far as the Ganges, and from 500 to 2,000 maunds [2] if it is to be carried to Calcutta. Within the district the usual measurement is from 100 to 500 maunds,[3] but boats of only 50 or even 20 maunds[4] are often employed on the Rápti and Dhamela, where the current is sluggish and navigation easy.

Navigation.

The only evil result of the usual abundance of water is that the people in many places trust almost entirely to the winter rains and natural moisture of the soil for the water required by their crops. They therefore dig few wells, and suffer severely when a year of drought has left them without means of irrigation.

Communications.

In the district itself there are no railway stations. The nearest are those at (1) Akbarpur on the Oudh and Rohilkhand line, in the Faizabad district, 68 miles from Gorakhpur; (2) Zamánia on the East Indian Line, in the Gházipur district, 102 miles from Gorakhpur; and (3) Faizabad in the district of the same name on the Oudh and Rohilkhand line, 84 miles from Gorakhpur. The construction of the proposed light railway to Dohrighat in Azamgarh would place a station just outside the district, on the opposite bank of the Ghágra; while that of a similar line to Gházipur will bring the nearest station of the East Indian Railway some 14 miles nearer Gorakhpur on the south. There used to be telegraphic communication between Gorakhpur and Zamánia, but this has now been closed for many years. A light field telegraph was constructed during the famine of 1873-74, but afterwards removed.

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[1] Between 7 and 36 tons. [2] Between 17 and 72 tons. These large vessels usually start from Barhaj, the smaller boats being there unloaded and sent back to Gola, Gorakhpur, Dhani, or whatever mart they may ply from. [3] Betweens 3 and 18 tons [4] From under 2 to under 1 ton.

1st class roads.

There are two metalled roads, *viz.*, (1) that from Gorakhpur to Benares *viâ* Barhalganj, of which there are 35 miles within the district; and (2) the Basti and Faizabad road, of which only 15 miles extending to Maghar lie within Gorakhpur. The greater portion of the latter road has been metalled within the last ten years.

In constructing and maintaining these bridged 1st class roads,[1] the chief difficulties are found in the number of watercourses, streams, and lakes to be crossed. The celebrated Tucker embankment on the Barhalganj line is a wonderful example of such difficulties overcome. Constructed over the Amiár and Bigra Táls, which, as before mentioned, extend for several miles during the rainy season, it is three miles long, and has two very large, besides two smaller bridges. Before its construction the passage of these lakes in the rains was a tedious and dangerous process, numerous accidents occurring to travellers who were obliged to undertake it. For a considerable distance the sides of the bank are flanked by stonework, to enable it to stand the wash of the water, which on a windy day is very great. Commenced in 1845 and completed some five years later, it was named after Mr. Collector Tucker. An immense amount of convict labour was used in its construction, and, independently of the cost of maintaining these men, Rs. 70,000 were spent on the work. A bridge which conveyed the same road across the Taraina was less successful, being swept away during the rains of 1871 by that usually sluggish stream. It has been replaced by a new girder bridge. On the Basti road the encroachments of the Rápti are continually threatening, and have sometimes succeeded in cutting away the causeway, with which the stream runs parallel for the first six miles. Two large watercourses, tributary to the same river, are hardly less troublesome, and have on more than one occasion carried away the bridges with which they have been spanned. Mr. Peart has recorded his opinion that a bridge in the embankment bearing a road thus circumstanced is a source of weakness in time of flood, and likely to lead to disaster. The cost of keeping these roads in order had up to 1871 been regulated very much by the annual grant. An organized system of maintenance has now been introduced, and Mr. Peart estimates the rate of repair at about Rs. 300 per mile per annum. That sum includes occasional renewal of metal and repairs to bridges. The traffic on the Barhalganj road is very great, but it is not heavy, the Rápti serving for the transmission of most weighty articles. It was metalled for the first time in 1865 at a cost of nearly one lakh of rupees. This highway, which affords throughout the year rapid communication with Benares and Azamgarh, is as important from a military as from a commercial point of view. Extensive repairs were effected during 1873 on the Basti road, and a new embankment was made to remedy the injuries caused by river encroachments. The road was embanked and partly metalled in 1869-70.

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[1] The information regarding roads has been furnished by Mr. Peart, late District Engineer of Gorakhpur.

2nd and 3rd class roads.

There are 912 miles of earthen or unmetalled roads, whereof almost the whole are tended by the Public Works Department. The only exceptions are the municipal roads in Gorakhpur city and a few other towns where the Chaukidári Act (XX of 1856) has been introduced. Of earthen highways 476 miles are included in the 2nd class—that is, amongst raised and bridged roads. The remainder are village roads, usually mere cart tracks, but occasionally bridged. All the principal places are thus connected with each other and the capital, as also with many important towns or villages in adjacent districts. Constant repairs are needed on these roads, owing to the damage done by the rains and to the way in which the sand works up to the surface. The average cost of repairing is about Rs. 30 a mile per annum, but the amount spent varies considerably from one year to another. The following list, while distributing unmetalled roads amongst the 2nd and 3rd classes, shows also the mileage within the district of each line:—

2ND CLASS—RAISED AND BRIDGED, BUT UNMETALLED ROADS.

| *Name of line.* | *Mileage within district.* | *Name of line.* | *Mileage within district.* |
|---|---|---|---|
| Gorakhpur and Lotan | 45 | Kaurírám and Gola | 15 |
| „ „ Nichlaval | 55 | Sikríganj „ Lárh | 56 |
| „ „ Bánsighát | 48 | Barhaj „ Padrauna | 48 |
| „ „ Samúr | 52 | Rudrapur „ Gola | 26 |
| „ „ Gatníghát | 61 | Captainganj „ Karmaineíghát | 34 |
| „ „ Ráibhánghát | 36 | | |
| | | Total 2nd class | 476 |

3RD CLASS—UNRAISED ROADS WITH OCCASIONAL BRIDGES AND CULVERTS. *

| *Name of line.* | *Mileage within district.* | *Name of line.* | *Mileage within district.* |
|---|---|---|---|
| Captainganj, Nimbua, and Bagha | 32 | Rudarpur and Deoria | 7 |
| „ „ „ Sabia | 25 | Tiwári patti and Samúr | 12 |
| Padrauna and Nichlaval | 38 | „ „ Kazipur | 14 |
| „ „ Tiwári patti | 16 | Kaurírám „ Pindia | 14 |
| „ „ Samúr | 22 | Pipráich „ Deoria | 32 |
| Bhágalpur „ Bhingari | 20 | „ „ Barhi | 24 |
| „ „ Miúsela | 14 | Bagápur „ Bagha | 38 |
| Nichlaval, Bagapur, and Bansi | 36 | Sahnjanua „ Tilaura | 11 |
| „ Chauparia and Mansúrganj | 25 | Sháhpur branch, Rudrapur-Gola road | 12 |
| Rudarpur and Barhaj | 14 | Mahárájganj branch, Gorakhpur-Nichlaval road | 3 |
| „ „ Dhára | 27 | Total 3rd class | 436 |

The difficulty of procuring nodular limestone (*kunkur*)[1] renders it impossible to metal the greater portion of these roads; but numerous bridges and embankments have rendered them most valuable means of communication. Few or perhaps no new roads appear to be called for, but much may yet be done to improve the existing lines, especially in the north of the district.

The most important of the 2nd class roads are those—(1) from Gorakhpur to Nichlaval; (2) from Gorakhpur to Bettiah *viá* Padrauna and Bánsighát; (3) from Gorakhpur to Chapra *viá* Deoria, Lárh, and Gatníghát; (4) from Barhaj to Padrauna; (5) from Gorakhpur to Samúr *viá* Háta and Kasia. The chief efforts of district engineers have of late been devoted to bringing the 2nd class roads into good order, and to making them passable at all times of the year by constructing embankments and bridges. The Deoria, Kasia, and Lotan roads have received special attention, and are now in very good order. Bridges have been constructed on them over the Tura, Majhna, Rohin, Little Gandak, and Dhanua. The Nichlaval road and the road from Rigoli to Captainganj have also been put in order. They are both of considerable importance—the former as the road on which a large part of the rice and sugar trade from the north is brought down to Gorakhpur, the latter as connecting Captainganj with Dhani, Rigoli, and Kármaini ghát. Another 2nd class road of importance is that from Sikriganj to Lárh, passing Barhalganj, Barhaj, and Paina. The facilities offered by the different rivers as a means of communication have been noticed above. The extreme north and north-west of the district will soon require something more than the cart tracks which at present serve as roads. The rice and pepper trade of that neighbourhood is becoming very considerable. If the Nepál authorities would only consent to facilitate trade between their country and British India, keeping up the roads on their side of the boundary line, a very important trade in rice, timber, iron, and copper might be carried to Gorakhpur either *viá* Tútibhári and Nichlaval or by Lotan or Naikot and Dháni. Even now the trade is large.

Table of distances.

The following tables shows the distances of the principal towns and villages from Gorakhpur. These are the distances by road, as a wagon would have to travel; they have been in no case measured as the crow flies or by foot-path :—

| Gorakhpur to | | Belipár to | Tucker bund to | Kaurirám to | Gagaha to | Barhalganj to |
|---|---|---|---|---|---|---|
| 1. Belipár ... | 12 | | | | | |
| 2. Tucker embankment, north end. | 15 | 3 | | | | |
| 3. Kaurirám ... | 17½ | 5½ | 2½ | | | |
| 4. Gagaha ... | 26 | 14 | 11 | 8½ | | |
| 5. Barhalganj ... | 36 | 24 | 21 | 18½ | 10 | |
| 6. Gola ... | 33 | 21 | 18 | 15½ | 20½ | 10½ |

| Gorakhpur | By road. | Direct. |
|---|---|---|
| to Gajpur ... | 25 | 20 |
| Kotha ... | 27 | 22 |

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[1] Kunkur is found, but lies so deep that the expense of digging it is great.

| Gorakhpur to | | Chatai bridge to | Rudrapur to | Anola to | Bánsgaon to | Dhuriápár to |
|---|---|---|---|---|---|---|
| 1. Chatai bridge... | 7 | | | | | |
| 2. Rudrapur ... | 10 | 3 | | | | |
| 3. Anola or Sangrampur. | 13 | 6 | 3 | | | |
| 4. Bánsgaon* or Shahpur Kobra | 19 | 12 | 9 | 6 | | |
| 5 Dhuriápár† ... | 30 | 23 | 20 | 17 | 17 | |
| 6. Shahpur ... | 37 | 33 | 27 | 24 | 24 | 7 |

Gorakhpur to Bhadar, 17.
" Bankata, 20.
" Barhiapár, 15.

* *Viâ* Kaurírám, 20

† *Viâ* Sikriganj, 29. Sikriganj is 23 miles from Gorakhpur on loop road.

| Gorakhpur to | | Barhi to | Rudrapur to | Madanpur to | Kaparwár to | Gonra to | Barhaj to | Paina to | Mail to |
|---|---|---|---|---|---|---|---|---|---|
| 1. Barhi ... | 13 | | | | | | | | |
| 2. Rudarpur ... | 27 | 14 | | | | | | | |
| 3. Madanpur ... | 31 | 18 | 4 | | | | | | |
| 4. Kaparwár ... | 37 | 24 | 10 | 6 | | | | | |
| 5. Gonra ... | 39 | 26 | 12 | 8 | 2 | | | | |
| 6. Barhaj ... | 41 | 28 | 14 | 10 | 4 | 2 | | | |
| 7. Paina ... | 44 | 31 | 17 | 13 | 7 | 5 | 3 | | |
| 8. Mail ... | 49 | 36 | 22 | 18 | 12 | 10 | 8 | 5 | |
| 9. Bhágalpur ... | 52 | 39 | 25 | 21 | 15 | 13 | 11 | 8 | 3 |

Gorakhpur to Khainpár—By road 61, direct 52.

To Sahŕanpur ... By road 63, direct 55.

| Gorakhpur to | | Subah to | Motírám to | Bhopa to | Chaura to | Patharhat to | Deoria to | Khukhundu to | Miusela to | Salempur to | Larh to |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. Subah Bazar ... | 5 | | | | | | | | | | |
| 2. Motírám Chauki ... | 12 | 7 | | | | | | | | | |
| 3. Bhopa ... | 14 | 9 | 2 | | | | | | | | |
| 4. Chaura ... | 16 | 11 | 4 | 2 | | | | | | | |
| 5. Patharhat ... | 21 | 16 | 9 | 7 | 5 | | | | | | |
| 6. Deoria ... | 33 | 28 | 21 | 19 | 17 | 12 | | | | | |
| 7. Khukhundu ... | 44 | 39 | 32 | 30 | 28 | 28 | 11 | | | | |
| 8. Miusela ... | 46 | 41 | 34 | 32 | 30 | 25 | 13 | 2 | | | |
| 9. Salempur ...<br>10. Majhauli ... | 53 | 48 | 41 | 39 | 37 | 32 | 20 | 9 | 7 | | |
| 11. Lárh ... | 58 | 53 | 46 | 44 | 42 | 37 | 25 | 14 | 12 | 5 | |
| 12. Gatníghát ... | 60 | 55 | 48 | 46 | 44 | 39 | 27 | 16 | 14 | 7 | 2 |

Gorakhpur to Rampur Khainpár ... 38 by road, 33 direct.
" Kaháon ... 52 " 45 "

| Gorakhpur to | | Chester's Well to | Fakír-ki-kothi to | Kusmaha to | Jagdespur to | Dhára to | Háta to | Hetampur to | Kasia to | Kázipur to |
|---|---|---|---|---|---|---|---|---|---|---|
| 1. Chester's Well ... | 4 | | | | | | | | | |
| 2. Fakír-ki-kothi ... | 6 | 2 | | | | | | | | |
| 3. Kusmaha ... | 8 | 4 | 2 | | | | | | | |
| 4. Jagdespur ... | 11 | 7 | 5 | 3 | | | | | | |
| 5. Dhára ... | 25 | 21 | 19 | 17 | 14 | | | | | |
| 6. Hâta ... | 28 | 24 | 22 | 20 | 17 | 3 | | | | |
| 7. Hetimpur ... | 33 | 29 | 27 | 25 | 22 | 8 | 5 | | | |
| 8. Kasia ... | 37 | 33 | 31 | 29 | 26 | 12 | 9 | 4 | | |
| 9. Dhampatti ... | 40 | 36 | 34 | 32 | 29 | 15 | 12 | 7 | 3 | |
| 10. Kázipur ... | 47 | 43 | 41 | 39 | 36 | 22 | 19 | 14 | 10 | |
| 11. Samúr ... | 51 | 47 | 45 | 43 | 40 | 26 | 23 | 18 | 14 | 4 |

Gorakhpur to Mainpur khas, 43
„ Tamkúhi 55
„ Taria Sujan 56

| Gorakhpur to | | Pipraich. | Captainganj. | Rámkola. |
|---|---|---|---|---|
| 1. Pipráich ... | 13 | | | |
| 2. Captainganj ... | 28 | 15 | | |
| 3. Rámkola ... | 38 | 25 | 10 | |
| 4. Padrauna ... | 49 | 36 | 22 | 11 |

| Gorakhpur to Semra Hardeo. | By road.<br>54. | Direct.<br>48. |
|---|---|---|
| „ Bishnpura ... | 62 | 53 |
| „ Bánsgaon ... | 64 | 54 |
| „ Amwa Khas ... | 68 | 56 |
| „ Rámpur Borahán ... | 68 | 59 |
| „ Tiwári Patti ... | 59 | 54 |
| „ Gola Pipraghât and Sahibganj or the Great Gandak ... | 62 | 55 |

| Gorakhpur to | | Kutahi to | Biraicha to | Kothibhár to | Siswa to | Sabia to | Nichlaval to |
|---|---|---|---|---|---|---|---|
| 1. Kutahi ... ... ... | 33 | | | | | | |
| 2. Biraicha ... ... ... | 34 | 4 | | | | | |
| 3. Kothibhár ... ... ... | 40 | 10 | 6 | | | | |
| 4. Siswa ... ... ... | 41 | 11 | 7 | 1 | | | |
| 5. Sabia ... ... ... | 43 | 13 | 9 | 3 | 2 | | |
| 6. Nichlaval ... ... ... | 51 | 21 | 17 | 11 | 10 | 8 | |
| 7. Tutibhári ... ... ... | 57 | 27 | 23 | 17 | 16 | 14 | 6 |

| Gorakhpur to | | Mahárájganj to | Bágapár to |
|---|---|---|---|
| 1. Mahárájganj ... ... ... ... ... | 36 | | |
| 2. Bágapár ... ... ... ... ... | 39 | 3 | |
| 3. Chauk ... ... ... ... ... | 41 | 5 | 8 |

| | | | |
|---|---|---|---|
| Gorakhpur to Mániram ... ... ... | 7 | Rigoli, Dháni, Khánapár, and Belahariya, which is about 39 miles from Gorakhpur, are on a different road branching from Rigoli. |
| " Chaumukha ... ... ... | 25 | |
| " Rigoli ... ... ... | 27 | |
| " Dháni and Khánapár ... ... | 33 | |
| " Simara ... ... ... | 36 | |
| " Naikot by cart tracks ... ... | 57 | Gorakhpur to Panira—by road 31 direct 24. |

| Gorakhpur to | | |
|---|---|---|
| 1. Piproli ... ... ... .. ... ... | 6 | ... |
| 2. Sahnjanua ... ... ... ... ... ... | 10 | 4 |
| 3. Bhíti ... ... ... ... ... ... | 18 | 7 |

| Gorakhpur to | By road. |
|---|---|
| 1. Kohraulya ... ... ... ... ... ... | 52 |
| 2. Marár Bindwalia ... ... ... ... ... ... | 50 |
| 3. Nautan ... ... ... ... ... ... ... | 60 |
| 4. Raggarganj ... ... ... ... ... ... | 35 |
| 5. Sháhjahánpur ... ... ... ... ... ... | 37 |
| 6. Tárákulwa ... ... ... ... ... ... | 40 |

Rainfall and climate.

The average rainfall of the district is about 46 inches, but varies very much from one year to another. In the following table is shown its average at the principal stations of the district between 1844-45 and 1849-50 :—

| | | |
|---|---|---|
| 1844-45 [1] ... ... ... ... | 31·10 | average 43·61. |
| 1845-46 ... ... ... ... | 32·11 | |
| 1846-47 ... ... ... ... | 48·7 | |
| 1847-48 ... ... ... ... | 71·13 | |
| 1848-49 ... ... ... ... | 35-73 | |
| 1849-50 ... ... ... ... | 43·55 | |

The average total rainfall for the ten years 1860-61 to 1870-71 is given below :—

| Period. | 1860-61. | 1861-62. | 1862-63. | 1863-64. | 1864-65. | 1865-66. | 1866-67. | 1867-68. | 1868-69. | 1869-70. |
|---|---|---|---|---|---|---|---|---|---|---|
| 1st June to 30th September. | 42·7 | 46·9 | 30·4 | 43·1 | 23·8 | 34·0 | 42·7 | 47·2 | 23·8 | 33 9 |
| 1st October to 31st January. | 4·2 | 10·0 | 2 9 | 8·2 | ·8 | 1·1 | ·9 | 2·5 | ·6 | 16 2 |
| 1st February to 31st May. | 2·2 | 3·2 | ·9 | 1·5 | 8·1 | 4·2 | 6·3 | 1·9 | ·8 | 2·3 |
| Total ... | 49·1 | 60·1 | 34·2 | 52·8 | 32·7 | 39·3 | 49·9 | 51·6 | 25·2 | 52·4 |

and for 1870-71 it was 57·4

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[1] *Untrustworthy:* the variations in different parts of the district are very great.

The rainfall in 1873 and again in 1876 has been abnormally small, and figures for previous years have therefore been given. The mean monthly temperature in the shade is about 76°, averaging from about 60° in January to 90° in June. How much the climate differs from that of most Dúáb districts may be proved thus :—

*Monthly maximum and minimum average temperature, taken at meteorological observatory of Gorakhpur, from* 1873 *to* 1877.

| Months. | 1873. | | 1874. | | 1875. | | 1876. | | 1877. | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Average maximum. | Average minimum. | Average maximum. | Average minimum. | Average maximum. | Average minimum. | Average maximum. | Average minimum. | Average maximum. | Average minimum. |
| January ... | 77· | 49·7 | 75· | 47· | 72·6 | 48·1 | 76·9 | 47·5 | 75·48 | 51· |
| February ... | 84· | 55·7 | 79 | 53· | 78 9 | 54·3 | 88·4 | 51·5 | 74·64 | 49· |
| March ... | 89· | 62·9 | 89· | 61· | 92·8 | 64·4 | 101·2 | 61·9 | 89·22 | 61·70 |
| April ... | 100· | 71· | 102· | 70· | 101·3 | 75·4 | 98·1 | 66·2 | 100· | 68·83 |
| May ... | 102·22 | 77·79 | 108· | 78·4 | 99 5 | 76·3 | 101·4 | 74·2 | 104·25 | 76·12 |
| June ... | 104· | 83· | 92· | 73· | 97·5 | 80·5 | 134·6 | 50·5 | 101·91 | 61·53 |
| July ... | 94· | 86· | 94· | 73·3 | 92·6 | 79 6 | 95·2 | 80·09 | 98·54 | 80·41 |
| August ... | 92· | 80· | 90· | 79·7 | 89·0 | 78·2 | 91·5 | 78·2 | 97·12 | 79 64 |
| September ... | 93· | 79· | 90· | 51·4 | 91·2 | 77·9 | 91·1 | 76 5 | 99·08 | 78·36 |
| October ... | 92· | 66· | 89· | 71· | 97·0 | 68·2 | 86 6 | 67·5 | 90·22 | 68·09 |
| November ... | 85· | 57· | 82·30 | 58·70 | 84·0 | 56·4 | 82·3 | 55 7 | 87·42 | 59·03 |
| December ... | 78· | 50· | 75·8 | 49·2 | 77·0 | 51·9 | 77·1 | 48·0 | 74·47 | 50·28 |

The district, being situated near the hills, is not subject to very intense heat, and the abundance of moisture in the soil generally prevents the ground from retaining and giving out that scorching heat which is so distressing in districts like Agra. Dust-storms are very rare, and cool breezes from the north generally follow even short intervals of very hot weather. The climate is, however, relaxing, and the cold weather is not so keen or so bracing as in the North-Western Provinces west of Oudh.[1] Until a few years ago Gorakhpur bore an unhealthy name, but recent clearances of forest have rendered the south and east of the district quite as salubrious as most places in India. The tarái and existing forest tracts are still, no doubt, highly malarious; and in the northern part of Haveli, in Tilpur and Bináyakpur, fever is terribly fatal during the quarter succeeding the close of the rains. The rainfall is generally heavy, and rain about or soon after Christmas is always looked for; indeed, its failure has, as before remarked, an evil effect on the spring harvest. The rains commence about the middle or end of June and last till the middle or end of September.

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[1] From her husband's "camp near Goruckpur," a few days before the close of 1837, Mrs. Henry (afterwards Lady) Lawrence writes as follows :—" For the last two months the weather has been as delightful as you can imagine—the very *beau ideal* of climate. There has not been a drop of rain since the first week in October. The mornings and evenings are very cold, and all day the air is so cool that we can sit out of doors. I never had such enjoyment of nature. Sometimes our march begins two hours before sunrise, and the starlight mornings with the dawning day are beautiful beyond description. We *have* been in the northern parts of the district, where it joins the Nepál frontier, and where there are long tracts of forest and jungle. The country in which we *are* is a perfect plain, but we have been in sight of the Himálayas and have had some glorious views of them ; the lower range undulating and wooded behined them, the sharp peaks and angular outline of the snowy range looking like opal or mother-o'-pearl. I could not have conceived the luxuriance of oriental vegetation till I saw it. The trees are splendid, and in this district very abundant, independently of the forest."—*Life of Sir Henry Lawrence*, by Sir Herbert Edwards and Herman Merivale, C.B. The highest of the snowy mountains seen from Gorakhpur is Dhválagiri. It is probable that since the passage just quoted was written, clearance of forest has much altered the climate.

## PART II.

### PRODUCTS OF THE DISTRICT, ANIMAL, VEGETABLE, AND MINERAL.

Wild animals.

THE wide wastes and forests of the district shelter many wild animals. Through them within 30 years used to roam wild elephants, and tigers and leopards are still pretty common. In 1856, a short time before the rebellion, the mails to Padrauna and the north are said to have been stopped by the tigers which infested the road. These animals still venture sometimes within five miles of the city, and indeed in 1873 the Magistrate shot one within that city itself. Wild pig and deer are plentiful, especially in the north of the district, where the black-buck is found in considerable numbers. The wild buffalo or *arna* is also met with near the Nepál frontier. Poisonous snakes are very common, and the death-rate owing to them is high. The amount of game in the district has much decreased since the mutiny, owing to the clearance of woodland and increase of population. Some trade in deer skins and horns is carried on with the north of the district and Nepál.

The following is a list of the more remarkable animals found in the district:—

*Bágh* or *sher*, tiger (*Felis tigris*), still pretty common.[1]

*Tendua*, leopard or panther (*Felis pardus*), very common.

*Chíta*, hunting leopard (*Felis jubata*).

*Bhálu* or *ríchh*, bear (*Ursus labiatus*), found occasionally on the Nepál frontier.

*Jangali suar* or wild pig (*Sus Indicus*), very common, especially in thick forest.

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[1] A native authority who furnished a list of animals for the Gazetteer states there are four kinds of tigers : (1) the true *sher*, (2) the *goghla*, which is very thick and short ; (3) the *náhar* or *nájar chor*, which is very long and fierce ; (4) the *chitwa*, which is smaller, but very fierce. (This may perhaps be the *chíta*.)

*Chítal* or spotted deer (*Axis maculatus*). The male is called *jhánkh*.

*Khánkh*, antelope (*Antilope bezoartica*).

*Khánkra*, identified by Mr. Lumsden with the barking deer (*Cervulus aureus*), known in other parts of India as *kákar*. The name perhaps contains an allusion to the long canine teeth of its bearer (*kháng*, a tusk). The khánkra is a small deer about two feet in height, and from its handsome little skin *partalas* or sword-belts are usually made.

*Nílgáo* or *rojh* (*Portax pictus*), common in the jungle. A variety called the *Ghorárojh*, which is found in the Diwára lands near Barhaj and Paina, owes its name to the fact that its form is stout and supposed to resemble that of a horse.

*Arna* or wild buffalo (*Bubalus arni*).

*Langúr* or large monkey (*Presbytis entellus*).

*Sahi* or porcupine (*Hystrix leucura*).

*Nák* or *magar*, crocodile (*Crocodilus biporcatus*), very dangerous owing to the fact that it is almost omnivorous.

*Ghariál* or gavyal (*Gavialis Gangeticus*), a long-nosed river saurian, which, living on fish, is comparatively harmless.

*Súns* or porpoise (*Platanista Gangetica*), very common in the Rápti and all the larger rivers. A smaller variety is called *gohtá*.

*Gádur* or flying-fox (*Pteropus Edwardsii*), everywhere abundant.

Birds.

The *shámán*, a bird with red and green plumage, is common here, but said to be rare elsewhere. Such birds are often sent for sale to other districts, where a very good specimen will fetch Rs. 10. When young they are sold for eight annas each. There is an immense variety of water birds, of which, however, few or none are peculiar to the district. The large grebe is sometimes found. The florican and jungle-cock are met with in the north of the district. Hill mainas and parrots are sometimes brought to Gorakhpur for sale, but no regular trade in them exists.

Poisonous snakes.

The natives believe at least a dozen kind of snakes to inflict fatal bites, and the following undoubtedly do so :—

| | |
|---|---|
| Gohuwán,<br>Dogla,<br>Doma, | Varieties of the *kálá sámp* or cobra (*Naja tripudians*). |
| Karáit,<br>Khatkhor,<br>Ghorkarait, | Varieties of the bungarus. |

The female karait is called *naggin* and the ghorkaráit is said to make noise like a horse neighing.

The following are only sometimes deadly, but always cause pain and sickness in those whom they bite :—

*Amaita*, a large snake with very long fangs.

*Chítar* or *chitra*, a spotted snake about 18 inches long.

*Ahírin*, *mahar*, about four feet long, yellow and grey ; the bite produces swelling and great pain.

*Sonkatar*.

*Sogana* or *sigona*, a green snake.

The *ajgar* or python is sometimes, though rarely, found in the north of the district.

Besides these there are a large number of harmless snakes, some of them possessing great beauty. Scorpions are very common. There are several water snakes which the natives declare are poisonous ; the commonest are the *paníha*, *chakor*, and *zardrang* or yellow-hue. The number of deaths resulting yearly from snake-bite is very large. About half only of such cases are probably reported ; but the following list of casualties thus caused during six warm months of 1872 will be found sufficiently long :—

| | Male. | Female. | Total. |
|---|---|---|---|
| May 1872 ... ... ... | 10 | 11 | 21 |
| June " ... ... ... | 30 | 39 | 69 |
| July " ... ... ... | 47 | 59 | 106 |
| August " ... ... ... | 55 | 62 | 117 |
| September " ... ... ... | 22 | 31 | 53 |
| October " ... ... ... | 12 | 13 | 25 |
| Total ... | 176 | 215 | 391 |

In the remaining half of the year, *i.e.*, in the drier and colder months, but 43 cases occurred. Considering that (as before stated) there are probably just as many cases unreported as reported, this large total of 434 shows a very serious mortality. No measures, however, have as yet been taken for the destruction of venomous snakes, and perhaps none are possible. Except for the slaughter of pariah dogs and an occasional tiger, no reward for the destruction of noxious beasts has been claimed in the district for some years.

Accurate returns of the number of cattle killed by snakes or wild beasts are not forthcoming, but it must be very considerable in the north, where large herds graze about forests still infested with tigers. The returns of persons destroyed by snake-bite and beasts of prey have since 1875 been amalgamated and kept in less detail. It is only certain that 516 persons of both sexes thus perished in 1875, 480 in 1876, and 427 in 1877 : average 474 yearly.

Domestic animals.

The cattle of the district are as a rule poor and much inferior to those found up-country. Mr. Ridsdale mentions a letter written to the Board of Revenue about 1824-25 by the Collector of Gorakhpur, who complains of the extreme difficulty of getting any cattle sufficiently strong to drag the Government treasure carts. Since then cattle have certainly improved, but the breed produced is still inferior. No systematic breeding has been attempted ; but the purchase of cattle from neighbouring districts and the practice of bringing large herds to graze in the north of Gorakhpur have of course done something to improve the stock.

Cattle.

The price of the common bullocks born and bred in this district varies according to age, strength, &c., from Rs. 5 to Rs. 25, hardly ever exceeding the latter sum. The average value of a pair of bullocks used in a plough in this district would probably be from Rs. 15 to Rs. 30, if they were of the district breed. As, however, many cattle of better breed are purchased from other districts, this price must be raised to find the true average for bullocks of all kinds. This may be fixed at about Rs. 25 a pair. Since the closing of the Government breeding studs at Gházipur and Karantadih, stud-bred horses have rarely appeared for sale in the district. The ordinary country pony is the only steed for which anything like a demand can be said to exist, and is sometimes a very serviceable beast. The price for such animals, when young, ranges from Rs. 5 to Rs. 20, and when in their prime from Rs. 10 to Rs. 50. To the Englishman at Gorakhpur the acquisition of a good remount is a difficult or a doubtful matter. No horses are bred, and the station is too small and too much out of the way to attract dealers. No attempt has been made to establish a breeding stud of any kind here.

Horses.

Attempts to improve the trade of cattle, &c.

In 1866-67 proposals were made to import some bulls from Hissár in order to improve the breed of cattle, but the animals were found too large for the small cows of the district and the experiment failed. At the same time some rams were introduced, but these too were a failure, as they died within a year of their arrival. In 1869 Mr. Collector Clifford, again tried the experiment with some long-wooled sheep, but again without success. It should certainly be quite possible to improve the breed of cattle if bulls of a good stock but small size were imported, and he capital pasture here procurable should have a healthening effect on the young calves. A number of persons, chiefly Ahírs, live by pasturing cattle in the north of the district and on the skirts of Nepál.

**Pastures.**

Scattered over the northern forests are large open glades covered with grass, which after the rains often grows to a great height. The charwáhas (graziers) burn this and then bring their cattle to graze on the young shoots of grass which spring up. The best pasture lands are in the east of Sidhua Jobna. The exact extent of patches so mingled with the jungle cannot very well be estimated, but they must cover at least 30,000 acres. The grazier collects from his own and neighbouring villages a herd of cattle (*lehar*) containing from 60 to 200 head or even more. This he drives into the jungles at the end of Kártik (October-November). The cattle remain there till the end of Baisákh or Jeth (*i.e.* May or June), some six or seven months later, when they leave in order to reach their villages before the rains descend. The rates which these heads pay to the landlord vary considerably from one estate to another. But as a general rule, a herd of cattle numbering 100 head of all ages and sexes would be allowed, on payment of Rs. 5, to graze for the whole season of six months. Nor would the fee be increased if the head of cattle were nearer 150 than 100. For buffaloes Rs. 8 per hundred is the usual charge, but a price of two annas a head is occasionally asked. Cattle are brought from great distances to graze, being often driven 40 or 50 miles, and sometimes 80. The grazier is sometimes a servant paid at the rate of Rs. 3 a month by the different owners; sometimes several cattle-owners take it in turns to pasture their common cattle, and sometimes, but very rarely, the herdsman is paid by a share in the calves born while the herd is under his charge. Herdsmen or graziers are as a class very honest. Camels are very rarely used in this district: elephants being common, and the facilities of carriage by water great, they are needed neither for riding nor burthen. The climate, moreover, does not suit them. Goats are numerous, but there is no specially good breed, nor have any attempts been made to improve the poorer breeds that exist.

**Camels.**

**Fish.**

Several varieties of river fish are used for food in this district, and constitute an important item in the fare of the poorer classes. The best kinds are:—

*Rohu* (*Labeo rohita*), a kind of carp which runs up to 10 or 12lbs. in weight, the average being about 3 or 4. This well-known fish is caught in great numbers in lakes, such as the Bhenri and Nandaur táls, whose fisheries are rented. It is taken all the year round, but attains its best condition during the winter. The Karonchhal and the Bakhna are varieties not quite so good to eat as the true *rohu.*

The *mahāser*, here apparently called the masárh (*Barbus mosal*), is, as already mentioned, sometimes caught in the Naraini, towards the extreme north of the district.

*Baikari* (*Schilbichthys garua*), of which the larger variety is known as silandi. This fish is only caught during the rains. It will take a fly, is found in very rapid currents, and in appearance somewhat resembles a mackerel.

*Naini* (*Cirrhina mrigala*), resembles the rohu, but is yellower. Hindus say it is a foul feeder and seldom eat it; but the formation of its mouth is opposed to this statement, and it is probably just as clean in its diet as the rohu.

*Arwári* or gray mullet (*Mugil corsula*), a small fish caught generally in the rains and of very good flavour.

*Chillua* (*Aspidoparia morar*), a very small fish of good but sometimes muddy flavour. This is the "whitebait" with which Indian butlers favour their English masters. Small as it is, it will readily take a fly.

The following are also edible :—*Girai* (*Ophiocephalus punctatus*), a small fish, eaten by the poor.

*Gonch* (*Bagarius Yarrellii*), a large scaleless fish, rather like a fresh-water shark. It is a very foul feeder, has a long mouth armed with sharp teeth, and is only eaten by the very poorest classes.

The *Jalkaphúr* (*Notopterus kapirat*) resembles the *baikari* in appearance, and is very good eating. It is caught generally in the rains, and has a pair of long barbels.

*Tengar* (*Macrones tengara*), a fish which is described as full-blooded. It is also full flavoured, and its flesh is rarely eaten except in the form of a spiced preserve.

The *hilsa* is sometimes caught during the rains. There are two kinds of prawn (*jhinga*), one very large; and two kinds of crab (*kenkra*). All of these are edible.

*Bám-bámi* or eels (*Anguilla Bengalensis*) and *bilondha* are common in most of the rivers.

The spines on the fins of the *Singhi* (*Saccobranchus fossilis*) and *sakuchi* (species unverified) are said to give poisonous wounds. The *singhi* seems to spend most of his time in mud holes at the bottom of the water.

The species of the following varieties remain to be identified by some practised ichthyologist:—*Bhakura*, a large fish which is excellent eating and sometimes attains a weight of 20 or 30 lbs. *Raiya*, a small, edible, and graceful fish, something like a smelt. The *sohiya*, also small and edible, is a silvery fish which loves deep waters. The strong flavour of the *piyás* commends it to the palate of few except bargees. The *moi*, smooth and shining, has fine scales, many bones, and little flavour. Its stomach is, however, thought a delicacy. The entrails of the *parni*, which sometimes reaches a weight of 80 lbs., are similarly esteemed. The *kursi* is silvery and edible, but bony. The *sidhri*, *sumbha*, and *khuria* are all small pond fish, eaten by the poorer classes. The *surji* is described as small, but well flavoured. The *mangur* is some 6 or 7 inches in length and burrows in the mud of ponds. Its flesh is pleasant to the taste, but said to lack firmness. The *pengna* is a small fish with strong sharp fins, a body white below and brownish-green above, and a couple of barbels. Last and almost least comes the *patharchatar* with its length of about 6 inches. It has a brown back, sharp fins, and pleasant flavour.

Turtles (*kachhua*) are very common, but are not, so far as can be ascertained, extensively used as food. Many persons however eat their eggs, which are often found 50 or 100 together. The rohu and its varieties, the bhakura, the karonchhal, the bilondha, the bokhna, and the baikri, all yield oil. So do the porpoise and the gonchh; but being too strong for the nets and lines ordinarily used, they are rarely captured. The fishermen are chiefly Malláhs and Túrhas, a division of the Kahár caste. Their apparatus is simple, but effective. The net most in use is the *gánja*. This is a long hempen trap open at one end, and fixed along the course of a stream by means of a bambu framework. Through its open mouth, into a sort of chamber at the other end, the fish are driven by a boat pulling down-stream. The open end is then lifted out of the water and the net hauled ashore. The *korhel* and the *tápahu* are generally used from boats; they are shaped liked extinguishers, and, like the gánja, have a bambu framework. In rivers they are pulled up against the current, and in lakes they are repeatedly pushed down amongst the weeds where the fish lie. The *mahájal* or seine net is fortunately rarely used. It is set by three or four boats, and covering a circumference of 200 or 250 yards, is very destructive. If it were very commonly employed, the fisheries of the district would probably be ruined. A small net called jhinguri or jhikhari is fastened to a triangle of bambu and pushed on in front of the fisherman by means of a long handle. Used to catch the prawns and small fish which abound in shallows, this is exactly similar to the prawn nets used in England. Besides these nets, long

Fishing-nets.

and short rods, called respectively *bansi*, and *katiya*, aid the fisherman in his labours. The terms employed by the fisherman of Gorakhpur are, for his line, *dori*; for his float, *taraina*; for his lead, *luka* or *goti;* for the hook, *kantiya* or *kánta;* for the bait *chára;* and for the frame on which the line is wound, *pelni*. The last name is sometimes also applied to a hand-line. It is a common custom in the district to dam up streams which summer has left with little or no current, and then to build, across the shallow water below the dam, small compartments in which the fish can be easily chased and captured. Walls are often constructed across small lakes and ponds with the same object. Immense labour is sometimes spent on draining the lesser tāls in order to catch the fish thus left gasping on their ooze.

Native fishermen greatly overcrowd all places where there is anything like good fishing to be got. As they never dream of sparing a minnow once caught, it is lucky that the rainy season, with its boisterous floods, protects the breeding fish. Quite common is it to find 40 or 50 boats fishing in one lake which is certainly not large enough for more than 30; and as the sons of each fisherman deem themselves in some measure entitled to come and fish where their father fished before them, the number of destroyers is ever on the increase. The Rápti and the Ámi are perhaps the two best streams for fishing, but fish are abundant in all of any size. The boatmen do not observe any regular close season, but catch fish whenever they can. For the due preservation of a great food resource legislation may perhaps be required.

The amount of fish consumed in the district must be something immense. Hindús and Muhammadans of all castes and classes eat it; and the average price during the greater part of the year being about one anna per ser only, or two annas for the best fish, such food is within the reach of even the poorest. During the rains and afterwards, until the waters subside, the price rises to two or even three annas a ser. Those who abstain from fish are mostly "*bhagats,*" devotees who have taken a vow of perpetual celebacy, and avoid meat, fish, and intoxicating liquor or drugs. The caste in which they are most numerous is the Koeri. Some Bráhmans, especially the worshippers of Shíva, refuse to eat scaleless fish (such as eels), but devour all other kinds.

Vegetable kingdom.

On passing from the animal to the vegetable kingdom, cultivated crops demand our first notice. Of these a local distribution will serve as well as any more laboured classification; and we begin with the north of the district.

Crops by local distribution. Dhán.

Here the principal growth is rice (*dhán, Oryza sativa*), for whose culture and irrigation the moist *tarái* soil and numerous streams of Bináyakpur and Tilpur afford exceptional facilities. More of it indeed is grown than of all the other crops put together, and the rice fields often present an unbroken expanse of some miles in extent. In parganah Haveli also the crop occupies a large area, and it is met with everywhere in the district, though to a small extent only in the southern and eastern tracts. A species of rice called *boro* must be elsewhere described, as its cultivation and time of reaping differ from those of the ordinary *dhán*. Dhán may itself be divided broadly into two classes—*bhadui* and *aghani*.

Bhadui.

The former is sown in Jeth (May-June) on land which has been left fallow since the autumn harvest of the former year. The ground is ploughed in Pús (December-January) or Mágh (January-February) in order that the sun may penetrate and warm without hardening it overmuch. The field is again ploughed before sowing in Jeth. It is considered advantageous if a shower or two have fallen before this; but whether it rains or not, the seed must be sown by the end of the month just named. Seed sown before rain falls is called *dhuria báwag* (*i. e.*, the dusty or dry sowing). The soil best adapted to receive the crop is that lying low enough for the water to lodge, but not too low, as excessive flooding is injurious. If no rain falls before sowing, and unless the soil is very cold and moist, it is usual to irrigate the fields directly after that process. It is for this purpose that the Thárús of Bináyakpur dam up the small streams, which they then divert by numerous channels (*kulas*) into their fields. As soon as the water has collected, naturally or artificially, to a depth of about three inches, the field is ploughed once more. This rather rough treatment is said not to injure the seeds, but to eradicate weeds which would otherwise choke the young crop. In Asárh (June-July) any grass or weeds which may have sprung up are weeded out by women and children, who receive as wages about 2½ sers of rice a day. This process is called *nirai*. The amount of seed sown on the recognized *bígha* varies slightly in different parts of the district: the highest being 28 sers in Bánsgáon, the lowest 22 sers in the Sadr tahsíl. After sowing, the crop is generally dependent on the rains, and is ruined if they fail. As this kind of rice thrives most when the water around it is not too deep, its sower prefers a season of light and sustained to one of sudden and heavy rainfall. The fields have strong *merhs* or banks of about two feet high to retain the water. The crop grows rapidly and is cut in *Kuár* (September-October), or sometimes at the end of Bhádon (August-September), from which latter month it probably derives its name. Its best varieties are—*jhali*, *kapúrchíni*, *gajesar*, *bendi* (white and black), *muttri*, *bánsphúl*, *parni* or *padni*, *dudha*, *sátha*, or *sáthi*, *anjanawa*, *sina*, *kauria*, *gajbel*, and *bandela*.

Aghani.

The second kind of dhán, *aghani*, is sometimes distinguished from its synonym *jarhani*; but no perceptible difference between the two would appear to exist. There are indeed two varieties of *aghani*, but these are varieties rather of cultivation than species, and the term jarhani applies to both. Jarhani in fact merely denotes the winter (*jára*) as opposed to the Bhadon or *bhadui* crop. Of the two varieties the first (*chhitua*) is generally sown or scattered (*chhítna*) over fields which have lain fallow for some time and have been prepared, like those for the bhadui dhán, some months beforehand. Often, however, a field in which gram, *kirao*,[1] or linseed has been sown is selected for the crop. The stalks of the former one, being dug into the ground and mixed with the soil about two months before the rice is sown, form a kind of manure. The seed is sown in Asarh about a maund to an acre, and just as the crop has begun to rise from the ground, it is ploughed up again and dug into the earth. After a time it sprouts afresh with greater strength than before. It is cut generally in Kártík (October-November). The second variety, *behan*, is so called from *behan* or *bíhan*, a cutting or seedling. This crop needs two fields. The first, called *khet biyar*,[2] is ploughed twice or thrice in Mágh (January-February) and has high walls. In Asarh, after the first good fall of rain, it is ploughed and the water made to mix well with the soil. A plank heavily weighted is then dragged over it, and when the earth has become quite soft and slushy the seed is sprinkled broadcast and the plank taken over once again. About 30 to 35 sers of seed are sown to the acre. After a month the plant is usually ready for transplantation to the second field, which has been carefully ploughed for some time previously. If the crop is a good one, a biswa's growth in the biyar field is enough for planting a bígha in the new one. The plants, which are one or 1½ feet in height, are stationed in their new home at distances of some two inches from one another. As it is necessary to complete this work quickly a great number of hands are employed, the average being a dozen men or women to the authorized bígha. These persons if hired laborers get two razias[3] of rice and a quarter ser of *charban*, or, if they prefer it, two annas a day. A considerable quantity of water is needed for this crop, and the walls of the field are usually high and strong, so as to keep in the rainfall. The harvest is most often in Aghan (November-December). For carrying the crop to the threshing-floor the labourers get either two annas daily or one sheaf in 16, or if the harvest be poor and labour plentiful, one in 24 only. This kind of rice being cut very late, it is impossible usually to grow spring crop on the same land. The same fields are therefore used year after year for this crop alone. When it is cut stalks of about ten inches high are left in the field; in the hot weather these are burnt, and as soon as any rain falls are dug into the ground, forming a valuable manure. Amongst the best kinds of aghani dhán are the following :—*Finer* (mihin) *grains*, phen, gauria, baharni (white and black), syám jira, and gurdhi. *Coarser* (mota) *grains*, harbelas, rájal, sahdiya, karga, nainjot, and angetha. The aghani rice is as a rule more valuable, and yields for the same area a larger outturn than the bhadui, but the latter of course leaves the land vacant for a spring crop. In Sidhua Jobna a class of rice called sengar is largely grown on lakes or ponds where the depth of water during the rains prevents the ordinary kinds of rice being grown. Its peculiarity is that it floats on the top of the water, and that the growth of the plant, whose roots are fixed in the soil below, keeps pace with the rise of the surface, even when that rise is sudden. It is cut in November, very often from boats, if the rains have been late and the water has not subsided.

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[1] *Kiráo* is a small pea usually sown with barley, when the combined crop is called *jau kirai*.

[2] *Bihnaur* in Benares; in Fatehpur and Allahabad *birha*.

[3] A *razia* is equal to 1⅔ ser.

In a good season the yield of rice is very great, and rice itself is the staple food of the poorer classes throughout the district. The outturn per acre of this and other crops will be shown on a later page. The process of threshing the rice, or rather of treading it out with bullocks, is the same as elsewhere, and known as *dauri*.[1] But thoroughly to separate the grain from the husk, to turn the *dhán* into *chánwal*, another process is required. The rice is placed in a *dhenki* or wooden mortar and pounded with a pestle, which, hinged on a fulcrum, falls by its own weight and is lifted by the pressure of a foot on its lighter or pedal end. Three sers of dhán yield two of *chánwal* and one of chaff (*bhúsa*). The husking is usually the work of hired labourers, who receive as wages one *ser* in twelve of the grain.

Other northern crops.

Except the cardamum and a little ginger there is no other crop in this part of the district worthy of notice. The hillmen raise a great deal of the former, which they sell on the spot to travelling merchants. These again export it, usually by the Dháni route, but sometimes by Nichlaval and Gorakhpur. The cardamums, which grow on small bushes about 3 feet high, are plucked in Chait (March-April) or Baisákh (April-May) and spread out in the sun to dry. Either the thatch of the houses or a clean-swept square of ground is chosen as the drying-place. The price paid is about Re. 1-8 a *panseri* or Rs. 12 a maund; and the export trade *viâ* Dháni, Gorakhpur, and Barhaj towards the Ghágra, and down that river to Patna and Calcutta, is considerable.

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[1] *Dauri* is, strictly speaking, the rope with which the bullocks are tied together. See Elliot's *Glossary* and Forbes' *Dictionary*.

Cultivation in the south and south-east.

Passing south and south-east, we find that though rice is still very widely cultivated, sugarcane, wheat, and opium are the principal crops. The east of parganah Haveli and the whole of Sidhua Jobna produce a large amount of the first named growth, which is indeed one of the chief staples of the district. An extensive trade is carried on in coarse *chini* (sugar), for whose preparation numerous factories have been built (*Inf.*, *Manufactures*). The crop, which pays well, demands an immense amount of care and attention during the earlier stages of its cultivation. The process begins directly after the old crop is reaped. Cuttings of stalk about 5 or 6 inches in length are placed between layers of damp straw in a hole in the ground. This hole being closed up with a coating of earth forms a kind of hot-bed. The pieces of cane are called *porha*, and a bundle of one thousand an *anwala*. Some six of these bundles, costing from Re. 1-8 to Rs. 3, are required for the *pakka* bígha. After about eight days shoots sprout from the cuttings, which are dug up and planted in a field prepared with great care during the end of the rains and cold weather. It is necessary to plough the field some dozen times, besides taking a plank (*pahia*) over it to break up the clods. By March or April these preliminaries are complete, the shoots are planted lengthways in the furrow, about one inch apart and 2 inches below the surface; and the soil is smoothed down with an unweighted plank. Sometimes the cuttings are after three days extracted and replanted, the plank being again passed over them; but this is not always done. Manure is spread over the surface, about 4 cart-loads to the bígha being sufficient. Partitions are then made in the field, which is carefully irrigated, the water being spread over the whole surface by means of a broad wooden shovel. From this time until the downfall of the rains the crop requires frequent watering; but it is of great importance that the soil should not be sodden by too much at a time. The labour required if the rains are late is extreme, as irrigation may be needed twenty times over; but when once the monsoon has broken, little remains to be done until the harvest in Pús or Phálgun.[1] Fields in which rice or kiráo have been previously reaped are considered best for cane, unless land which has been a whole year fallow can be obtained. If rice has been cut, the field is ploughed up and the cane sowed at the end of Phálgun; if kiráo, at the middle or end of Chait (March-April). Two crops are often raised from the same plant, the stumps being left in the ground after harvest and frequently watered.

Sugarcane.

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[1] *i. e.* from January to March. A little cane is cut and sold for eating as opposed to manufacture in the earlier month of Aghan (November-December). In the *bhát* lands of the Gandak valley the plant is sometimes grown without irrigation, but the juice is less saccharine.

New shoots sprout in May or June, and a fair crop is often secured.[1] The more intelligent husbandmen assert, however, that this unrest is bad for the field. The name of the second crop is *peri* (or *banjar*). There are four kinds of sugarcane :—

(1). Mahgujur, which grows to the greatest height.
(2). Saroti ... } both yielding *gur* syrup,
(3). Bhaunwarwár ... } in abundance.
(4). Barokha or katarha ... } yielding little *gur* and used chiefly for eating.

Some account of the *gur* manufacture will be found in Part III. of this notice.

Southern crops. Wheat.

Grown largely in the west of Haveli and centre of the district, wheat is more especially the staple of the south. Bánsgáon is noted for this and other spring crops, while Majhauli and the south of Padrauna also produce wheat in abundance. It is sown in October or November, and very commonly mixed with barley, in which case the combined crop is known as *gújái*. The harvest is in April or May. About 30 sers are sown to a *pakka* bígha when wheat is sown alone. The dorus soil suits it best; but it grows very well on the uplands of Padrauna. The crop requires watering, but not very often. In Máhárájganj, indeed, there are some spots where it grows without any irrigation. Usually, however, the soil in the extreme north is not well adapted for wheat, for which moreover the inhabitants, preferring rice, care little. A considerable export trade in wheat is carried on *viâ* Gola and Barhaj, but cannot rival that in rice. The finest wheat is that grown in Bánsgáon and Maghar.

Owing to the splendid crops which are raised in the Hasanpur Maghar parganah, the phrase "Hasanpur ká gehun" is commonly used to denote an unusually fine crop. The outturn of wheat obtained without irrigation in the north is of course unequal to that of the highly cultivated south-country lands, but leaves a considerable profit to the farmer. Masúr (*Ervum lens*), urd (*Phaseolus radiatus*), láhi (*Brassica napus*), merua (*Eleusine coracana*), and other grains and pulses are grown throughout the south and centre of the district, but are not of enough importance to call for special accounts. The loki and the nenua, cucurbitaceous plants, something like pumpkins, are grown in great quantities by the poor, who train the plants over their low huts. The fruits are very large, and being, though of little

Other growths of the south.

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[1] Soon after the first crop has been cut, the straw from its leaves, which have been allowed to lie where they fell, is sometimes ignited. Flames spread al over the field, without, however, injuring the plants, which after a little irrigation shoot forth again from beneath the ashes.

flavour, edible, furnish a plentiful supply of food. They are seldom sold, but when they are, fetch about 12 annas a maund. Tobacco is extensively grown for local consumption, but is not exported to any great extent. Its cultivation has been described elsewhere,[1] and, being marked in this district by no special peculiarity, need not be described again. Gorakhpur city is noted for its manufacture of *khamíra*, a smoking mixture of tobacco and spices.

Indigo.

Indigo is no longer grown in this district to the same extent as before the mutiny (1857). Many of the Europeans who then planted it have received or purchased sufficient land, untaxed or otherwise, to afford an ample rental and place them above the need of undertaking the notorious risks of indigo culture. Thus many places still called indigo factories are really but private residences. There are yet, however, a great number of factories where the manufacture is carried on more or less briskly. A list of these and a description of the process will be found under the head of *Manufactures*. Another cause which impedes the production of the dye in this district is the increased difficulty of obtaining rent-hold land on which to grow it. The crop is not one which native farmers care to sow themselves, and their landlords regard with jealousy the occupation of the soil by European planters. Tenants are therefore discouraged from subletting their holdings to indigo-planters even when they might otherwise be willing to do so. The times of sowing differ according to the nature of the land, but the ordinary season is in Chait or Phálgun, before the rains. Such is the case where the soil, being moist and cool, needs no saturation by early showers, or in those few spots where cheap wells supply the place of the lingering rain-cloud. Where, on the contrary, land is high by position or dry by nature, sowings are delayed until the first rains of Jeth or Asárh have expelled its heat. The first kind of land is considered best, and it is deemed a great advantage in either kind if it has lain fallow during the past year. Before being sown the fields are carefully weeded and ploughed into long furrows. The seed is then deposited, and the ground combed with a harrow. The crop grows very slowly till rain falls, when it shoots up with wonderful rapidity, growing as much as a foot in a week. Premature destruction is the doom of any weed that appears amongst the crop at this stage of its growth. The best weather for the rising plant seems to be that in which an interval of rain too short to swamp is succeeded by another of sunshine too short to parch. The time for reaping is, according to the forwardness of the season, the end of Sáwan (August) or the beginning of Kuár (September). Sometimes, where lands are subject to extensive inundations, the seed is scattered over them broadcast as the water subsides and left to grow as it may. But the outturn of the crop thus sown in Bhádon or Kuár is, as a rule, extremely poor, and the practice itself is extremely rare.

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[1] See, for instance, the notice on the Bijnor district, pp. 270-273.

Opium.

Poppy cultivation is allowed in all the tahsíls, but is far more extensive in the south of the district than in the north. In Padrauna opium is one of the chief products, being gathered from plants on over 20,000 acres. The cultivation is, as a rule, confined to prosperous and respectable cultivators, a fact only mentioned here because in describing the condition of the agricultural population it is proposed to show how well the system of advances works in this particular case. The land must be prepared very carefully for the crop, which is sown in Kártik, and indeed needs, except as regards irrigation, almost more care than sugarcane. About two sers of poppy seed are required per acre, but the amount appears to vary greatly in different localities. The crop is watered more or less frequently according to the nature of the ground and quantity of the winter rainfall. It always, however, demands laborious attention; and this fact accounts more perfectly than any religious or moral scruples for its rare cultivation by Rájputs and other persons of high caste but lazy habits. Ready for tapping in Phálgun or the beginning of Chait, the crop usually pays well, unless injured by the not unfrequent calamity of hail. The accompanying table, supplied by the sub-deputy opium agent (Mr. Campbell), shows admirably the difficulty of determining the average yield for the district generally of any one crop, varying as the outturn does from year to year and place to place. In the north poppy lands are classed as unirrigated, and hardly ever require watering. The crop thrives best on a sandy loam (*dorus*), and requires, like the sugarcane, a good deal of manure. The opium is extracted from the standing plants by pricking the poppy-heads and collecting the juice which exudes during the night.

*Statement showing poppy cultivation by parganahs, together with produce and average of the Gorakhpur Division.*

| Name of parganah. | Amount of cultivation during 1672 73. | Amount of opium during 1872-73. | | Average per bigha. | | Amount of cultivation during 1869-70. | Amount of opium during 1839-70. | | Amount of average per bigha. | |
|---|---|---|---|---|---|---|---|---|---|---|
| | B. b. d. | M. s c. | K. p. | S. c. | K. p. | B. b. d. | M. s. c. | K. p. | S. c. | K. p. |
| Haveli Gorakhpur, | 1,612 19 19 | 73 38 13 | ... | 1 13 | 1 0 | 1,221 2 0 | 143 19 10 | 2 0 | 4 11 | 1 0 |
| Bhuapár ... | 978 14 1 | 122 23 0 | 2 0 | 5 0 | ... | 877 15 0 | 165 20 9 | ... | 7 9 | ... |
| Anola ... | 1,661 5 0 | 146 7 10 | ... | 3 8 | 5 0 | 1,691 15 0 | 214 15 3 | 2 0 | 5 1 | ... |
| Silhat ... | 2,338 2 3 | 220 26 2 | ... | 3 12 | 2 0 | 1,799 7 0 | 253 26 15 | ... | 5 10 | 2 0 |
| Sháhjahánpur ... | 767 7 0 | 63 34 1 | 2 0 | 3 5 | ... | 1,036 10 0 | 108 38 0 | ... | 4 3 | ... |
| Maghar ... | 558 4 19 | 64 13 1 | 2 0 | 4 9 | 2 0 | 453 5 0 | 78 18 14 | ... | 6 14 | 2 0 |
| Tilpur ... | 109 18 5 | 1 17 1 | 2 0 | 0 8 | 1 0 | 73 3 0 | 4 13 15 | ... | 2 6 | ... |
| Chillupár ... | 1,081 14 10 | 138 7 12 | 2 0 | 5 2 | ... | 1,164 13 0 | 237 15 13 | 2 0 | 8 2 | 1 0 |
| Dhuriapar ... | 4,497 9 10 | 441 14 11 | ... | 3 14 | 2 0 | 5,400 7 0 | 711 15 10 | 2 0 | 5 4 | 1 0 |
| Salempur Majhuli, | 13,494 19 12 | 1,473 12 5 | ... | 4 4 | ... | 14,687 4 0 | 2,253 25 14 | ... | 6 8 | 2 0 |
| Sidhua Jobna ... | 17,046 3 8 | 1,160 36 14 | 2 0 | 2 13 | 2 0 | 17,223 0 0 | 2,572 28 11 | 2 0 | 3 6 | ... |
| Total ... | 44,146 18 7 | 3,906 31 9 | ... | 3 8 | 2 0 | 45,619 1 0 | 6,343 39 4 | 2 0 | 5 0 | ... |

The outturn is hard to ascertain exactly, as a good deal is no doubt illicitly disposed of by the cultivators, but seven *sers* an acre is perhaps not above the mark.

Other crops.

The other principal crops are peas, usually sown with barley; barley itself; linseed; the pulses *masur* (*Ervum lens*) and arhar (*Cajanus flavus*), the millet kodo (*Paspalum frumentaceum*), *boro* rice, and *sarson* (mustard, *Brassica campestris*). Barley (*jau*), as before remarked, is usually sown in the same field as wheat, whose cultivation its own closely resembles. As an unmixed crop, however, it is grown extensively in the Sadr tahsíl alone, whence a good deal is exported *viâ* Barhaj. It is of course a spring crop, being sown in Kártik and cut in Chait. Peas (*mattar*) are grown for the spring harvest, chiefly in the Bánsgáon, Salempur, and the Sadr tahsíl. They flourish on the rather moist lands left bare by receding floods, and are exported from the district in some quantity; *masur* also is a spring crop, grown mostly in the Sadr and Padrauna tahsíls, and largely used for food; nothing in its cultivation particularly calls for remark.

Linseed and sarson are the principal oilseeds, the latter being chiefly grown in the Gorakhpur, the former in the Basti district; they are spring crops. The mustard oil extracted from sarson is in great request as a relish for the bannocks (*chapáti*) which among the native population supply the place of bread. *Kodo* is largely used as an article of food by the lower classes, and like most millets is cultivated for the autumn harvest. *Arhar* is extensively grown and thrives exceedingly. The crops of this plant grown towards the north-west of Haveli are especially good, and with their dark-green foliage vivify a landscape that would otherwise be somewhat bare. Arhar is less vulnerable than cereals to the attacks of hail, and as frosts are rare in the district, is considered a safe crop; but it occupies the ground too long to return much profit.

Progress of cultivation under British rule.

This is perhaps the fittest occasion to trace the progress under British rule of opium, indigo, and sugarcane cultivation, and to record the various attempts which have been made to introduce new staples or improve those existing. On the cession of the district to its present rulers, sugar cultivation was a rarity. The exactions practised on the cultivators rendered them unable as well as unwilling to grow so costly and troublesome a crop. Nor was the "beast more kinder than mankind." As late as 1819 the Collector, writing to the Board for the information of the Governor-General, says: "the extent of the forests, the white-ants, and the wild elephants, which are very numerous in the north and east of the district, prevent the cultivation of the sugarcane, except in the south." In 1823 the Government monopoly of opium seems to have been first extended to the district, the Collector being made deputy opium agent, and the cultivation of opium, save under his permission, being prohibited. About 1830 the cultivation of indigo, little practised hitherto by the landholders of the district, was started by European planters. In 1837-38 Mr. Reade, reporting on the condition of Gorakhpur, writes that the sugarcane tillage is spreading, but at present confined to three parganahs—Salempur, Sháhjahánpur, and Sidhua Jobna. In these parganahs it had, however, made great progress, as had that of the poppy, the outturn of opium being twenty times what it had been only twelve years before. Again in 1840, reviewing the excise receipts, he speaks[1] of "the marvellously increasing culture of the bounteous sugar, promising to drive out the poppy" and check the increase in the cultivation of the latter. The cultivation of both, however, continued to increase steadily. Its extension was most remarkable in Sidhua Jobna, fast recovering from the desolation whereto it had been reduced by the Banjáras, and possessed of a soil which, requiring little water even in the driest years, is especially fitted for the growth of sugarcane. The total area of land under opium cultivation in 1830 was about 4,900 bíghas (*pakka*). At last settlement there were about 40,000, and there are now some 45,000 bíghas.[2] Sugarcane cultivation has increased still more wonderfully. The crop is now grown over 50,000 acres, nearly half of which lie in Sidhua Jobna. In 1830 there were not probably more than 5,000 acres at most, and the greater part of this was in Salempur-Majhauli. The increase of late years has been partially due to the usurers, who advance money more freely on sugarcane than on other crops. Indigo is not mentioned in the report of 1837-40, and was perhaps not grown to any very great extent till after the latter date. In his note on the settlement of the district Mr. A. Colvin mentions that there were 33,000 acres under indigo in 1870-71, but the statistics there given are deemed inaccurate, and from information locally collected it is probable that not over 20,000 acres are grown with indigo in a year. The average area thus cultivated amounts perhaps to 18,000 or 19,000 acres. Before the mutiny, the area occupied by this crop was probably greater than now. No systematic attempt has apparently been made to improve the staple crops of the district. The immense increase in the culture of sugar and opium is due rather to increased security of life and property under British rule than to any direct efforts for the extension of that culture. Indigo has been introduced by us, but it can hardly be called a staple crop, and its tillage is not likely to increase. Experiments have been made occasionally with hemp (in 1811), cotton (1861), and Carolina and other rice, but with no marked results. Cotton and the *bajra* millet (*Penicillaria spicata*) are the two crops which succeed least in the district; and it would be bad policy to attempt their introduction on lands now grown with the rice, sugarcane, poppy, and wheat, which really suit soil and climate.

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[1] See Mr. Ridsdale's notes.

[2] About 21,000 acres. The bíghas here mentioned are opium *pakka* bíghas, which are no smaller than those of 1830.

Outturn.

The following statement shows the average produce per acre, average cost of cultivation, and average profits left to the cultivator. Figures furnished by the tahsíldars were in most cases so obviously incorrect and contradictory that no trust could be placed in them. Those given in the settlement report (para. 24 of Board's letter) are also manifestly inaccurate, the outturn per bígha being apparently shown in many cases for that per acre. Mr. Alexander has had, therefore, to trust to the figures arrived at by a comparison of the information obtained from European district officers and that supplied by the subordinate judge, Ali Bakhsh Khán, who very kindly interrogated various landlords on this subject. One great difficulty has been the variation from place to place in the produce of the principal crops. The outturn in *gur*, for instance, from an acre of sugarcane in Padrauna is stated at 30 maunds, while at Bánsgáon it is put at 5½ only. Though the latter figure is certainly wrong, the difference in the yield is probably considerable :—

| Crop | Sown in | Reaped in | Approximate area under cultivation in acres. | Cost of cultivation per acre in rupees. | Produce per acre in maunds and sers. | Value at average rates in rupees, and average profit per acre. |
|---|---|---|---|---|---|---|
| 1. Wheat (*gehún*) ... | October, November. | March, May. | 150,000 | 9 to 18, average 13½. | 7 to 13 mds., average 10. | Value 14 to 26, average 20, profit 6½ |
| 2. Barley (*jau*) ... | Ditto ... | Ditto ... | 113,000 | 6 to 12, average 9. | 8 to 14 mds., average 11. | Value 12 to 25, average 18½, profit 9½. |
| 3. Wheat and barley mixed (*gújai*) ... | Ditto ... | Ditto ... | 315,000 | 7 to 16, average 11-8. | 7 to 14 mds., average 10-2. | Value 13 to 27, average 20, profit 8½. |
| 4. Gram (*chana*) } pulses. ... | Ditto ... | Ditto ... | 39,000 | average 5 ... | 10 to 15 mds., average 12-20 | Value 13 to ½ 16, average 14½, profit 9½. |
| 5. *Arhar* } pulses. ... | June, July | Ditto ... | 60,000 | " 5 ... | 18 of pulse, besides the stalks, which are used as fodder for cattle. | Value 14, profit 9. |

| Crop. | Sown in | Reaped in | Approximate area under cultivation in acres. | Cost of cultivation per acre in rupees. | Produce per acre in maunds and sers. | Value at average rates in rupees, and average profit per acre. |
|---|---|---|---|---|---|---|
| 6. *Kodo*, millet ... | June, July | August, September. | 94,000 | Average 4 | 8 | Value 11, profit 7. |
| 7. Linseed (*tísi*) ... | October, November | March, April. | 25,000 | Rarely grown alone. In an acre of mixed crops probably not more than one-tenth would be linseed. | | |
| 8. *Aghanī* rice (*dhán jarhani*) .. | June, July | November, December. | 220,000 | 9 | 16 | Value 28, profit 19. |
| 9. Bhadui rice (*dhán bhadui*) ... | June ... | August, October. | 380,000 | 7 | 12 | Value 18, profit 11. |
| 10. Opium (*posta*) ... | October, November. | February, April. | 21,000 | 18[1] | 9 sers opium, 25 sers of seed. | Value 56, profit 38. |
| 11. Indigo (*líl*) ... | March, June. | September, October. | 18,000 | 20[1] | 15 sers of indigo. | Value 50, profit 30, from which cost of manufacture is to be deducted. |
| 12. Sugarcane (*úkh*) ... | June, July | November, December. | 50,000 | 16 | 30 mds. *gur* and about 15 stalks and scum. | Value 60, profit 44. |

It must be remembered that the "profits" shown include the wages of the cultivator's labour, and that he has to give much of that labour and some skill to the cultivation of opium and sugarcane. Indigo he rarely grows for himself, but sublets his fields to the planter, receiving a rent of Rs. 5 or Rs. 6 per acre, and either so much for the crop or (more commonly) so much for his services as a labourer.

Mode of calculation.

The method adopted in ascertaining the cost of cultivation, and the difficulties attending that or any other method, may be shown best by an analysis of the process in the case of one crop. Let us take wheat. The elements to be considered in its cost are of course rent, capital, and labour. The rent of good average land suitable for its cultivation is about Rs. 2½ per bígha, or Rs. 4¾ per acre. But in the cost of wheat the whole of this rent cannot be included. Very often a second crop of some kind is grown on the same land within the year; and though wheat is the crop from which the cultivator expects his chief profit, we cannot allow its share of the rent to exceed three rupees. The elements of capital and labour may be considered together, intimately blended or interchanged as they are in the successive processes of tillage. The first of these processes, ploughing, varies in cost immensely according to locality and according as the farmer has or has not cattle of his own. The number of times and depth to which the ground requires ploughing, the hire of cattle and expense of their keep, are variable quantities which combine to raise the cost of this operation from a single rupee in one case to Rs. 3 in another. In sowing, again, the weight of seed used differs oddly from place to place. The 30 or 35 sers which suffice for a bígha in the east are increased in the south to a maund. Hence the average cost of sowing one acre is from Rs. 2 to Rs. 3 ; but to this must be added the wages of the hands employed to assist the actual cultivator in the process. As this should not exceed 8 annas, and is often less, the average may be fixed at 6.

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[1] This of course excludes cost of manufactures.

Irrigation costs from 8 annas to Rs. 3-8 an acre, according to locality, season, and nature of soil. And lastly, the reaping and threshing, when the labourers are not paid in kind, demand an outlay of from 12 annas to one rupee. The total cost would thus range from about Rs. 7½ to about 14 an acre. To this, however, must be added a proportionate share in the expenses of buying, maintaining, and replacing the fixed capital, the plough-cattle, and agricultural implements. In some places the cost of digging an earthen well once every two or three years must not be forgotten. Inexorable custom demands, moreover, that the peasant should pay a share of his harvest to several village magnates, the landlord's factor, the accountant, the watchman, and the family priest. Not less than half a maund must perhaps be deducted from the returns of each acre for these payments (*sahári*),[1] and this translated into money means about one rupee. Even supposing, therefore, that no well must be dug ; that the cultivator has bullocks and ploughs enough of his own, and need merely pay his ploughmen and labourers, we cannot fix his outlay in money (or grain reduced to its money value at less than Rs. 9 an acre, while it may amount to nearly double that figure. Nor does this sum include any allowance for the subsistence of the cultivator, though to get a fair estimate of the cost of production, the value of the labour given by himself and his family must be added. The tenant has in most cases to borrow about sowing time, and this loan must be repaid with heavy interest. Without the loan he could not cultivate, and its interest should therefore be added to the cost of production.

The profits here shown as left to the cultivator are minute, but it is doubted whether, taking good years with bad, they have been understated. In some papers published a few years back Mr. Halsey asserts that the cultivators of these provinces often work at a loss to themselves. Absurd as the statement sounds, it is probably true, in so far that the profits left them after their actual outlay do not equal fair wages at market rates for the trouble and skill they have bestowed on their work. In the compilation of the above table the farmer has been supposed to possess one plough and pair of bullocks; but has not, on the other hand, been allowed a large family to aid him. Some slight allowance has been made for interest on borrowed capital. A fitting conclusion to the subject of agriculture may be given by the following statement, which shows roughly the areas grown in different tahsíls and during average years with the principal classes of crop :—

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[1] Which is, being interpreted, *aids*. *Conf.* the aids of the European feudal system.

Crop area.

| Name of crop. | Sadr Tahsíl. | Bánsgáon. | Deoria. | Háta. | Mahárájganj. | Padrauna. |
|---|---|---|---|---|---|---|
| | Acres. | Acres. | Acres. | Acres. | Acres. | Acres. |
| Wheat ... | 42,353 | 41,674 | 3[illegible],7[illegible]4 | 20,663 | 32,205 | 68,680 |
| Barley ... | 63,137 | 62,511 | 54,797 | 28,[illegible]65 | 12,756 | |
| Mixed wheat and barley | 53,595 | 20,837 | 41,969 | 12,482 | 11,790 | |
| Gram ... | 11,275 | 5,214 | 3,913 | 5,413 | 11,117 | 915 |
| Peas ... | 13,190 | 5,214 | 12,227 | 16,130 | 1,020 | |
| Masur (pulse) ... | 12,745 | 2,607 | 2,485 | 2,919 | 2,722 | 1,667 |
| Mixed peas, gram, and (often) barley ... | 33,333 | 5,211 | 3,790 | 9,503 | 839 | 12,872 |
| Linseed ... | 1,470 | 277 | 3,193 | 10,852 | 1,390 | 7,076 |
| Sugarcane ... | 1,853 | 4,535 | 8,064 | 12,572 | 279 | 23,6[illegible]9 |
| Indigo ... | 1,961 | 1,751 | 8,242 | 418 | 862 | 2 408 |
| Opium ... | 1,664 | 208 | 6,338 | 1,713 | 252 | 10,149 |
| Sarson (mustard) ... | 1,512 | 554 | 585 | 1,531 | 1,061 | 4,919 |
| Kodo (millet) ... | 12,745 | 43,244 | 15,72[illegible] | 12,002 | 872 | 11,098 |
| Aghani rices ... | 45,740 | 18,341 | 55,211 | 73,151 | 72,95[illegible] | 93,793 |
| Bhadui rices ... | 77,168 | 45,853 | 35,696 | 77,774 | 83,447 | |
| Arhar (pulse) ... | 8,823 | 10,427 | 19,967 | 5,991 | 2,381 | 11,602 |

Trees and forest produce.

The mango (*Mangifera Indica*) is perhaps the commonest, and is certainly the finest fruit tree in the district. It abounds in the southern and central tracts, and, though not so common, is frequently met with in the north. The Bombay and Maldah mangoes have both been introduced and thrive; the price per hundred is from Rs. 4 to 6. There are two kinds of the common country (*desi*) mango, which both sell from Re. 1-8-0 to Rs. 2-8-0 per hundred. The fruit ripens in June or July. The wood, which is much used for small beams and carpenter's work, is very cheap, and a fair sized tree may be bought for Rs. 10. The guava (*Psidium pomiferum*) is also common, and the jack-fruit (*Artocarpus integrifolia*), mahua (*Bassia latifolia*), pharend (*Eugenia jambolana*), and orange (*Citrus aurantium*) also abound. The guava, planted usually by Koeris, ripens in September or October. The jack-fruit is sold, as a rule, by weight. The pharend or jamun bears a small bitter plum, from which a kind of vinegar, supposed to be efficacious in cases of indigestion and dysentery, is brewed. The flower of the mahua is chiefly used in the manufacture of country spirit, for which there is a great demand in the district; while its wood is well adapted for purposes of building and carpentry. An average tree will, if sound, fetch about Rs. 12. There are no less than nine kinds of oranges and limes. Of these the papery lime (*kághazi nimbu*), so called from the thinness of its rind, and the *sagdaran* are most valuable, being supposed to possess medicinal properties. The papery lime (*citrus acida*) is also used in the concoction of sharbat.. The common orange (*naurangi*) is very extensively grown, and its price ranges from 12 annas to Re. 1-4-0 per hundred. The *tár* or palmyra (*Borassus flabeniformis*) and *khajúr* or date-palm (*Phœnix dactylifera*) supply the south of the district with considerable quantities of toddy.

The principal woods, besides the mango and mahua, are :—

(1) *Sál* (*Shorea robusta*), grown chiefly in the Government forests or Nepál, but also on land belonging to private individuals in the district. The average price for good wood already cut into logs is 10 annas per cubic foot. A medium sized tree is usually sold for Rs. 15 or 20 as it stands. The wood is very hard and durable.

(2). *Shísham* (*Dalbergia sissoo*), very plentiful. Its wood, which is streaky, rather soft, and much cheaper than sál, is used chiefly for making boxes, palanquins, and furniture.

(3) *Bargad* or banyan (*Ficus Bengalensis*).—This celebrated tree furnishes frames for arches and other brickwork, as well as for agricultural implements. Its wood is cheap and easily turned.

(4) *Kúsam*, elsewhere *gosham* (*Schleichera trijuga*), a strong wood, used for making carts and palanquins; is sold for about half the price of sál.

(5) *Tún* (*Cedrela toona*).—This furnishes a good material for tables and other articles of furniture. The wood fetches about 4 annas a cubic foot.

Besides these, the wild fig (*Ficus glomerata*), asna or asaina (*Terminalia tomentosa*), lasora (*Cordia myxa*), panan, elsewhere sandhan, (*Dalbergia ougeinensis*), akol (*Alangium Lamarckii*), ebony (*Diospyros ebenum*), hara (*Terminalia chebula*), babúl (*Acacia Arabica*), ním (*Melia Indica*), and kurma, (*Stephegyne parvifolia ?*) supply wood for agircultural implements. The piar (*Buchanania latifolia*), paniha (*Randia uliginosa*), baisa (*Salix tetrasperma*), and others serve for firewood. The ebony or *tendu* above mentioned is remarkable for the hardness of its black heart-wood, which is often used for the jath [1] (or upright pestle) of the sugar-mill. Bambus of more than one species are abundant. The common cane rattan, or *bent* (*Calamus rotang*), grows beside the Maláwa swamp in the Sonári forest and elsewhere,[1] but nowhere in any great quantity.

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[1] Called elsewhere in the Benares division *pat.*

Medicinal trees, &c.

Some of the trees already named are reputed to possess medicinal properties. The vinegar of the pharend has been mentioned. The fruit of the hara is used as a purgative. The bark of the paniha is mixed in the decoctions with which quacks profess to fertilize barren women. The roots of semal saplings are made ingredients in tonic medicines. An embrocation from the leaves of the ním is prescribed in cases of rheumatism. Other trees, however, are laid under requisition by the druggist. The juice of the peach, aru or shaftalu (*Prunus persica*), is drunk to purify the blood. A decoction from the fruit of the bel (*Œgle marmelos*) is used in cases of dysentery, while the fruit itself is chopped up and given to cows and buffaloes with the idea of increasing their milk. The seeds of the parás, elsewhere dhák (*Butea frondosa*), furnish a purgative medicine. The bark of the ganniar (*Premna integrifolia*) is boiled to yield a tonic for persons suffering from boils. A strong purgative is supplied by the long cylindrical beans of the amaltas (*Cassia fistula*). The yellow fruit of the mainphal (*Randia dumetorum*) renders a medicine said to relieve headache. Infusions from the leaves of the kharanj (*Albizzia procera*), bakayan (*Melia azedarach*), and miuri (*Vitex negundo*) are administered to rheumatic patients.

Trees used for other purposes.

The following are some of the miscellaneous purposes served by the trees of the district:—

The leaves of the sál tree are made into cups in which offerings are made at marriages. The bark of the asna and the ashes of kúsam wood are used in tanning. The berries of the aonla (*Phyllanthus emblica*) are brought to play in various religious ceremonies. The cotton-like substance found in the flowers of the semal is used for stuffing pillows. From the bark of the khair (*Acacia catechu*) is boiled a decoction called katha, which is mixed for chewing with betel. The flowers of the tún and harsingár (*Nyctanthes arbortristis*) supply a yellow dye, while a paler shade of the same colour is obtained from the fruit of the hara.

Garden produce not before described under crops or trees.

The following vegetables and fruits are largely grown by Koerís and other "market gardeners" of the district. They are chiefly produced in the garden lands round Gorakhpur itself, where alone any great demand for them exists; but many of them are grown to some extent in the neighbourhood of other large towns :—

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[1] It has, for instance, been mentioned above as growing beside the Chillua Tál.

(1) *Vegetable plants.*

Haldi (turmeric).
Piyáz (onion).
Adrak (ginger).
Marcha (pepper).
Shakarkand (kind of yam).
Gájar (carrot).
Múli (radish).
Baingan (egg plant).
Alu (potato).
Gobi (cabbage).
Pán (betel).
Lahsan (garlic).
Dhania (coriander-seed).
Cucumber (kakri and kíra).

Of these the commonest are yams, carrots, potatoes, and turmeric. The first is sown in August or September, ripening in January or February (Mágh), and is usually sold for from Re. 1 to Re. 1-8-0 a maund. Carrots are sown about a month later, dug up in November or December, and bought for about 12 annas to Re. 1 a maund. Potatoes are dug about January or February and fetch as much as Rs. 2 a maund, their cultivation being more troublesome and their occupation of the ground much longer. Turmeric is sown in June or July and is ready by December or January, selling for Rs. 4 or 5 a maund.

(2) *Fruits.*

Pineapple (ananás).
Plantain (kela).
Melon (kharbúza and tarbúza).
Lichi.
Custard-apple (sharífa).
Peaches (aru).

The celebrated pineapples of Gorakhpur are largely exported. There remain to be noticed several processes common to the tillage of both field and garden : such are manuring and irrigation. According to Mr. Reade neither was much practised until the period of the settlements in 1833-37.

Manure.

" In many parts," he writes in 1860, "the use of manure was till then unknown. The improvement of crops by weeding and a better rotation was a novelty. Means of irrigation, always obtainable with ease from the nearness of water to the surface, were comparatively little used." His account of the ignorance of the peasantry is confirmed by the evidence of Messrs. Grant and Wroughton in 1821-22. Enquiring carefully into the subject whilst surveying the district, they decided that not only was the system of agriculture slovenly and unscientific, but that landlords who should have given the lead in improvements were the most inclined to regard their ignorance as a sacred heritage. The introduction and rapid extension of sugarcane cultivation, the lessons learnt from indigo factories, and the further stimulus given by the extension of poppy culture with its system of advances, have done wonders in teaching the people the value of better husbandry. Manuring is now commonly practised, and near the town of Gorakhpur as many as 20 or even 30 cartloads are given to one bígha. So liberal a measure is, however, dealt out only to such land as is expected to produce two or three crops in the year. No statistics exist to show the average quantity spread over a bígha of land adjoining an ordinary village, but that quantity would probably vary immensely from north to south. In the north, owing to its natural fertility, and the fact that it is seldom sown more than once a year, the soil is very rarely manured at all. In the south five cartloads would perhaps represent fairly the average quantity spent per bígha on the homestead lands surrounding a village. Those at any distance are very rarely found manured. In the northern forests good crops are often obtained from the lands on which cattle have been penned during the spring and summer, and it is perhaps strange that this fact did not suggest systematic manuring to the yokels of the neighbourhood. One reason probably why they have not adopted the practice is that till quite recently they were in the habit of moving about from one place to another, never cultivating the same land more than three years running. In the south manuring is now general, though it has only lately become so. In his report on the settlement of parganah Chilluapár, Mr. Lumsden mentions that it had but recently been introduced in that pargana, and the remark holds good regarding the Dhuriápár parganah also.

Irrigation. Wells.

Irrigation from streams, lakes, and other reservoirs is common, but that from wells is, except in the south of the district, rare. The plentiful supply of water in all but exceptionally dry years renders wells unnecessary over a great part of Gorakhpur; and such tenants as have the means to make wells usually hold what they consider a sufficiently large area irrigable from natural sources. Hence, even near large towns like Gorakhpur, wells are seldom seen, although they might in most cases be constructed without very much expense. The result has of course been that in years when natural supplies have partially failed the crops have suffered severely from want of water. An account of such calamities will be shortly given. How near water lies to the surface in most places, and how easy therefore is the construction of wells, will be proved by the following extract from Mr. Swinton's *Manual*:—

"In the Gorakhpur district water is often found in the cold season at from five to six feet from the surface, and in no instance have I found a brick well deeper than 29½ feet to the bottom of the excavation with 14½ feet of water in it. The greatest depth of water found in any well was at Maghar, in parganah Maghar, the water being 15 feet from the surface; and the shallowest pukka well found was at Datnagar, between Belwa and Amorha, in parganah Amorha,[1] which was only 12 feet at the deepest part, with four feet of water. The highest parts of the district, judging from the depth at which water is found, are west of Bakhira, in parganah Hassanpur Maghar, where the well is 22½ feet deep and the water 17 feet from the surface; Maghar (in the same parganah), well 29½ feet deep, water 15 feet from the surface; Captainganj in parganah Amorha, well 16 feet deep, water 12 feet from the surface,

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[1] Now included in the Basti district.

> and the city of Gorakhpur, well 18¼ feet deep, water 11 feet from the surface; whilst the lowest parts of the district would appear to be at Radhauli in parganah Hassanpur Maghar, well 11 feet deep, water 5½ feet from the surface; Datnagar in parganah Amorha, well 12 feet deep, water 8 feet from the surface; Amorha in the same parganah, well 13 feet deep, water 9 feet from the surface. At Basti, in parganah Musanagar Basti,[1] the water is about 6 or 7 feet from the surface, but in a well constantly used the water was 14 feet in depth."

Several other causes besides the natural moisture of the soil have combined to impede the spread of irrigation. These may be summarized as follows :—

*First.*—The want of tenant-right not only prevented the free peasant from making wells, but gave him unsettled habits which survived even after the new law had invested him with fixed interests in the land. He was more or less a nomad, shifting the scene of his cultivation from year to year. Such villagers, on the contrary, as were *adscripti glebæ*, hindered by a half-servile status from migrating elsewhere, had neither the will nor the power to make wells from which they could derive no profit themselves.

*Second*—Until quite lately, at least, a very large proportion of the proprietors were Bráhmans, Thákurs, or Bhuinhárs, who then as now felt that repugnance to labour which makes them as a rule bad cultivators. Neither, therefore, were they disposed to dig wells themselves, nor to spend money on having them made.

*Third.*—Before the introduction of sugarcane and opium the principal crops were rice, gram, and barley, which are very rarely watered from wells.

*Fourth.*—Owing to the large acreage till recently available for cultivation, it was customary in most parts of the district to allow land to lie fallow every two or three years; and this practice tended to discourage well sinking.[2]

*Fifth.*—These causes having rendered it unusual for the fathers to dig wells, except where earthen wells were extremely cheap, their conservative children are slow to recognise the advantages of an innovation which is merely a safeguard against occasional drought.

Recent increase of wells.

The settlement reports of 1860-1865 show that outside the Bhauápár and Salempur parganahs well-irrigation is exceptional and chiefly restricted to horticulture, whilst in all parganahs, save perhaps Salempur, water for the fields is derived from streams, lakes, and ponds. Noticing the same fact just forty years ago, Buchanan ascribed it to the greater cost of artificial irrigation in a country where natural is abundant.

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[1] Also in the Basti district.

[2] Fallowing is now almost confined to the lighter soils of northern parganahs, such of Sidhua Jobna, which require occasional rest. In the south the general use of manure renders that rest less necessary.

Since he wrote, the expansion of sugar and opium cultivation has caused a corresponding increase of wells, more especially in southern parganahs like Dhuriapár and Salempur.[1]

and probability of further increase.

There can indeed be little doubt that the great extension of occupancy rights amongst the tenantry, and the spreading cultivation of valuable crops which require frequent and certain waterings, must during the currency of the present settlement lead to further increase. If, as is likely, masonry linings are more often introduced to preserve the well, the best safeguard against the distress of drought will have been provided. Even in dry years the water, though sinking too low for many of the earthen wells, often only eight or ten feet in depth, would in most parts of the district be found sufficiently near the surface to fill masonry wells. The extent of the increase is likely in future years to depend much on the nature of the seasons. Dry years with a failure of the natural means of irrigation, though rendering the cultivators less able to afford the expense of well-sinking, will render the practice so obviously advantageous that it must be more generally adopted. Years of abundant rainfall will have an opposite effect.

Irrigation by basket.

The most common form of irrigation is undoubtedly that by the sling-basket (*dauri*, elsewhere *beri*). This is worked by two or four men (usually the latter), who, standing above the small basin in which the water is collected, immerse the basket, and then lifting it together with a swing, fling the water it contains into another basin some four feet higher. If the field is on a level with this second basin, nothing more is needed than to let the water thus raised run into the field by a narrow channel. But very often it is necessary to collect the water again in a third basin a little further on, and once more to raise it to a higher stage. Sometimes, therefore, it is raised as many as four stages (*bodar*); but as a rule one is sufficient. The baskets are round and shallow, about two feet in diameter, and four strings are attached to them, two on each side. Thus, if two men are working, both hands are used, one to each string, and if four only one hand. Sometimes two baskets are worked at the same basin, one close behind the other. In this case both have to be swung in exact time, so as to enable the second to fling in its freight of water before the other returns. The work is fairly hard, and to an unaccustomed hand very hard; it is however not at all unusual to see women taking part in it. The workers almost always work in gangs. The usual number of workers to one basket is six, of whom four work, while a relief of two sit out for about ten minutes. Standing in the field upon which the channel is turned, another labourer distributes the water with a wooden shovel (*hátha*).

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[1] See appendix IX to the Board of Revenue's summary on settlement operations for 1867. This statement, however, does not distinguish between masonry wells built for field irrigation and those serving other purposes. But a third and a half respectively of the large totals returned at the past and present settlements of Gorakhpur-Basti (21,583 and 27,414) are said to represent field wells.

Water for such irrigation is most often obtained from lakes or tanks, and as these subside, lower channels and basins are dug down to the water from the first, or the original channel and basin are made deeper. In every stage the lower basin, from which the water is lifted, is deep, and the upper, into which it is thrown, is shallow. A larger daily area can be watered by the dauri than by the leathern bucket used in wells ; the swing of the former is rapid, whilst lowering and relifting the latter takes a considerable time. The bucket, which is called *moth,* costs from one to three rupees, according to its size.

Mr. Crooke calculates that a party working one dauri with only one stage can water a little over one bígha daily; with two dauris that area would perhaps become half as much again. This is supposing them to work in reliefs from morning to evening, with only the usual interval of about two hours in the middle of the day. From a well with one bucket not more than one bígha could be irrigated, and the usual area is probably rather less. If there are two stages to be worked by basket the space watered would be rather, but not much less than with one : provided always that the water has not very far to flow between the stages. When this is the case, much is necessarily lost through absorption by earth and air. The expense of the bullocks which work the well is about equal to that of the hired labourers who aid the tenant to swing his baskets. The water required for this kind of irrigation is often obtained from the bed of some shallow stream dammed up to supply an ample reservoir. Sometimes, again, it is drawn from running streams; but those of any size have before the beginning of the irrigation season sunk too far below the crest of their banks to be thus utilized. The rice-lands of the north are flooded from dams built across the streams, here so numerous. In some few cases the fields above the dam are injured by water-logging, and complaints are occasionally brought questioning the right to erect or maintain these obstructions of the natural drainage. The host of small but well-fed streams in this part of the district present great facilities for a system of irrigation which would all but avert the danger of drought. In ordinary years little demand for water, or rather little wish to pay the water-rate, could be expected ; but as a safeguard against scarcity and famine outlay, such a scheme might more than repay its cost. Perennial streams traverse the northern parganahs within eight or ten miles of one another, and might easily be connected by a net-work of small canals.

Floods.

It is of course possible to be watered too much, and the south-west of the Gorakhpur district has not unfrequently to complain of injury from inundation. The Kuána and the Ámi are, as already mentioned, both liable to sudden swellings, which cause them to overflow their banks. In some seasons the Ghágra also rises so high as to inundate the lower part of the Dhuriápár and Chilluapár parganahs. Thus, on the 10th August, 1823,[1] a remarkable and sudden uprising of both Ghágra and its tributary Kuána flooded the whole of the Amorha, Aurangabad, and South Maghar parganahs of Basti, with a considerable portion of Dhuriápár and Chilluapár. At the same time the flood waters of the Ámi and Rápti, which had also overflowed, were blocked back by those of the Ghágra. The country round Gorakhpur itself became a sheet of water, and communication with Azamgarh was interrupted for several days. The damage done is described by the collector as "deplorable." Nor was the destruction of several villages the only mischief worked by the flood. The drying of the waters was followed by so much sickness, and their losses had so disheartened the peasantry, that a long time and large Government advances were needed to restore cultivation. In 1839 another flood occurred, but luckily on a much smaller scale. Beyond washing away or swamping a good deal of rice along the Rápti, it did little damage. In 1840 the performance was repeated; but except in 1871 and 1873, when some small injury was inflicted by the same cause, no floods of much importance have since then occurred. The Ghágra about three years ago broke into the Kuána just under Sháhpur of tappa Belghát, and swept several villages away.

Droughts and famine.

On the whole the floods of the district have been far less destructive than its droughts; but its rainless years have not been frequent, for only seven have occurred since its cession to British rule (1801). No records have survived to show how often they occurred in earlier times, but tradition mentions two only in which the drought was so great as to cause any serious scarcity in the district. Of these one befell during the long reign of Aurangeb (1658-1707), and probably in 1661.[2] It is said that no rain fell for two years, and that the Rápti ran almost dry. The Rája of Satási nearly died of starvation; and a Bráhman family who still hold the village of Pipara in parganah Shájahánpur are said to have acquired their position by the wealth miraculously bestowed on an ancestor. He was a Bráhman mendicant, and when the people could no longer give him alms a miracle raised for him large crops of barley on fallow

Famines preceding British rule.

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[1] Ridsdale's note.

[2] "It is reasonable to infer," writes Mr. Girdlestone, "that the scene of the (1661) famine lay about Dehli and the upper half of the Dúáb." It may also be inferred that the visitation extended to Gorakhpur.

lands which had never been ploughed. No sooner was the crop cut than another sprung up, and again, after the harvest of the second, a third. By the sale of the produce the Bráhman became immensely rich, and purchasing land, became the founder of a powerful family. The second famine occurred about 50 years later, and in it a large number of persons are said to have perished, but no authentic details regarding it are known. Buchanan tells a somewhat strange story of a famine which in 1769 extended even to the beasts of prey. "Most of the herbivorous animals having then perished, the tigers were famished, and fixing in great numbers upon the town of Bhaunapár, in a very short time killed about 400 of its inhabitants." The remainder fled, leaving the town for some years deserted.[1]

Famines of 1803.

The first drought recorded after the cession was that of 1803; but a partial failure of the autumn crop and some trifling difficulty in collecting the revenue were its only results. "The records," writes Mr. Girdlestone,[2] "are almost silent concerning Gorakhpur. I have ascertained that in October, 1803, a considerable exportation of grain to the reserved dominions of the Nawáb Vazír took place. This could scarcely have happened if there had not been supplies enough in store for home consumption. It is also stated that rain fell for many days continuously in August and September. At the time of the cession Gorakhpur was the least populous of all the districts which came into our possession. It is probable, therefore, that, with more moisture and less mouths to feed, the *kharíf* placed the people above actual want. There are other reasons besides for this inference. The revenue was realized up to March with only trifling balances, and the subsequent monthly accounts show Gorakhpur to have consistently maintained a smaller gross balance than any other district. No remissions were thought needful up to November, 1804, when the crisis had passed."

1809.

The next scarcity, in 1809, although it affected only the south of the district, was within certain limits severer than that of 1803, and the spring crop was much injured where no means of irrigation existed. In 1814 a temporary failure of rain caused some damage to the autumn crop; but the spring was saved by a timely fall, nor does it appear that the natural sources of irrigation failed. The next serious drought was in 1837, when the collector reported that the want of rain and consequent depletion of natural water-stores had raised the price of gram from 60 sers per rupee to only 15, and that of wheat from 33 to only 14. But this dearth, elsewhere so fatal, seems to have caused in this district little further distress than could be alleviated by a petty remission of revenue (Rs. 208). During the next twenty years Gorakhpur suffered more from inundations and excess of water, than from want of it; but in 1850 there was again a partial failure of the autumn crop owing to an insufficiency of rain. In 1860 and 1868-69, to so many districts years of exceptional drought and distress, the Gorakhpur district escaped with little injury. In the former year, indeed, revenue receipts increased, although symptoms of distress showed themselves in an augmentation of crime. Less easy, however, was the lot of the district in 1873-74. The results of insufficient or inopportune rain were aggravated by the Bengal famine, which caused an enormous export of grain stored in previous years. Distress grew so great that it became necessary to open relief works and distribute food to a considerable number of persons. It is to be noted, however, that but for the drain on district produce caused by famine in the Lower Provinces the distress would probably have been slight only; and that it was chiefly the non-agricultural portion of the population who hied to the relief works. In 1875 there was again some distress owing to the same natural causes; and had there been a similar export of grain, there would probably have been just the same state of affairs as in 1874. Fortunately there was not, and the distress was therefore small.

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[1] *Eastern India, II.*, 500.

[2] *Report on Past Famines in the North-Western Provinces* (1868), pp. 19-20.

Minerals.

In mineral resources the district is poor. Here is found no stone except such boulders and pebbles as mountain streams have succeeded in hurtling across the northern border. Nodular limestone or *kankar* is scarce. Of its two varieties, *telia* and *dudhia*, the former is quarried chiefly along the Taraina, the latter in the south country beside the Ghágra. Their average price on the spot is said to be Re. 1-8-0 per hundred cubic feet, but to this must always be added about 8 annas a mile for carriage. The cost of metalling a mile of road with the usual depth of kankar (6 inches) would amount more nearly to Rs. 1,600 than Rs. 1,500. Owing to the dearth of kankar the lime made from that material is expensive and fetches about Rs. 20 per hundred maunds. An inferior kind is sold for Rs. 15. *Chunam* is a lime made from the *sipi*, a shell found in the Bhenri Tál and other lakes. It sells on the spot for from Rs. 2 to Re. 1-8-0 a maund.

Stone and kankar.

Lime.

Bricks.

Two kinds of brick are made in the district. The smaller, known as *lahori*, measures about 5″ × 4″ × 1¼″, and fetches from Re. 1-8-0 to Re. 1-12-0 per 1,000. The larger brick or *pakka inta* of 12″ × 6″ × 4½″ sells for from Rs. 5-8-0 to Rs. 6-8-0 per 1,000. Ordinary flat tiles for roofing are obtained at from Rs. 2 to Rs. 2-8-0 the thousand, but a small kind sells for from Re. 1 to Re. 1-8-0 only. Round tiles fetch about half the price of flat. The figures here given are averages, as the price of tiles varies, and in the rains rises to almost double the usual amount.

Salt.

The manufacture of salt is prohibited in the district, and the salt sold comes chiefly from Patna by boats; a large quantity of saltpetre is, however, made.

## PART III.

### INHABITANTS, INSTITUTIONS, AND HISTORY OF THE DISTRICT.

Population.

THE earliest statistics which pretend to number roughly the people of the district are those given by Buchanan, about 1835.[1] Taking Gorakhpur, Basti, and a part of Bútwal since transferred to Nepál, he reckons the population at 277,099 families of about 8 persons each, and the area at 7,423 square miles.

His classification was made by police-circles; and the following are the figures which seem to belong to the present district:—

| | | Area in square miles. | Number of families. |
|---|---|---|---|
| 1. | Gorakhpur ... ... | 4 | 6,121 |
| 2. | Mansúrganj ... ... | 812 | 23,879 |
| 3. | Padrauna ... ... | 546 | 20,366 |
| 4. | Kasia ... ... | 129 | 8,203 |
| 5. | Belawa ... ... | 113 | 5,641 |
| 6. | Salempur ... ... | 296 | 13,498 |
| 7. | Bhágalpur ... ... | 168 | 15,697 |
| 8. | Barhalganj ... ... | 128 | 10,801 |
| 9. | Gajpur ... ... | 336 | 11,868 |
| 10. | Bhauapár ... ... | 31 | 7,350 |
| 11. | Anola ... ... | 104 | 3,343 |
| 12. | Gopálpur ... ... | 327 | 9,463 |
| 13. | Nichlawal ... ... | 622 | 6,325 |
| 14. | Part of Lotan ... ... | 150 | 4,500 |
| 15. | " Páli ... ... | 450 | 200 |
| 16. | " Maghar ... ... | 120 | 5,500 |
| | Total ... | 4,486 | 153,665 |

His total population would therefore amount to some 1,226,120 souls. Of that population he classes about 8 per cent. as Muhammadans, and the rest as Hindús. His statistics are curious, and even labour to enumerate the number of single though marriageable girls. But as regards population they are hardly worth scrutiny, resting on certain rather arbitrary premises which are themselves based on very untrustworthy data. Thus he ascertained through native subordinates the number of ploughs in a certain area, and, assuming each plough to represent a certain number of persons, worked out his agricultural population on this basis. The only point worthy of notice is perhaps the very low figures given for Páli and Nichláwal as compared with the adjoining Mansúrganj and Lotan. The devastations of the Nepálese war in the two former parganahs, and the settlement of numerous immigrants in the two latter, may perhaps account for the difference. Buchanan specially notices the large number of poor gentry who attempted to live on the land, though too proud to till it themselves. And to the demand thus created he attributes the steady influx of labour from Nepal.

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[1] *Eastern India*, Vol. II.

Census of 1847.

The first regular census of the district took place in 1847. Including Basti, it was found to number 2,376,533 inhabitants, of whom about 1,473,055,[1] or somewhat less than two-thirds, may be taken as the population of the modern Gorakhpur. The following is a brief classification of the figures :—

| | Agricultural. | Non-agricultural. | Grand total. |
|---|---|---|---|
| Hindús ... ... ... | 1,779,678 | 331,247 | 2,110,925 |
| Musalmans ... ... ... | 198,765 | 66,843 | 265,608 |
| Total ... | 1,978,413 | 398,090 | 2,376,533 |

The proportion of Musalmans was therefore nearly 12 per cent., and the proportion of the agricultural to the total population about 85 per cent.

Census of 1853.

In 1853 the population was for the same area found to be only 2,087,874, the proportion of Muhammadans being over 13 per cent. The distribution by sex and occupation may be thus shown :—

| | *Agricultural.* | | | *Non-agricultural.* | | | Grand total. |
|---|---|---|---|---|---|---|---|
| | Male. | Female. | Total. | Male. | Female. | Total. | |
| Hindús ... ... | 184,954 | 1,820,559 | 1,267,513 | 236,681 | 212,581 | 449 262 | 1,716,775 |
| Musalmans ... ... | 136,121 | 126,012 | 262,133 | 57,234 | 51,732 | 108,966 | 371,099 |
| Total ... | 321,075 | 1,208,571 | 1,529,646 | 293,915 | 264,313 | 558,228 | 2,087,874 |

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[1] This result has been obtained by deducting from the grand total the totals for Amorha Nagar, Basti, Bansi, Rasúlpur Ghaus, *Bináyakpur West*, *Maholi*, and half of *Maghar*.

Census of 1865.

The population of Gorakhpur, excluding Basti, may by the same method as before be reckoned at 1,899,923. Neither, however, of the two returns just given can be viewed with much confidence. In 1865 the population of the same area, still including Basti, was found to be 3,439,513, an enormous increase on former totals. About 2,071,213 of that figure belongs to Gorakhpur, and the remainder to Basti. The details of occupation and sex are as follows :—

| Class. | AGRICULTURAL. | | | | | NON-AGRICULTURAL. | | | | | Grand total. | Number to each square mile. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | *Male.* | | *Female.* | | Total. | *Male.* | | *Female.* | | Total. | | |
| | Adults. | Boys. | Adults. | Girls. | | Adults. | Boys. | Adults. | Girls. | | | |
| Hindús .. | 738,541 | 523,228 | 718,726 | 419,128 | 2,399,623 | 205,552 | 129,671 | 181,253 | 108,500 | 624,976 | 3,024,599 | ... |
| Musalmans and others. | 86,408 | 60,962 | 83,568 | 50,804 | 281,736 | 42,556 | 28,347 | 40,962 | 21,313 | 133,178 | 414,914 | ... |
| Total .. | 824,943 | 584,190 | 802,294 | 469,932 | 2,681,359 | 248,108 | 158,018 | 222,215 | 129,813 | 758,154 | 3,439,513 | 465 |

Census of 1872.

Before the next enumeration took place Basti had been severed from Gorakhpur. The census of 1872, the latest and probably the most correct hitherto effected, gives for Gorakhpur alone a population of 2,019,361, or about 440 to each square mile. There were 7,097 villages and 381,237 houses, of which but 3,019 were built with skilled labour, *i.e.*, of masonry. The average population to each village was thus about 285, and to each house a little over 5. The household in the better class of dwelling averaged 9, and that in the poorer class 5 persons. There were but 184 towns containing populations of over 1,000, and of these only 22 had over 2,000, 12 over 3,000, 6 over 5,000, and 1 over 10,000 inhabitants. So that there were altogether 143 places with populations of between 1,000 and 2,000.

The following tables show the distribution of the population in the different parganahs, with statistics of religion and sex:—

*A.—Population distributed by religion, age, and sex amongst the various parganahs.*

| Pargana. | Hindús. | | | | Muhammadans and others not Hindús. | | | | Total. | |
|---|---|---|---|---|---|---|---|---|---|---|
| | *Up to 15 years.* | | *Adults.* | | *Up to 15 years.* | | *Adults.* | | | |
| | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. |
| Bhauapár, sadr tahsíl portion. | 9,982 | 7,936 | 14,108 | 13,513 | 695 | 650 | 1,002 | 788 | 25,787 | 22,887 |
| Haveli, do. | 45,151 | 35,629 | 64,269 | 59,388 | 5,131 | 4,403 | 8,730 | 8,096 | 123,495 | 107,718 |
| Maghar ... | 13,734 | 10,984 | 19,185 | 18,296 | 838 | 628 | 1,121 | 1,024 | 34,878 | 30,932 |
| Bhauapár, Bánsgáon portion. | 7,179 | 5,641 | 9,523 | 9,570 | 439 | 348 | 598 | 554 | 17,739 | 16,113 |
| Anola ... | 15,251 | 11,581 | 20,127 | 19,335 | 873 | 697 | 1,182 | 1,070 | 37,433 | 32,683 |
| Dhuriápár .. | 36,231 | 25,607 | 53,746 | 51,651 | 2,272 | 1,699 | 3,290 | 3,196 | 95,539 | 82,153 |
| Chillúpár ... | 9,401 | 6,518 | 15,559 | 14,450 | 611 | 433 | 1,006 | 946 | 26,577 | 22,342 |
| Haveli, Mahárájganj portion. | 47,712 | 38,886 | 65,430 | 61,867 | 5,877 | 5,044 | 8,345 | 7,651 | 127,364 | 113,448 |
| Bináyakpur ... | 3,695 | 3,317 | 6,733 | 6,383 | 342 | 284 | 543 | 525 | 11,313 | 10,409 |
| Tilpur ... | 10,317 | 8,195 | 16,257 | 15,395 | 1,383 | 1,168 | 2,205 | 2,101 | 36,162 | 26,859 |
| Tappa Batsara, or Batesara. | 6,648 | 5,249 | 10,420 | 9,279 | 984 | 759 | 1,352 | 1,249 | 19,413 | 17,536 |
| Sidhua Jobna ... | 68,109 | 52,108 | 105,545 | 99,010 | 12,093 | 8,998 | 18,395 | 17,434 | 204,142 | 177,550 |
| Sháhjahánpur ... | 15,555 | 12,218 | 22,088 | 20,989 | 2,431 | 1,914 | 3,216 | 3,151 | 43,290 | 38,272 |
| Havelí, Padrauna portion ... | 14,162 | 11,326 | 20,249 | 18,942 | 1,338 | 988 | 1,696 | 1,636 | 37,131 | 32,690 |
| Silhat ... | 26,591 | 19,892 | 41,374 | 38,710 | 1,950 | 1,317 | 3,190 | 2,890 | 73,105 | 62,742 |
| Salempur ... | 56,877 | 40,262 | 100,168 | 96,105 | 4,812 | 3,331 | 8,847 | 8,246 | 170,704 | 147,944 |
| Total ... | 386,595 | 296,274 | 584,790 | 552,786 | 41,939 | 32,661 | 64,718 | 60,557 | 1,078,072 | 94,2781 |

*B.—Statistics of age in greater detail.* [1]

| | *Hindús.* | | | | *Muhammadans and others not Hindús.* | | | | *Total population.* | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | MALE. | | FEMALE. | | MALE. | | FEMALE. | | MALE. | | FEMALE. | |
| | Number. | Percentage of total. | Number. | Percentage of total. | Number. | Percentage of total. | Number. | Percentage of total. | Number. | Percentage of total. | Number. | Percentage of total. |
| Up to one year, | 30,648 | 3·1 | 25,531 | 3·0 | 3,335 | 3·0 | 2,824 | 3·1 | 33,983 | 3·1 | 28,655 | 3·0 |
| Between 1 and 6 | 1,47,758 | 15·2 | 1,31,605 | 15·5 | 16,048 | 15·5 | 14,590 | 15·0 | 1,63,806 | 15·1 | 1,46,192 | 15·6 |
| „ 6 and 12 | 1,68,004 | 17·2 | 1,13,677 | 13·4 | 18,249 | 17·0 | 12,175 | 13·0 | 1,86,253 | 17·4 | 1,25,855 | 13·4 |
| „ 12 „ 20 | 1,46,632 | 15·0 | 1,09,919 | 13·0 | 15,540 | 14·5 | 12,456 | 13·3 | 1,62,173 | 15·0 | 1,22,376 | 13·0 |
| „ 20 „ 30 | 1,83,875 | 18·9 | 1,86,481 | 22·0 | 19,969 | 18·7 | 20,572 | 22·0 | 2,03,844 | 18·9 | 2,07,055 | 21·9 |
| „ 30 „ 40 | 1,53,759 | 15·8 | 1,41,057 | 16·7 | 17,486 | 16·4 | 15,628 | 16·7 | 1,71,245 | 15·8 | 1,56,689 | 16·6 |
| „ 40 „ 50 | 82,024 | 8·4 | 73,054 | 8·6 | 9,354 | 8·7 | 7,915 | 8·3 | 91,378 | 8·4 | 8,965 | 8·6 |
| „ 50 „ 60 | 39,366 | 4·0 | 42,319 | 5·0 | 4,449 | 4·1 | 4,442 | 4·7 | 43,815 | 4·0 | 46,716 | 5·0 |
| Above 60 years | 19,319 | 1·9 | 24,414 | 2·8 | 2,256 | 2·1 | 2,616 | 2·3 | 21,575 | 2·0 | 27,003 | 2·9 |
| Total ... | 9,71,385 | ... | 8,48,060 | ... | 1,06,687 | ... | 93,218 | ... | 10,78,073 | ... | 9,41,278 | ... |

It will be seen that only 9·9 per cent. are Muhammadans, while the rest, an almost unappreciable fraction excepted, are Hindús. The Muhammadans are most mumerous in parganahs Haveli and Sidhua Jobna. But the Muslim population of the latter is mostly composed of the lowest classes, descendants of the camp-followers and soldiers who settled at Padrauna when that place became a cantonment of the Nawáb's army in the latter part of the eighteenth century.

The proportion of males to females is amongst Hindús 54 to 46, and amongst Muhammadans 53·25 to 46·75. Amongst Rájputs, a class elsewhere addicted to the murder of their infant daughters, the proportion is the same as amongst Hindús generally; and the percentage of female babies (below one year of age) is exactly the same in the Hindu as in the Muhammadan population. These returns are, if correct, strong evidence that female infanticide is not extensively practised; and this appears really the case. The great influence of his Bráhmans over the Satási Rája seems to have been exerted against the practice; and the Majhauli Rájas after their conversion to Muhammadanism, if not before, set their face against it.[2] Mr. Ridsdale's notes cite a collector's report of 1802, in which a Rájputani charged with girl infanticide is stated to have urged in defence the recognized and lawful custom of her clan. To support this plea she produced a certificate of the Nagar parganah registrar (*kánúngo*). The court of circuit ordered her discharge and told the collector not to make arrests in such cases before taking their orders. A few years later, however, the offence was declared criminal, and of late years strong measures have been taken to repress it in Basti. Here, as before observed, it seems to have never been at all common. Gorakhpur is one of the few districts in which precautionary measures under the Infanticide Act (VIII. of 1870) have been judged unnecessary.

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[1] These must be accepted as mere approximations. The untutored mind of the Indian rustic is rarely able to compute or recall his exact age.

[2] It is not to be supposed that the Majhauli Rájas are still Muhammadans. They have reverted to their ancient Hindu orthodoxy.

Infirmities.

The census statistics show that the district contained 119 idiots, 105 persons of partly unsound mind, 772 deaf or dumb people, and 465 lepers. The idiots are most numerous in the Sidhua Jobna pargana, along the banks of the little Gandak, where goître is also very common. There is a proverbial expression, "Bhauapár ka baule," meaning a particularly stupid person; but this refers rather to the general stupidity of the people who used to live at Bhauapár than to any prevalence of idiocy in that parganah.[1]

Statistics of age.

The table last given shows that of the total population nearly 5 per cent. had passed their 60th year, an age which in this country is a great one. The life statistics generally speak well for the climate.

The density of the population, as ascertained in 1872, was 441 to the statute square mile, against 435 in 1865, 395 in 1853, and 312 in 1847. Taking the density in individual tahsíls the returns shew 506 souls to the mile in Gorakhpur, 563 in Bánsgaon, 259 in Mahárájganj, 499 in Padrauna, and 523 in Deoria. The number of villages or townships inhabited by the population is given by the census as 7,097; and amongst these are now (1878) distributed 8,216[2] mahály or estates.

Town population.

In 1847 four towns were entered as containing over 5,000 inhabitants; but of these one was Mr. Bridgman's estate, and the other a similar forest grant containing the town of Padrauna. There remained Gorakhpur and Rudarpur, with populations of 45,265 and 5,535 respectively.

In 1853 such towns had really attained the number of four, excluding Padrauna, whose population is again mixed with that of its enclosing property. The inhabitants of Gorakhpur were returned as 54,529, of Gola as 5,751, of Ámwa as 5,158, and of Barhalganj as 5,058.

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[1] Mr. Crooke ingeniously suggests that the phrase may be a mistake for *bauraha na-bole*, or "dumb idiot." The Sidhua Jobna idiots are, he adds, called *baug*.

[2] Or, excluding forest grants, 7,573.

In 1865 the number is the same, but the towns are different. The population of Gorakhpur has fallen to 50,853. Rudarpur, with 7,565 inhabitants, has displaced Gola and resumed its place next to Gorakhpur. Ámwa maintains its place with 5,510, and Barhaj (5,080) has superseded Barhalganj. The population of Padrauna is again the population of the grant, and not of the town.

In 1872 the number has increased to seven, *viz.*, Gorakhpur, (51,117), Rudarpur (6,538), Ámwa (6,150), Gaura khás (5,482), Paina (5331), Gola (5,147), and Padrauna (5,092).

Hindu castes.

Distributing the Hindu population amongst the four conventional divisions, the census of 1872 shows 193,270 Brahmans (90,382 females); 76,018 Rajpúts (34,888 females); 58,061 Baniyás (27,177 females); and 1,492,093 persons as belonging to the "other castes" (695,613 females).

Brahmans.

The Bráhmans are classed as Kanaujiya (187,378), Bhát, Bhíkham, Dúbé, Gaur, Gujráti, Gautam, Maithil, Upádhia, Sárasút, Sarwariya, Sangaldipi, Shukul, Tilang, or unspecified. None of these subdivisions except the Kanaujiya, numbers more than 5,000 members. Some of them, it should be observed, are not subdivisions at all. Dúbé, Upádhia, and Shukul, being mere titles borne by many subdivisions, are for purposes of tribal distinction useless.

Kanaujiyas.

The Kanaujiyas, and therefore the Bráhmans of the district generally, belong chiefly to the Sawálákhi, Bhuínhar, Naipáli, and Sarwariya clans. They are, in fact, inferior of their class; and this circumstance, together with their commonly lax habits, renders them of small account in the eyes of the Brahman aristocracy elsewhere. In his work on *Hindu Castes*[1] Mr. Sherring gives the fullest details procurable concerning these local Brahman clans. From his account, and from the earlier history of the district, it seems probable that the Naipáli, and perhaps also the Kashmíri and Magadha Brahmans, were cut off from their fellow-Aryans by a wave of aboriginal invasion. Cooped up in the neighbourhood of the Nepál hills, they may perchance have acquired from their conquerors many habits which they before regarded as corrupt. It has been suggested in like manner that the Thárus were Rajpúts who, reduced to submission, were suffered to remain in the north of the country.

The Sawálákhis or Siwálákhias are said to derive their name from low-born ancestors, who, passed off as Brahmans by an ancient king, retained that title ever after. The king had sighed for the honour of feasting at one great banquet 125,000 (*sawa lákh*) priestly guests; and as the requisite number was not forthcoming, made requisitions on other tribes.[1] The numerous Dúbés, Upádhias, Tiwáris, Misrs, Dikshits, Pándes, Awasthis, and Páthakhs of the district belong mostly to this subdivision. There is nothing to show when they first became Bráhmans. But the legend may perhaps merely denote that they belonged to the same class as the Naipális, and being found in the country of the aborigines when the Aryans recaptured it, were deemed below the salt.

Bhuínhárs.

The Bhuínhárs represent a later stream of immigration. Mr. Oldham shows[2] strong grounds for believing them the offspring of Rajpút fathers and Bráhman mothers. Buchanan says that they are often treated with contempt as of impure origin, and cites the Domkatárs as an instance.[3] The Domkatárs are not, however, true Bhuínhárs, but Rajpúts or men of already mixed race who intermarried with the Domras and other aboriginal tribes. The real Bhuínhárs have always occupied a fairly respectable position, and scout the idea of being connected with the impure aboriginal tribes. Their chief branches are the Gautam, Kinwar, and Gaur. They live exactly like Rajpúts, and will not hold the plough themselves. Sherring notices the use amongst them of the title Singh, and this Rajpút suffix is not uncommonly attached to their names in Gorakhpur. The Rája of Tamkúhi is a Bhuínhár.

Sarwárias.

Sarwaria Brahmans derive their name from Sarwar or Sarjúpár, a title formerly applied to this district, Basti, and perhaps part of Oudh. The following account of the tribe, supplied by a native lawyer,[4] confuses them with the Sawálákhis, but is of interest, as showing what Brahmans themselves say:—

> "Ráma" he writes, "invited to the district 16 lads belonging to different clans (gotra) of the Kanaujia Bráhmans. After investing them with the sacred thread, he gave them lands and titles as follows:—
>
> (1.) The *Tiwáris*, three in number, were sent to Pídi in Salempur Majhauli, Pála in Bánsi (of Basti), and Gorakhpur itself.
>
> (4.) The *Shukuls* to Bhedi of Silhat.
>
> (9.) The *Pándes* to Itaiya in Maholi (of Basti).
>
> (9.) The *Dúbés* to Sárár in Haveli.
>
> (10.) The two *Misrs* to Dharampur in Maholi and Beri in Haveli.
>
> (12.) The *Gautamias* to Madhubansi of Sáran.
>
> (13.) *Bhargiwas* to Bhágalpur in Salempur Majholi.
>
> (14) The *Páthakhs* to Sanaura in Basti.
>
> (16) The *Upádhias* to Kauria in Maholi.
>
> (16.) The *Chaubes* to Nayánpur, also in Basti."

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[1] In an essay on caste, Munshi Kishori Lál professes to fix the exact date as 1563. Who the king was seems a subject of much dispute. The name of the tribe may perhaps be connected with that of the Siwálikh hills.

[2] Memoir of the Gházipur District, by Wilton Oldham, LL.D., Bengal Civil Service.

[3] *Eastern India, II.*, 358.

[4] Ganga Prashád Pánde

An Ojha Bráhman of Tirhút afterwards settled at Haveli and a Bengáli Brahman at Rádhi. The latter immigrant forced the earlier Brahmans to admit him to equality, and all yielded except the Bhargiwa Brahmans of Bhágalpur.

Later still, a king of Káshi (Benares) forced a host of persons belonging to other castes to assume the emblems and rights of Brahmans.[1] Their descendants are now known as Jútaha in opposition to the true Brahman or Pátiha; and if any of the latter intermarry or eat with the former, he becomes degraded.

Before quitting the Brahmans we may briefly notice the kindred Bháts. Mr. Sherring traces their lineage to a Bráhman father and Súdra wife; but they are in this district considered descendants of the celebrated Mayyura Misra by a Vaisya bride. Mayyura is often himself styled Bhát, but Misr seems to be his correcter title. Of the 3,524 Bháts in the district, some possess considerable wealth. In the census returns all the Sawálákhia and most of the Sarwaria Bráhmans are entered as Kanaujias. This race is supposed to number 187,378. But very few real Kanaujias exist in the district.

Bháts.

The principal Rajpút clans, including those which would more properly be termed Agníkulas, are the Bais (12,597), Sarnet (7,811), Ponwár (5,137), Kausik (4,844), Chauhán (3,470), Sengar 2,497, Sakarwár (2,243), Gautam (2,198), and Chandel (2,146).

Rajpúts.

To the following tribes the census assigns less than 2,000 members each: —

Bargújar, Bhát, Bhadauria, Báchhal, Bargyán, Bisen, Bhuínhár, Bilkhariya, Dikshit, Donwár, Dakhanwár, Gahlot, Gaur, Gahrwár, Jaiswár, Jádon, Kutiyar, Kachhwáha, Kinwar, Katehriya, Karcholiya, Kusmani, Kakan, Kharag, Kánhpuria, Malkhan, Mahta, Nágbansi, Ujjaini, Ráthor, Raghubansi, Raikawár, Ráwat, Súrajbansi, Solankhi, Sarwal, Sombansi, Suriya Tilag, and Thapa. About 12,000 Rajpúts remain unspecified. The tribes which may be selected for some description are the Sarnet, Bisen, Ráthor, Kausik, Súrajbansi, Gautam, Sengar, Nágbansi, Chauhán, Ponwar, Palwár, and Kulháns, the two last not mentioned by the census. The invasion of the Sarnet Rájas will be described in the historical portion of this notice. The earlier name of their tribe was perhaps Naikumbh; and Mr. Oldham tells how the new title was bestowed by one of the Dehli emperors. Having to enter a doorway, some Naikumbhs preferred to behead themselves on a sword fixed across it rather than bow their heads. But the derivation of the name conferred on their kinsmen by the admiring monarch is scarcely satisfactory.[1] Buchanan again derives that term from a band of gold called "net" which one of the tribe was allowed to wear when serving at the Delhi court.

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[1] An allusion to the Sawálákhis.

The Rájas of Satási, Anola, and Maghar, *i.e.*, Bánsi, belonged to this clan, and another branch held lands in Gházipur. The tribe is said to have emigrated from Srínagar near Láhor, but its exact origin is of course uncertain.

**Bisens.**

The Bisen clan once held the south-east of the district, spreading thence as far west as Unáo. Though not pure Rajpúts they are highly esteemed, and claim descent from Bhrigu, a saint of the golden age. From Bhrigu also was descended Parasuráma; and from Parasuráma, Mayyura, already named as the reputed ancestor of the Bháts. The head of the clan is the Rája of Majhauli.

**Ráthors.**

The Ráthors of Gorakhpur are, as noted by Sherring, rather despised by the other castes. This contempt is no doubt due to their former subjection by the Domkatárs or Donwárs. It is not improbable, moreover, that the remnant left after that defeat formed mésalliances with the Domkatárs and other less respectable tribes.[2]

**Kausiks.**

The Kausiks claim descent from ancestors of the lunar race, who entered the district with Dhur Chand. Legend traces them from Hamírpur to Gházípur, where King Gádh, brother of Dhur Singh, held his court. Ejected thence by the Muslims under Masaúd Ghází, they took refuge in Gorakhpur. The Rájas of Barhiápár and Gopálpur both belonged to this clan.

**Súrajbansis.**

The only important Súrajbansi or solar families are found in Maholi, Amorha, and Nagar of Basti. Buchanan identifies them with the Raghubansis, but is probably mistaken. The Súrajbansis invaded Amorha under Kánhdeo, who wrested that parganah from the Bhars. These Súrajbansis seem to have been entered in the census returns as Bais.

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[1] Two alternative derivations are given; one from the Sanskrit *sar*, a head, and *net*, a leader, the other from the Persian *sarnist*, headless. "The Naikumbhs then, as now, only raised the hand to the head; and never bowed the head when making obeisance. The emperor, annoyed by this apparent want of respect of some Naikumbh chiefs in attendance at his court, ordered that before their entrance a sword should be placed across the doorway in such a manner that they, on entering his presence, should be compelled to stoop. Some of the Naikumbh chiefs maintaining their position were decapitated. The emperor, satisfied with this exhibition of their firmness and determination, permitted them in future to make their *salám* in their own fashion, and gave them the title of Sirnet."—*Statistical Memoir of the Gházipur District.* The Kathiya Rajpúts have an exactly similar tradition.

[2] Defeat, accompanied by circumstances of disgrace, would suffice to explain any contempt into which the Ráthors may have fallen. Neighbouring Rájputs avoid intermarriage with certain Bisen families of Salempur, whose women are said to have suffered insult during the sack of their village in the mutiny.

Gautams.

The Gautams also are chiefly settled in Nagar, where they acquired a dowry of several villages by marriage with the Súrajbansis. Many of the Gautams entered as Rajpúts in the census seem to belong more properly to the Gautam branch of the Bhuínhárs.

Sengars.

The Sengars are more numerous in the Basti district than here. Strongly represented in Etáwa and other Duáb districts, they seem to have spread thence into Oudh, and from Oudh into Basti and Gorakhpur. They are said to have gained a footing in this district by taking service under a Bhar chief, whom they afterwards deposed and murdered.[1]

Nágbansis.

The Nágbansis, as their name implies, are reputed descendants of the Takshak, Nága, or serpent race, sometimes called Scythians. They are, however, recognized as indubitable Rajpúts, descended according to some accounts from a hero who sprang out of the earth to defend St. Vasishtha's cow. The child of this cow-deliverer was afterwards lost in a forest, when the grateful Vasishtha caused it to be suckled by a snake. The Nágbansis may probably be descended from the ancient Nága race who gave princes to this tract in early times, and the story of a serpent foster-mother may point to the fact of an aboriginal ancestress.[2] Sidhua Jobna and Haveli are the principal homes of the Nágbansis.

Chauháns.

Of the Chauháns the district has few to boast. The founder of the Bútwal Ráj claimed to belong to this clan, and the claim is maintained by his kinsmen and others whose ancestors were his companions in arms. It is, however, exceedingly doubtful if the story of their flight from Chittor is true. They seem rather to resemble the Domkatárs and other mongrel tribes than the later invaders, the Kausik and Súrajbansi Rajpúts.

Ponwárs.

The Ponwár or Pramára clan, now so numerous, seems to have entered the district in but small detachments. Its present footing was gradually gained by marriage with the daughters of local chiefs, such as Majhauli.

Palwárs.

The Palwárs, again, are not very numerous, but their legends furnish another interesting illustration of the intermarriage of castes in olden times. Their ancestor Patráj had four wives of various races, one being a Bhár. From the Rajpút wife was born a son called Palwála, who ejected the Bhárs eastward from Faizabad. From this new base a Palwár colony invaded Basti, and finally established itself in Gorakhpur also.

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[1] A full account of the Sengars will be found in the notice on Etáwa Gazetteer, IV., 275, 276. The Sengar river in that district is said to derive its name from the clan

[2] The legend of the cow Kamdhenu and its attempted robbery by St. Viswamitra is somewhat differently told by Buchanan (II., 460, 461).

Kulháns.

The Chandel and Kulháns[1] clans seem to have once possessed considerable tracts in the Basti district, the latter being still largely represented in Rasúlpur Ghaus. Buchanan's account of this tribe seems to assert that their ancestor, and not that of the Sirnet Rájas, destroyed the Domkatárs. He was, says this writer, a Bráhman who came eastwards with his employer, a learned scribe. A Domkatár chief having carried off the daughter of this priest, the scribe concerted and successfully effected the plan of poisoning the guards of the Domkatár fortress and murdering its chatelain. Having thus outwitted the Domkatár, the scribe was himself outwitted by his ungrateful servant the Bráhman, who managed to establish himself as Rája of the newly-conquered domain. This tale is nonsense, and was probably concocted to conceal an origin derived from the intermarriage of Rajpúts and aboriginal tribes. It does not account for the succession of the Sarnet family, or for the existence of Kulháns so far west of the Domangarh fort; and seems copied from a legend which makes a Káyath and a Bráhman eject the Bhárs from Amorha.

Baniya.

The following are the principal clans into which the census divides the Baniya or mercantile class:—Kándu (29,856), Kasaundhan (9,795), Agarahri (3,883), Baramwar (3,516), Rauniyár (2,486), Unaya (2,485), Agarwála (2,107), Umar (787), and Kasrwáni (367). The remaining tribes—Bandarwar, Chausaini, Dasa, Gindauriya, Jaiswár, Mahesri, Rastogi, Rautgi, and Saráogi—have less than 300 members each. The Agarwálas, who hold a large amount of property in Gorakhpur city and its environs, may be considered the wealthiest of the district merchants. The history of their clan has been given in more than one former notice.[2]

The following list shows the names and numbers of the tribes included amongst the "other (Hindu) castes" of the census returns (1,492,093 souls). But in preparing an enumeration of this sort some confusion of Hindús and Muslims was perhaps inevitable:—

| | | | | | |
|---|---|---|---|---|---|
| Agarei ... | ... 484 | Atit ... | ... 4,535 | Barawar ... | ... 6,210 |
| Aghori ... | ... 237 | Bahelia ... | ... 984 | Barhai ... | ... 21,941 |
| Ahar ... | ... 3,906 | Bairági ... | ... 3,132 | Berhia ... | ... 15,912 |
| Aheria ... | ... 501 | Bandgar ... | ... 1,609 | Bári ... | ... 5,861 |
| Ahír ... | ... 242,383 | Banjára ... | ... 349 | Basur ... | ... 75 |
| Arakh ... | ... 143 | Bánaphor | ... 5,099 | Batwar ... | ... 1,932 |

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[1] Or Kulhán. Both forms are used, but that given in the text is the commonest.

[2] *See Gazetteer*, II., 395, and IV., 290.

| | | | | | |
|---|---|---|---|---|---|
| Beldár ... | ... 10,568 | Halwái ... | ... 2,305 | Manihár ... | ... 2,415 |
| Bhárbunja | ... 3,717 | Hijrah ... | ... 35 | Mochi ... | ... 346 |
| Bhát ... | ... 3,524 | Jaiswár ... | ... 5,142 | Musahar ... | ... 11,003 |
| Bhúj[1] ... | ... 638 | Ját ... | ... 180 | Nálband ... | ... 1,713 |
| Bhartia ... | ... 198 | Jogi ... | ... 195 | Nat ... | ... 394 |
| Bind ... | ... 10,709 | Juláha ... | ... 132 | Náik ... | ... 231 |
| Chai ... | ... 3,736 | Kahár ... | ... 30,819 | Nunera ... | ... 44,315 |
| Chamár or Julaha[2] | ... 210,108 | Kalál ... | ... 39,609 | Pási ... | ... 30,075 |
| Chitarah | ... 107 | Kamángar ... | ... 13,370 | Patwa ... | ... 1,960 |
| Dabgar ... | ... 366 | Kanjar ... | ... 337 | Pudhár ... | ... 2,389 |
| Darzi ... | ... 407 | Kasera ... | ... 284 | Rahti ... | ... 728 |
| Dihlwár | ... 3,021 | Katwar ... | ... 200 | Rájbhar ... | ... 1,464 |
| Deswál ... | ... 12 | Káyath ... | ... 22,757 | Ramaia ... | ... 372 |
| Dhánuk | ... 410 | Mihtar ... | ... 834 | Rámjani ... | ... 74 |
| Dhárhi | ... 1,960 | Khatik ... | ... 7,307 | Rangrez ... | ... 436 |
| Dhobi ... | ... 29,864 | Khattri ... | ... 142 | Rawa ... | ... 428 |
| Dhunia ... | ... 1,402 | Kisán ... | ... 15,420 | Ráwat ... | ... 228 |
| Dom ... | ... 3,707 | Koeri ... | ... 89,321 | Sádh or Sádhu | ... 1,719 |
| Dusádh | ... 23,545 | Koli ... | ... 32,242 | Satwar ... | ... 41,649 |
| Fakír ... | ... 114 | Kumhár ... | ... 37,103 | Sunár ... | ... 16,472 |
| Gadaria | ... 9,794 | Kurmi ... | ... 76,550 | Taga ... | ... 67 |
| Gohal ... | ... 164 | Lahera ... | ... 563 | Tarkhar ... | ... 1 362 |
| Gosáin | ... 749 | Lodha ... | ... 2,121 | Teli ... | ... 55,554 |
| Gujar ... | ... 84 | Lohár ... | ... 35,994 | Tháru ... | ... 3,169 |
| Hela ... | ... 424 | Máli ... | ... 3,694 | Thathera ... | ... 2,535 |
| Hajjám | ... 30,451 | Malláh ... | ... 110,565 | | |

We must now proceed to notice some of the more curious or important races here mentioned.

Thárús.

If, as before suggested, the Thárús represent the remnant of the Aryan race who remained cut off in the north when the victorious aborigines expelled their kinsmen to south and west, there can be little doubt that they were Rajpúts of the old solar race who had invaded the district from Ajudhia. The arguments in favour of this theory are :—

(1) The common tradition of the people themselves both here and in the Kumaon Tarái asserts that they were Rajpúts who came up at the first sack of Chittor (which might well be substituted for the destruction of Ajudhia or of new Káshi near Rudarpur by the Bhárs).

(2) The sacred thread (*janeo*) is commonly worn by some members of the tribe.

(3) The division into *gótras*, which is still recognised amongst them.

(4) The observance of some Hindu rules, such as the rejection of meat unless killed in the chase.

It is possible that many later Rajpút arrivals, who had lost caste by stooping to tillage, were thus reduced to intermarriage, and thereby incorporation, with the Thárús. The chief clans of that race are the Pachhimi and Púrabi, or western and eastern. The former affect to despise the latter, and assume the title of Chaudhari, which is properly restricted to their *barwáiks* or headmen.[1] This is all in favour of the theory that some of the Thárús represent a later importation of Rajpúts than the rest. And a further proof perhaps exists in the fact that amongst the Pachhímis some are known as Khattri, still wearing the sacred thread. But besides the western and eastern, there are several other subdivisions, such as the Dagwaria, Nawalpuria, Marchaha, Kupaliha, Jogitháru, Kositháru, Kawasia, and Garhwaria; all of these, however, seem to belong to the Púrabi class, being divided between the *Barhka* Púrabi or "upper," and the *Chhutka* Púrabi or "lower" eastern. The Pachhimi Thárús refuse to eat with the Púrabi; and even between the subdivisions of the latter there are many restrictions on the practice of eating together. This is more curious because most members of the caste will eat pig's flesh and fowls, while all will drink country spirits.

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[1] Though separately shown by the census, the Bhúj and Bhárbhunja tribes are probably identical. [2] This heading apparently refer to Koris or Hindu weavers There is a large community of Musalmán Juláhas who have perhaps been entered amongst the Shaikhs.

In character Thárús are peaceable and truthful. They seem rarely to quarrel amongst themselves, and have a horror of courts and cases which, it is hoped, will long continue. Their leading men are intelligent, and their manners are quite as good as those of true Hindús in the same relative position. The more ignorant of the other tribes are much afraid of them, especially of their women, who are deemed to possess the power of the evil eye, and can blight fields or persons by it. They appear to be worshippers of Mahádeo, on whom and perhaps on some other deities they bestow the title of lord (*Thákur*). The name Tháru is derived by Rája Sivaprasád from *Athwáru*, a villein who must work every eighth day for his lord; and if Thárús be of Rájput descent, their condition during Bhár supremacy could scarcely be far removed from serfdom.

**Ahírs.**

The Ahírs are here the most numerous of all the Hindu tribes. The correctness of their numbers, as given by the census, is perhaps rather doubtful, and some Bhárs and Pásis have perhaps been included in their ranks. But in any case the tribe is certainly very numerous. Their numbers may be explained by the wide extent of first-rate pasturage which still exists, and must have been at the times of the Rajpút invasions almost unlimited.

The Ahírs in all probability accompanied the Rajpúts and Bhuínhárs, tending their cattle and acting as camp-followers or marauders in their wars. Ahír women, were moreover, in some request as wetnurses; and the favour of a Rajpút foster-brother has raised more than one family to wealth and respectability.[1] One Ahír household, with the title of Ráwat, owns a large estate in Hasanpur Maghar. Ahírs, as a rule, remain faithful to their hereditary calling of herdsmen. But a good many engage also in tillage, and a few earn their living as woodmen, foresters, or carriers. The Ahírs deny drinking spirits and eating flesh, but in the north of the district are certainly guilty of the former. The Ahárs separately entered by the census are, Mr. Alexander imagines, the same as Ahírs; and in that case have no connection with the Ahárs of Rohilkhand.

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[1] Mr. Beames takes *Barwáik* as the name of a distinct Tháru clan, to which he assigns a Tibetan origin. But the correct meaning of the word is that given in the text. Mr. Crooke adds that the headmen of he Thárús are, like those of other tribes, called Mahto and Chaudhari. He, too, thinks that the customs and general appearance of the clan denote a Tibetan origin.

**Chamárs.**

The Chamárs stand next in numbers. Like Ahírs, they seem in this district to have been rather the retainers of Aryan invaders than themselves the invaded aborigines. There is nothing to show any connection between them and the Bhárs; and their large numbers are not at all inconsistent with the belief that 400 years ago they were but few. A district which supplies abundant pasturage for cattle soon enough attracts curriers to cure their hides.

**Koeris.**

Between Chamárs and Koeris intervene, in numerical strength, the Bráhmans already described. The Koerís are the agriculturists, *par excellence*, of the district. It is they who keep up the market gardens around Gorakhpur, and produce also the greater part of the opium grown in the district.

**Kunbis.**

Next to Koerís in numerical strength, the Kurmís or Kunbis possess many villages in the district. Their influence is perhaps greatest in Sidhua Jobna, where the proprietor of the Padrauna talúka is a Kurmi. His family, like that of many other Kurmis in the parganah, claim descent from the celebrated Mayyura Misra by his fourth wife, thus connecting themselves with the Majhauli and Tamkúhi Rájas.

**Luniás.**

In point of numbers the Rajpúts above mentioned press close upon the Kunbis; and next to the Rajpúts come the Lunias. The name of the Luniás or Nunias shows salt-making [2] to have been the ancient occupation of their caste. They now, however, live chiefly by the manufacture of saltpetre and by labour on the roads. Their large numbers are their only claim to notice.

**Telis.**

The Telis or oilmen are also very numerous. But care is necessary to distinguish the caste from the calling; for while some Telís are agriculturists, many oilmen are Musalmáns.

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[1] Such families are known as Bargáh or Bargáhs, and hold to some extent aloof from their fellows.

[2] *Lon* or *non*, salt.

Their servile status has perhaps prevented the Bhárs from claiming or believing the distinguished history wherewith modern ethnologists have provided them. Some, known as Rájbhárs, go so far as to claim precedence over other Bhárs on account of an unproven admixture of Rajpút blood. Bhárs are contemned and disliked by Hindús, who accuse them of devil-worship, but fail to explain why the propitiation of malevolent demons should be worse than the propitiation of Shiva. Mr. Sherring plausibly proves that they were once a powerful aboriginal race ruling from the Nepál frontier to the hills of Mirzápur.

Bhárs and Rájbhars.

Dúsádhs or Dosádhs are by Sherring classed with Chamárs, but the identity of the two races is by no means a certainty. Mr. E. A. Reade remarks that many Dosádhs fought in Clive's regiments at Palási (1757), and in the beginning of the century this clan supplied the district with all its village watchmen.[1] These, the only police maintained under the Oudh Government, were repaid by the use of a small rent-free plot and contribution of grain at harvest. Other Dosádhs, after serving in the Nepálese wars, received on its conclusion lands in parganah Haveli.

Dosádhs.

The Doms or Domrás seem an undoubtedly aboriginal tribe. To the present day they live a nomadic life, roaming about without any fixed habitation, and under colour of selling baskets or mats, subsisting chiefly by begging or theft. They are hereditary thieves, against whom the law relating to persons without visible means of subsistence[2] has been constantly enforced. Good figures and intelligent faces often combine to render their appearance not unpleasing. But their glittering eyes and uncombed matted hair give them that wild look which is everywhere common to gipsy life. They themselves assert that there are seven divisions of their race, but the one most common and most troublesome is the Magaya. They will eat almost anything, and gladly accept broken victuals from givers of every creed and class except washermen, with whom all the uncleanliness of cleansed garments is supposed to remain. Their only religion seems a superstitious dread of malevolent local spirits (*bhút*). Their objection to work of any kind gives a good deal of trouble when they at last find a home in the jail. Like the Bhantus of up-country districts, Doms have a language of their own. This seems, however, rather a sort of thieves' latin than a genuine aboriginal tongue.

Doms.

Elliot represents them as founders of the Domangarh castle. But they boast that they never willingly lived in houses or under any shelter more substantial than a craftily constructed thatch of leaves. A few have abandoned their camps for homes in the larger towns; but the thievish propensities and wild habits of the rest have banished them from the more civilized parts of the country. The unhealthiness of swampy forests, the imprisonment of many, and flight of others, have greatly reduced their ranks. But they are the pariahs of the district, despised by every other caste, and should they finally disappear, few will be found to regret their extinction.

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[1] Reade's Inferior Castes; Ridsdale's notes.

[2] Criminal Procedure Code, chap. XXXVIII.

Badhaks.

The name of Badhak, meaning assassin, sufficiently denotes the former occupation of the tribe that bears it. They were professional robbers, and furnished recruits to the bands of stranglers (*thag*) which roamed the district both before and some time after the British occupation. They were sometimes also called Siyáhmárwas, from their habit of killing and eating jackals. The misgovernment of the country shortly before the cession, and the absence of any regular police force, gave grand opportunities to all these robber tribes. And the Badhaks especially grew so numerous and daring, that it was found necessary to keep up a large force of mounted and foot police to guard the frontier against their inroads from Oudh. They were at last declared a criminal tribe, and a large number being seized were located under surveillance near Gorakhpur. Most of the tribe have now settled down on the lands allotted to them. But some now and then contrive to slip away and resume their old trade of gang-robbery. Like the Domrás, they have a slang *argot* once used to prevent bystanders understanding what they said.

Chais.

The Chais are here said to be connected with the Kewat subdivision of the boatman (*malláh*) caste. Mr. Sherring, however, classes them with Nats and other jugglers. They seem now to belong to no tribe or caste, but to form a mere guild of thimble-rigging thieves. At fairs and other harvests of their trade they appear as a large and well-dressed swell-mob. An article pilfered by one is passed rapidly along through 20 or 30 hands, and the respectable appearance of the thief when arrested, coupled with the absence of the *corpus delicti*, goes often far to convince the accuser of his innocence. Chais are said to have secret rules binding themselves to provide for the family of any of their number who may be imprisoned for theft committed during such excursions, and to divide the spoil according to a fixed scale. The agreement holds in force only for one expedition, and after the division of the booty each thief is free to join another party if he pleases. But as a rule the same set combine together again.

Bantarias.

Bantarias are described by Elliot as a class of wood-rangers who received lands from the Native Government untaxed in lieu of police services. They seem really to have been Ahírs. In 1830, after the revision of the police-force, their services were no longer required, and they were allowed to keep the land at a fair assessment of revenue. They then held 39 villages in the north of the Basti district, and their chief or Ráwat maintained a force of 120 musketeers, supplying 25 as a police-guard for the courts of Gorakhpur. Many of the villages are still in their possession.

Paháris or mountaineers. Gurkhas.

The exact origin of the various hill tribes is uncertain, except in the case of the Gurkhás, who are probably Rájputs. Their name has been misapplied to the Paháris who recruit our hill regiments; but the latter have no tribal connection with the ruling race of Nepál. Dr. Wright says that the Gurkhás, who still retain their Aryan appearance, quitted Rájputana after the sack of Chittaur in 1568.[1] Settling down near Pálpa, under the same chief who founded the Bútwal principality, they did not invade Nepál until just two hundred years later. Their name, he adds, is derived from Gurkha, a town forty miles west of Káthmándu, which they occupied for some time before pushing into Nepál. It is quite certain that the Gurkhás were not heard of under their present name much before 1600 A. D., and that the accounts given by Swinton and others of their invasion nearly a thousand years before is incorrect. Few (if any) Gurkhás permanently live in the district: but as their territory borders thereon, this account is not perhaps out of place.

Chhatris.

The Chhatris or Kshatriya hillmen wear the sacred thread and claim descent from Brahman ancestors who wedded mountain wives. They hold in Nepál the next place to Gurkhás, who, however, keep aloof from them.

Other mountaineers.

The Ránas, Magars, Gurangs, and Jápas come next. They are the soldier castes who mainly recruit our Gurkha regiments; but are allowed to eat with Kshatris only where the food has been first purified with melted butter (ghi). Next come the Newárs and Garhtís, who represent the trading, mechanic, and agricultural callings. These cannot eat with Kshatris, but do so with the soldier castes. All the six classes last mentioned drink spirituous liquors and eat goat's flesh or fowls. All have the Mongolian type of features: small eyes, high cheek bones, and broad flattish noses.

The Limbu, Kiráti, and Bhotia hillmen never dwell in the district, but sometimes visit it to trade.

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[1] *History of Nepál* (1877), pp. 25, 275-81. See also Elphinstone's *Hist.*, bk. IX., chap. 1, and Thornton's *Gazetteer*, art. "Udaipur." If the Nepál Mahárájas are descended, as they say, from the Mahéránas of Chittaur, Mewár, or Udaipur, they belong to the Sisodiya branch of the Gahlot Rajpúts. The Mahárájas of Vizianagram (Vijayanagar) are a cadet branch of that illustrious family.

**Banjáras.**

Some account of the Banjáras will be found in former volumes.[1] But an ingenious local derivation of their name may here be added to those already mentioned. This erratic tribe used, it is said, to fire the woods, and thereby clear out glades on which their numerous cattle might pasture. The practice caused them to be called forest-kindlers (*ban*, a forest; *járna*, to kindle).[2] How they scoured the district towards the close of the eighteenth century will be shown in the historical section of this notice. They have now settled down into traders, carrying grain, salt, and other articles on pack-bullocks from one part of the country to another. The companies in which they travel are generally from twenty to thirty strong.

**Sunars.**

The numbers of the Sunárs are respectable, but the Sunárs themselves are not much respected. There is no doubt that until a short time ago they were mostly receivers of stolen property, and many of them still live by the same felonious trade. A native proverb shows in what sort of estimation they are held :—

*Kánta, bánta, batkhara,*
*Badal, bori, pán,*
*Yahi men ye lete hain,*
*Chiter ho, soján.*

which is said to mean that, whether weighing with the usual scales, dividing by heaps, swapping (*e. g.* silver for gold), adjusting the balance, or testing by fire or water, these metallurgists will make something out of you. *Verb. sap.* The following is a list of the slang words used by Sunárs to facilitate their frauds. It will be found to resemble in many cases that given by Sir H. Elliot under the heading "Kasbhara":—

| | | |
|---|---|---|
| Castes ... | Tagua (taga, a thread) ... | Brahman. |
| | Dhúrha (dhúr, a land measure), | a zamindár. |
| | Kiár ... ... ... | a Sunár. |
| | Masik (masi, ink) ... ... | a Káyath. |
| | Sagia (sag, vegetable) ... | a Koeri or Kúrmi. |
| | Kong " ... ... | a Musalmán. |
| | Khaulha (boiling milk) ... | an Ahír. |
| | Bokhara ... ... ... | a distiller. |
| | Sishar ... ... ... | a washerman. |
| Coin, metals ... | Bajina (bajná, to ring ?) ... | a rupee. |
| | Baburi ... ... ... | an ashafri. |
| | Gaudhan (wealth) ... ... | gold. |
| | Parikh (money-testing) ... | silver. |
| | Súbh ... ... ... | copper. |
| | Kulhi ... ... ... | brass. |

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[1] See, for instance, Gazetteer, V, 289-90 (Bijnor notice).

[2] This derivation is given by Rája Sivaprasád, C.S.I., late Inspector of Schools.

| | | |
|---|---|---|
| WORDS CONNECTED WITH WEIGHING. | Tungalna | to weigh. |
| | Tungani | scales. |
| | Malna | to raise. |
| | Parera | correct, said of scales. |
| | Pariwár | so weighted that one scale remains little down if so adjusted. |
| | Chimetha | with a false beam. |
| | Kokni | hollow. |
| | Gadni | solid. |
| | Dháusi | a false weight made *heavier* than it purports to be, used in buying gold, &c. |
| | Pút (púra ?) | a true weight. |
| | Losáui | filings of steel, &c., used for filling up jewellery which is made hollow. |
| OTHER WORDS | Sojhána | to steal. |
| | Prewa | a fool, pigeon. |
| | Bíra | a sharp fellow. |
| | Kod | a thief. |
| | Chunua | a man. |
| | Kurti | a woman. |
| PHRASES | Lao [1] | dekho, look ! |
| | Tarike palante do | test and weigh it. |
| | Tepna bándho | don't steal any. |

After perusing these words and phrases the reader will probably agree with the natives in their estimation of the Sunár's honesty.

Káyaths.

The Káyaths are an important tribe by reason both of their numbers and their large landed possessions. The manner in which much of the latter was acquired is creditable neither to them nor our past administration; but some Káyaths made very fair landlords. The chief division is the Sríbástab, which, as noted by Mr. Sherring, receives honorary titles, such as Pánde, Kánúngo, Amodha, Rái, Thákur, and the like. The Sríbástab now often styles himself Bábu.[2]

Atíths.

The Atíths seem to form a subdivision of the Gosáins, and are chiefly noticeable for the number of shares in villages which they have managed to acquire. In Silhat, Sidhua Jobna, Haveli, and Tilpur they are found acting for the most part as ordinary landholders, though some who are part owners of villages still wander about the country.

Musalmáns.

The Musalmáns number altogether 200,372 persons, of whom 93,969 are female. The great bulk (126,835) are Shaikhs. Muhammadans never had in this district the same influence as in most others of the North-West. There are now a few families of some importance, but none of any antiquity.

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[1] Found sometimes in book Urdu as *lo*.

[2] It appears that in the district itself this division of the Káyaths is sometimes misnamed Sri Bais.

*Rapprochement* between Muslims and Hindús.

One of the most striking results is the extent to which the Muslim population has become Hinduised.[1] Many observe the Hindu festivals, and some even go so far as to offer sacrifices of animals at shrines which, like that of Gorakhnáth, may not be strictly Hindu, but are certainly not Musalmán. Some of their leading men, again, eat nothing which has not been cooked by Brahmans, and the tomb of Kabír at Maghar is in charge of two custodians—one a Hindu, the other a Muslim. The Musalmáns always paid great homage to the tomb and the memory of its occupant. Yet Kabír was named by a Bráhman, and refused circumcision, besides making a pilgrimage to the temple of Jagannáth in Orissa, and otherwise showing his partiality towards Hinduism.

Hindús, however, are on their side equally willing to reciprocate the tolerance or laxity of the Muslims. They take part in such Musalmán rites as those of the Muharram. The Muharram, which should be a mournful fast, is here a noisy festival; and its warlike processions are joined by all the idlers of the town. But as Hindús in some cases make offerings to what are intended for representations of the tomb at Karbala and the cave at Medina, it is clear that they regard these solemnities as something more than a mere *spectacle*. So also at the ceremonies held in honour of that somewhat mythical young martyr, Sálári-Masaúd. Gatherings which might be thought especially likely to produce ill-blood between the two creeds are attended by large numbers of the poorer Hindús.

Muhammadans are most numerous in the neighbourhood of Gorakhpur. When the Rája of Salempur was converted, few Hindús followed his example. The bulk of the parganah is held by Bráhmans who obtained grants from former Rájas or members of the family who still remained Hindús, and the family itself has reverted to Hinduism. The chief Muhammadan families are those of Wájid Ali Sháh, known as the Mián Sáhib of Gorakhpur; of Sayyid Sháh Abdulláh Sabzposh, also of Gorakhpur; the Pindáris of Dhuriápár; and the Sayyids of Shakpur in the same parganah. Of the Christian population more than the usual proportion are European landholders. Mr. Bridgman owns a very large area in both Gorakhpur and Basti, and his estate is perhaps the best managed in either of these districts.

Síkhs.

There are a few Síkhs, but they possess little influence, and their religion is not at all generally followed.

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[1] They are perhaps the descendants of converted Hindús not quite thoroughly Muslimised.

Occupations.

The census thus divides the people, according to occupation, into those who get their living from the land and those who do not :—

| Religion. | | Agricultural. | | | | Non-agricultural. | | Total. | |
|---|---|---|---|---|---|---|---|---|---|
| | | Landowners. | | Cultivators. | | | | | |
| | | Male. | Female. | Male. | Female. | Male. | Female | Male. | Female. |
| Hindús | ... | 72,967 | 66,740 | 223,150 | 630,987 | 175,269 | 150,333 | 971,385 | 848,060 |
| Musalmáns | ... | 1,283 | 1,219 | 70,473 | 62,231 | 34,646 | 29,510 | 106,403 | 92,969 |
| Christians | ... | 2 | 3 | 124 | 74 | 158 | 172 | 284 | 249 |
| Total | ... | 74,252 | 67,962 | 793,748 | 693,292 | 210,073 | 180,024 | 10,78,073 | 941,278 |

The agricultural population numbers, therefore, 1,629,254 souls, or 80·6 per cent. of the whole. Of these 132,507 are Muhammadan, and the rest Hindús. The percentage (8·23) of the former is extremely low, but there exists little reason to doubt its accuracy. Of the Hindús 189,707, and of the Musalmáns 2,502, are landholders. The total gives a percentage of 8·71 landowners to every 200 agriculturists, which is rather a low proportion, considering the number of villages and shares distributed by grants in *birt.*[1] The proportion of Muhammadan to total landowners is 1·57 per cent.—a further proof of the small influence they possess in the district. Taking the total agricultural population, we find 1·16 acres of cultivated land to each individual ; and as we may assume about one able-bodied cultivator to every five individuals, the average holding must contain about 6 acres.

Classification of non-agricultural population.

The returns of 1872 divide the adult male population into six classes, of which the fourth is the agricultural ; and distributes as follows the classings of the remaining or non-agricultural classes. The first or professional class embraces all Government servants and persons following the learned professions or literature, artistic or scientific occupations. It numbered 2,999 male adults, amongst whom are included 191 *purohits* or family-priests, 218 pandits or learned Hindús, 99 musicians, and so on. The second or domestic class numbered 27,107 members, and comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, innkeepers, and the like. The third represents commerce and numbered 10,389 males ; amongst these are all persons who buy or sell, keep or

[1] *Infra,* "Tenures."

lend money and goods of various kinds, such as shop-keepers (4,005), money-lenders (955), bankers (224), brokers (36), and all persons engaged in the conveyance of men, animals or goods, such as boatmen (1,946), pack-carriers (1,479), and ekka or cart-drivers (357). The fifth or industrial class, containing 33,861 members, includes all persons engaged in the industrial arts and mechanics, such as necklace-makers (294), masons (320), carpenters (1,977), and perfumers (16); those engaged in the manufacture of textile fabrics, such as weavers (3,994), tailors (1,104), and cotton-cleaners (967); those engaged in preparing articles of food or drink, such as grain-parchers (538) and confectioners (308); and lastly, dealers in all animal, vegetable, or mineral substances. The sixth class contains 55,437 members, including labourers (51,608), persons of independent means (203), and persons supported by the community and of no specified occupation. The field labourers, as opposed to those who, like the beldárs and Lunias, work chiefly on roads and other public works, should perhaps be included in the agricultural population. The number of boatmen, though large, is probably understated. Almost all the very considerable heavy traffic of the district is carried by water. The chief resorts of bargees are Barhaj, Dháni, Gorakhpur, Gola, and Barhalganj; but their constant passage from one place to another must always render their enumeration somewhat difficult. During the past ten years but 7,322 inhabitants of this district (1671 females) have been registered for emigration beyond seas. Their principal destinations were Trinidad, Mauritius, Jamaica, Demerara, and the French West Indies.

Customs and mode of life.

Pancháyats.

From the occupations of the people we may pass to notice some of their customs and habits of life. The councils known as *pancháyat* are mostly in vogue amongst the lower castes. The members are elected by the votes of the brotherhood. Their number, originally five, is now rather indefinite, and in some cases includes every present adult male of the fraternity. The panel is most often convened to decide questions of caste morality. Its sentence on the offender takes as a rule the form of a money fine; and this is usually spent in feasting as many members of the caste as possible, the judges themselves being always included.

*Chaudharis.*

An appeal often lies from this primitive court to the *chaudhari* or headman of the clan, who was until lately a personage of much recognized importance. It is said that chaudharis were at first peculiar to the Baniya and Kahár castes. They have now been adopted by every class except Bráhmans, Rajpúts, Agarwála Baniyás, Káyaths, and the upper order of Musalmáns: by every class in fact that holds pancháyats. The lower Musalmáns, such as weavers (*Juláha*), are not without their chaudharis. The office is, as usual in India, hereditary. But if the successor is considered unfit, the members of the caste concerned elect a pancháyat, who, after enquiring into the claims and qualifications of each candidate, appoint a new chaudhari. In important elections, such as that of a headman for the Baniyás of the chief market in Gorakhpur, Government assent was till very recently necessary. And the chaudhari was held responsible for any serious breach of the peace within his jurisdiction.

For his services, such as they are, the chaudhari is repaid in several different manners:

(1). If he be headman of a market, he receives a small percentage, often ¼ ser (about ½lb.) in the rupee's worth, of all grain sold. In Sáhibganj bazár, however, he gets a fixed sum (about 8 annas a month) from each trader who uses the market. Any dues levied by the landlord of the bázár are collected by the chaudhari.

(2). If he is headman of a craft or caste, like the carpenters or blacksmiths, he is paid by a percentage on their earnings, usually about one-third of an anna in the rupee.[1]

(3). If he belongs to some class, *e. g.*, the Malláh, in which this arrangement would not work well, he is usually remunerated by presents of two or three rupees at marriages, and by one-fourth of all fines levied under orders of the pancháyat for caste offences.

Food.

The diet of the labouring classes is usually limited to one meal a day, with perhaps a remnant for the evening. The food is coarse rice (*mota dhan*), *kirao* pulse, barley when cheap, and cucurbitaceous fruits, such as the *lauki* and *nenua*. Water-nuts (*Trapa bispinosa*) are eaten when obtainable; and in years of scarcity the berries and roots of the forest. A man's food costs from ⅘ths to ⅗ths of an anna per day. The middle classes eat all kinds of rice, barley, *arhar* pulse, wheaten flour where cheap, and fish. The average cost is two to three annas a day. The higher classes eat the better kinds of the same grains, fish, and fruit, which is very abundant. Except by Muslims and the lower castes of Hindús, flesh is always avoided. Those who eat neither flesh nor fish are known as Bhagats or ascetics.

Habitations.

The houses in this district are almost all tiled, as thatch is found not to stand the heavy rainfall. The walls, as a rule, are of moistened earth well plastered. In the neighbourhood of the forests, however, they are built of brushwood woven round upright posts, and the roofs are often mere leaves matted strongly together by means of bamboo splints. The cost of a common tiled house in an ordinary village is, including the price of labour, from Rs. 20 to 35. That of a better class building, with well-beamed roof and doorways and the best tiles, is from Rs. 50 to 75. The brick houses, which are usually two-storied, have a good deal of woodwork about them, and demand an outlay of from Rs. 350 to 25,000 or more.

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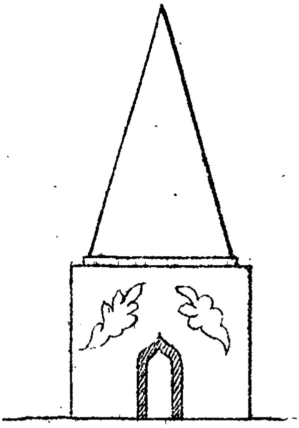
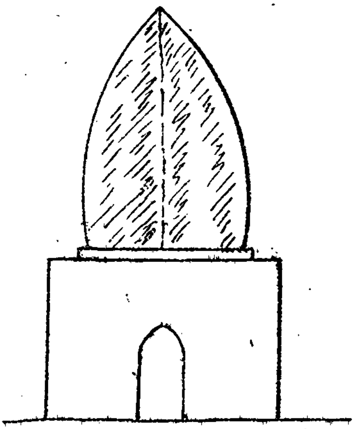
[1] *I e.*, about 2½ per cent.

Temples and mosques.

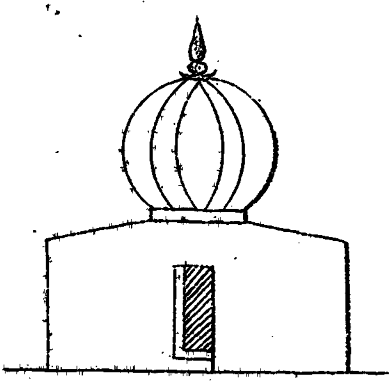
Turning to religious buildings, we find two or three well-marked forms of Hindu temples. The oldest consists of a square base, with a sharp pyramidal roof or spire, thus :—



The next is similar, but the lines of its spire are convex instead of straight, thus :—



The third is a further development of the second form into the dome usually adopted for Muhammadan mosques, thus :—



The expense of building an ordinary sized temple is said to be Rs. 2,000; a mosque, being usually larger, would cost more.

Religion.

The absence of fanaticism amongst the Musalmáns has been already noticed. They are mostly Shías, but the more influential among them are, with the exception of the Mián Sáhib, Sunnis. The Bráhma Samaj is not making much progress, but has been adopted by a few educated men in Government employ. The Christian religion gains a few converts yearly, but has never made any marked advance. The Christian village of Bisháratpur was founded in the last decade by Mr. Wilkinson, a missionary. It has already a fair number of inhabitants, who support themselves partly by agriculture.

Hinduism.

Hinduism is of course the prevailing religion, and its votaries may be divided into the following classes:—

(1). Those who have no marked preference for any one deity as compared with another, and will worship anything provided that it has been daubed with a splotch of red paint, and the worship is not forbidden by their Brahmans. These are the uneducated, and therefore the majority, of Hindús.

(2). Worshippers of Siva or Maháde0, the destroying god, and his consort, Párvati or Bhawáni. These are the most numerous of the more educated sectaries.

(3). Worshippers of Vishnu, the preserving god. These are not so numerous.

(4). Worshippers of Vishnu's incarnations, Ráma and Krishna. These are rather deified heroes than deities, and, being more human than the gods just mentioned, are perhaps more popular. A portion of the respect paid to Rama is extended to his wife Síta and his monkey ally Hanumán.

(5). Worshippers of local deities and of deified mortals, such as Gorakhnath and Kabír. This class perhaps includes more persons than any except the first.

As elsewhere, the great mass of Hindús have no very clear ideas on religion, as distinguished from caste formalities and rites connected with such events as birth, death, or marriage. Their creed may be summarised as a belief in supernatural beings with power to harm them, and in the sanctity of Brahmans. A general worship is accorded to all the deities above detailed.

Local places of pilgrimage.

But it is to the local divinities and the local shrines that persons seeking special favours have recourse. The chief of such shrines is undoubtedly that dedicated at Gorakhpur to Gorakhnáth, a personage who probably lived no earlier than 1400 A.D. This is in fact allowed by the more intelligent of his worshippers. But they explain that both Gorakhnáth and his preceptor, Machhendar Nath, were merely illusions sent to reveal the shrine which had been built in the golden age, and that Machhendar Nath is really a name for Vishnu. Other legends relate that Machhendar Náth was a form of the Fourth Buddha, Loheswara, and that he acquired the name because he assumed the form of a fish (matsya) to listen to Siva. His residence was on the hills beyond Nepál; and Gorakhnath, having produced a drought in that country, got him to descend into the valley, where he worshipped him and obtained a blessing.

The present shrine is said to have been built by Fidái Khán, to whom the tomb of Kabír at Maghar is also attributed; but is really much later. It is acknowledged that the first temple was destroyed by order of the bigoted Aurangzeb (1658-1707), and Wilson says that the present temple was built by Budhenath, a prior (mahant) of monastics, who lived not more than eighty years ago. This temple is visited[1] by over 10,000 people on the Shiúratri festival. The temple of Siva at Dudh Náth, in the forest between the capital and Rudarpur, that of Parasu Rama at Sohnág in Salempur-Majhauli, and the images near Kasia, are, with the above shrine and the tomb of Kabír, the chief goals of pilgrimage amongst the common people. Both the figures at Sohnág and those at Kasia appear to be representations of Buddha. But their origin has long been lost sight of, and it is to the glamour of mysterious antiquity that the sanctity of their unknown gods must be assigned. The temple at Dudh Náth and shrine at Maghar perhaps owe their celebrity to much the same feeling.

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[1] In Phálgun (February-March.)

Language.

The language of the common people is a peculiar variety of the Bhojpuri dialect. It in many cases approaches Bengali rather than Hindi ; but would probably be just as unintelligible to a native of Bengal proper (excluding Tirhút) as to one from Agra. Bishan Dat Pánde has written on this subject a book which, if not printed already, certainly merits printing by Government; and an elaborate analysis of the local grammar will be found in the appendix to Mr. J. R. Reid's Azamgarh Settlement Report. From these sources, and some notes kindly supplied by Mr. Crooke, have been taken the following brief particulars :—

### *Verbs.*

(1). The present tense of the verb "to be" is almost always supplied by an old root[1] distinct from that of *hona*, thus—

| | SINGULAR. | PLURAL. |
|---|---|---|
| 1st. | *Main* or *mon báton.* | *Hamhan bátín.* |
| 2nd. | *Tain báte.* | *Tunhan báto.* |
| 3rd. | *Ú bá.* | *Unhan báten or bátain.* |

The present tense of other verbs is conjugated in the same manner.

(2). The infinitive and future tense are always formed with a *b* termination,[2] as *rahab*, to remain ; *main rahabon*, I shall remain. The latter is thus conjugated :—

| | | |
|---|---|---|
| Singular. | 1. | *Main rahabon=main rahunga, &c.* |
| | 2. | *Tain rahabe.* |
| | 3. | *U rahab.* |
| Plural. | 1. | *Hamhan rahab.* |
| | 2. | *Tain rahabo.* |
| | 3. | *Unhan rahabain.* |

(3.) The past participle and past tense are compounded of the root and an *l* suffix. Thus *máral* struck ; *main rahal*, I remained ; *tain dekhat rahlo,* you kept looking.

(4.) The active past tense is hardly ever formed with the usual *ne*, but by *l*, and terminations changing according to the person. Thus—*Uhmarlus=us ne mára ; uh marlen=unhon ne mára.*

### *Pronouns.*

(1). The pronoun of the 1st person is thus declined :—

| | Singular. | Plural. |
|---|---|---|
| N. | *Main* or *mon.* | *Hamman, hamhan.* |
| G. | *Mor, mori, more.* | *Hamar, hamari, hamáre.* |
| D. Acc., | *monke, moke.* | *Hamranke hammanke* |
| Ab. | *Monse.* | *Hamranse.* |

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[1] It is a mistake, as pointed out by Dr. Fitz Edward Hall (*Hindi Reader*), to suppose that this root has any connection with that (*bhú*) which supplies the preterite *bhayá*.

[2] So, elsewhere in the Benares division, puchheba is used for puchhega, and the like This is in fact merely another instance of the interchange of *b* and *g*. The most familier illustration that can perhaps be selected is the change from Guillaume to "Bill."

(2). As in other modern languages, the pronoun of the 2nd person is rarely used in the singular. The plural is thus declined:—

| | Honorific. | Ordinary. |
|---|---|---|
| N. | *Raure* (*áp*). | *Tain, tunhan.* |
| G. | *Raunr* or *raure.* | *Tuhár, tor, tunhanke, tuharanke,* |
| D. Acc. | *raure.* | *Toke, torake, tunhanhe, tuharanke.* |
| Ab. | *Raure log se* (?). | *Tumse, tose.* |

(3). The declension of the demonstrative pronouns, those of the 3rd person, may be shown thus:—

| | Singular. | Plural. |
|---|---|---|
| N. | *Ú* or *í* (*wuh or yih*). | *Unhan, inhan.* |
| G. | *Okar, ekar, okari.* | *Unhanke, okaranke, inhunke, ekaránke.* |
| D. Acc., | *Okarkí, okaríkí, eke.* | *Ditto. ditto.* |

But besides these peculiarities in verbs and pronouns there are many others. Such is the habit of using what may perhaps be called diminutives, instead of the original nouns. Thus *ghurawa* is more often heard than *ghora*, *kodua* than *kodo*, *dhobinia* and *bitiya* than *dhobin* and *beti*. The participles *barhka* and *chhutka* are used instead of their cognate adjectives *bara* and *chhota*. A large number of words formed by metathesis from more familiar forms are commonly used in this district. *Champona*, or *chaupna* for instance, takes the place of *pahunchna*, *niman* of *umda*, *lánish* of *nálish*, and *bháwan* of *kharáb*. A complete list would fill several pages, but a *Rural Glossary* is being compiled by Mr. Crooke.

No local literature, even in the form of a newspaper, exists. The district can boast of one printing press at Gorakhpur.

Education.

Though still sadly deficient, education has of late years made considerable progress. How much better than their fathers the rising generation are instructed is shown by some statistics taken at the last census (1872). Of those over 12 years of age only 1·9 in 1,000 were found able to read and write; but amongst those under 12 the proportion rose to 3 in 1,000.

About 1835, Buchanan[1] noted that the ordinary country dialect was universally employed; that in many divisions of the district there was not a single schoolmaster, and that, except children of literate parents and the highest families, none learned to read and write. The schoolmaster, who was affectionately and even respectfully addressed as *Bhaiyáji*, in some places taught during the rains alone. Writing only Devanágari, and not the cognate characters used in business, the Pandits were useless for ordinary correspondence. In 1847 the Collector, Mr. Tucker,[2] remarked that "with the exception of some Brahmans to calculate fortunate moments, some Káyath officials, and a few respectable Muhammadans, a population of 2½ millions was in a state of utter ignorance."

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[1] *Eastern India, II*, 429. [2] *Educational Statistics* compiled under orders of Government, N.-W. P., by Mr. R. Thornton, C.S.: Calcutta, 1850.

In the whole district, which was then vastly greater than at present, there were but 428 schools; of these 243 were Persian, 170 Sanskrit, and the remainder Hindi. In the Persian schools the *Daulat-i-Hind*, a work on gardening and agriculture by Mr. Fenwick, was much appreciated; but these schools seemed less susceptible of improvement than the Hindi, whose teachers showed less self-confidence and presumption. The total number of school-attending children was 3,808, of whom the bulk were Brahmans (2,239) and Káyaths (775).

The system of *halkabandi* or primary village schools was introduced in 1849, but cannot be considered to have made any real progress until after the mutiny. There are now (1877-78), as shown in the following statement, 180 such seminaries:—

*Statistics of schools in the Gorakhpur district, 1877-78.*

| Class of school. | | Number of schools. | *Number of scholars.* | | | Average daily attendance. | Cost per head. | Expenditure borne by the State. | Total charges. |
|---|---|---|---|---|---|---|---|---|---|
| | | | Hindús. | Muslims. | Others. | | | | |
| Government and municipal. | Zila or district (middle B.) | 1 | 83 | 57 | ... | 110·98 | 18·07 | 1,915 | 2,606 |
| | Tahsíli and parganah ... | 7 | 370 | 64 | . | 329·55 | 5·6 | 1,823 | 1,866 |
| | Halkabandi ... ... | 180 | 6871 | 299 | ... | 6255 | 2·7 | 17,019 | 17,103 |
| | Government girls ... | 2 | 53 | 1 | ... | 35 | 7·6 | 267 | 267 |
| | Municipal boys<br>„ girls ... | 5 | 205 | 51 | ... | 193 | 2·73 | ... | 528 |
| Aided by Government | Boys ... ... | 11 | 561 | 138 | 139 | 678 | 11·34 | 3,816 | 9,690 |
| | Girls ... ... | 6 | 34 | 25 | 138 | 136 | 13·66 | 504 | 1,7,77 |
| Unaided, ... | Missionary and Indigenous ... | 195 | 594 | 87 | ... | 644 | 1·8 | ... | 1,178 |
| | Total ... | 407 | 8771 | 721 | 277 | 8381·53 | 43,14 | 25,344 | 3,4,416 |

All these schools are supervised by the Inspector of the Benares Division, in concert with the local educational committee. Of the latter the Magistrate is, as usual, *ex officio* President, and one of his Assistants, Secretary. The committee exercises direct control over all schools except the zila school at Gorakhpur. This is of the middle B. class, which instructs boys up to the standard of the middle-class vernacular examination. The Inspector reports somewhat unfavourably on this school, and, unless it improves "after not too long a period, could not advise its maintenance in its present status."

Zila.

The tahsíli and parganah schools are at Barhalganj, Majhauli, Háta, Rámkola, Siswa, Lárh, and Piprauli. The results of the middle-class vernacular examination showed that of these

Tahsíli and parganah.

schools Barhalganj alone could be "classed as efficient." Of the halkabandi schools 8 are returned as upper and the remainder as lower; of the former three are pronounced "really," and the rest "fairly good." The returns of attendance may be deemed as accurate as careful and persistent scrutiny can make them. Teachers have been warned against keeping on the roll dummy names, and informed that quality not quantity, the efficiency of the school and not its numbers, is the point on which their credit depends. Here as elsewhere there is great difficulty in obtaining good halkabandi masters. "It is almost impossible to get good local men on the present pay (Rs. 5 to 10 monthly); while outsiders, even if better qualified from an educational point of view, entirely fail to conciliate or command the respect of parents; and schools under their charge rapidly dwindle away and become comparatively useless." Fees levied at 6 pie per head monthly on the children of non-agriculturists have reduced the attendance in these schools, and it has been decided no longer to charge such fees for elementary instruction. The progress of other schools detailed above has been satisfactory, but not such as to call for special notice.

Post-office.

The increase of education is perhaps attested by the increase of post-office transactions during the past ten or fifteen years. That increase may be shown as follows, by a statement of financial results:—

| | *Receipts in rupees.* | | | | | | *Charges in rupees.* | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Year. | Miscellaneous savings, fines. | Passengers and parcels. | Deposits, guarantee funds, family funds. | Remittances. | Postage. | Total receipts. | Charges, fixed and contingent, salaries, &c. | Mail service. | Remittances. | Other charges, refunds, advances, printing. | Cash balance. | Total charges. |
| 1861-62, | 74 | 2,125 | 20 | 5,091 | 5,780 | 13,090 | 5,094 | 2,126 | 6,287 | ... | 140 | 13,647 |
| 1865-66, | 219 | 187 | ... | 5,375 | 5,992 | 11,773 | 2,048 | 3,317 | 6,038 | 323 | 47 | 11,773 |
| 1870-71, | 292 | ... | 79 | 17,747 | 9,177 | 27,295 | 12,956 | 4,217 | 9,892 | 70 | 160 | 27,295 |
| 1875-76, | 57 | ... | 98 | 18,640 | 9,642 | 28,437 | 18,563 | ... | 9,628 | 103 | 143 | 28,437 |

The receipts from staging bungalows were formerly credited to post-office instead of public works, and amounted in the first of the years here mentioned to Rs. 3,847. There are 18 imperial and 18 district post-offices, the former being divided into one central (*sadr*) and two subordinate, with their respective branch offices. The imperial offices are at Gorakhpur (central), Barhalganj, and Tamkúhi (both subordinate), Bánsgaon, Belaharia, Deoria, Háta, Kasia, Lárh, Mahárájganj, Mansúrganj, Padrauna, Pipraich, Rigauli, Rudarpur, and Salempur (all branches to central office), Barhaj and Gola (both branches to Barhalganj). The district offices are at Barhi, Belghát, Biraicha, Chaura, Kázipur, Khánpur, Kotibhár, Musela, Nichlaval, Panera, Piásia, Rámkola, Semra, Sahnjanua, Tarakulwa, Tutibhári, Bishanpur, and Taria Suján. The annexed statement gives the number of letters, newspapers parcels, and books received and despatched during the years above mentioned :—

| | 1861-62. | | | | 1865-66. | | | | 1870-71. | | | | 1875-76. | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Letters. | Newspapers. | Parcels. | Books. | Letters. | Newspapers. | Parcels. | Books. | Letters. | Newspapers. | Parcels. | Books. | Letters. | Newspapers. | Parcels. | Books. |
| Received, | 116,073 | 16,035 | 4,569 | 1,502 | 167,782 | 12,079 | 2,037 | 1,135 | 188,692 | 13,225 | 1,652 | 2,005 | 350,688 | 18,824 | 4,368 | 2,340 |
| Despatched.[1] | 97,053 | 2,063 | 440 | 601 | 150,155 | 4,104 | 1,669 | 188 | 239,814 | 5,590 | 945 | 651 | ... | ... | ... | ... |

**Police. Former systems.**

The regular police are, like education and the post-office, an introduction of British rule. To the misgovernment of the Oudh prefects (*ámil*) police was unknown; and during the brief re-establishment of native authority in 1857 many landholders clamoured for the abolition of this foreign innovation.[2] The modern *gurait* or village watchman was represented in ante-cession times by the *dúsádh*, a servant or official paid by the villagers to guard their crops. But in the north there existed a special *gendarmerie* known as Bantariás, who perhaps held rent-free land in payment of their supposed services in tracking offenders and recovering stolen goods from the forest. The grant of rent-free holdings was certainly confirmed to them about the time of the Nepálese war (1814).[3]

Under the system introduced with the Company's government (1801), the tahsíldars were supposed to maintain a police force out of the percentage (11¼ per cent.) allowed them on the revenue. But, owing to the untrustworthiness of the tahsíldars themselves, and the opposition of influential landholders, this practice soon declared itself a failure. In 1809 a force of *barkandáz* or grenadiers[4] was organized to protect treasuries and travelling treasure; but of police work, in the sense of protecting private property, they did nothing. Stations for these barkandáz were established at the tahsíls and some places of importance along the high roads, such as Barhalganj and Nichlával; while along the Oudh frontier a strong force of mounted police was kept up to prevent the irruption of Badhaks and similar marauders from that misgoverned country. About 1818, officers were first appointed to the permanent charge of barkandáz posts, with power to arrest and send up for trial criminals offending within their jurisdictions. And this would appear to have been the germ of the police circle (*thána*) system.

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[1] No record of covers despatched has during late years been kept.

[2] Wingfield's *Mutiny Narrative*, para. 36.

[3] Elliot's *Supplemental Glossary*, art. "Bantaria."

[4] "Lightning thrower" is the literal meaning of this title.

About 1835 again, when a revision of the police administration took place, the number of thánas was increased, and an efficient force assigned to each. This measure was by no means premature. Some of the jurisdictions extended over 800, 900, and even 1,000 square miles. The *élite* of the police, we are told,[1] were still employed in preventing the invasion of criminals from Oudh. But what immediately led to enquiries and reform was the repeated execution by their captors of thieves caught red-handed in the theft. The impossibility of obtaining legal redress in the general dearth of policemen perhaps left the party of order no other alternative.

Modern system.

There are now 40 police stations, whereof 16 are of the first, 18 of the third, and six of the fourth class. The first class stations, which have usually a sub-inspector, two head and a dozen foot constables, are at Gorakhpur city, Bánsgaon, Padrauna, Háta, Barhalganj, Gola, Rudarpur, Khukhandu, Barhaj, Kasia, Lárh, Belghát, Kázipur, Mahárájganj, Tarakulwa, and Semra. The third class stations, to which are generally attached two head and six foot constables, are at Deoria, Mansúrganj, Rigauli, Rudarpur, Barhi, Chaura, Khanapár, Rámkola, Taria Suján, Kotibhár, Baraicha, Nichlával, Piásia, Panera, Pipraich, Bishanpur, Sahujanua, and Tútibhari. The fourth class stations or outposts, whose quota consists of but one head and three foot constables, are at Kaurirám, Motírám-ka-udda, Fakir-ki-kothi, Gagaha, Belipár, and Chaumukha. From the *thánas* or stations of higher classes these fourth class stations are distinguished by the name of *chauki*. All police stations, of whatever class, are manned by the regular police enrolled under Act V. of 1861. They are assisted by municipal and town police under Acts XV. of 1873 and XX. of 1856 respectively. In 1877, the three forces together mustered 774 men of all grades, including 12 mounted constables. There was thus one policeman to every 5·92 square miles and 2,608 inhabitants. The cost of the force was Rs. 96,378, and of this Rs. 87,986 were debited to provincial revenues, the remainder being defrayed out of municipal and other funds. The following statement shows for a series of years the principal offences committed and the results of police action therein:—

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[1] See Mr. E. A. Reade's note on the revision of the Gorakhpur police.

| Years. | Cases cognizable by the police. | | | | | Value of property | | Cases. | | | Persons. | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Murder. | Dacoity. | Robbery. | Burglary. | Theft. | Stolen. | Recovered. | Total cognizable. | Under inquiry. | Prosecuted to conviction. | Brought to trial. | Convicted and committed. | Acquitted. | Proportion of convictions to persons tried. |
| | | | | | | Rs. | Rs. | | | | | | | |
| 1870... | 4 | 13 | 15 | 683 | 1,445 | 34,108 | 17,243 | 3,072 | 1,650 | 618 | 1,351 | 976 | 375 | 72·2 |
| 1871... | 8 | 13 | 15 | 1,100 | 1,266 | 27,207 | 10,454 | 2,858 | 1,671 | 654 | 1,590 | 1,365 | 225 | 85·8 |
| 1872... | 14 | 6 | 6 | 1,119 | 1,650 | 25,245 | 18,427 | 3,647 | 2,557 | 1,314 | 3.052 | 2,590 | 347 | 84·86 |
| 1873... | 9 | 6 | 13 | 1,470 | 2,567 | 45,476 | 20,179 | 5,030 | 3,828 | 1,678 | 3,223 | 2,652 | 446 | 82·28 |
| 1874... | 10 | 8 | 24 | 2,282 | 3,979 | 54,970 | 24,501 | 8,653 | 6,755 | 2,515 | 4,767 | 4,014 | 443 | 84·20 |
| 1875... | 5 | 1 | 13 | 1,804 | 3,909 | 37,354 | 13,784 | 10,871 | 4,803 | 1,816 | 3,553 | 3,046 | 291 | 85·73 |
| 1876... | 9 | 3 | 7 | 830 | 3,762 | 31,238 | 18,094 | 11,350 | 3,466 | 1,840 | 3,611 | 3,254 | 336 | 90·01 |
| 1877... | 10 | 14 | 14 | 1,011 | 5,105 | 28,857 | 17,627 | 13,388 | 4,086 | 2,581 | 4,524 | 4,125 | 343 | 91·18 |

Besides the regular, municipal, and town police, there are 2,314 village and road watchmen (*chaukidar* or *gurait*, *marhaladar*), organized under Act XVI. of 1873. These were in 1877 distributed amongst the 7,110 inhabited villages[1] of the district at the rate of one to every 829 inhabitants, and at a sanctioned cost of Rs. 83,388, met out of the 10 per cent. cess.

Jail.

Convicts imprisoned through the agency of the police just described are sent to the Central Prison at Benares or the District Jail at Gorakhpur itself. The latter contained in 1850 an average population of 1,351 inmates; of 696 in 1860; and in 1870 of 509. The number of prisoners admitted was 2,248 in 1860 and 1,891 in 1870. The principal statistics for 1877 may be thus tabulated:—

| Total number of prisoners during the year. | Hindús. | | Musalmáns. | | Average daily number of prisoners. | Admitted during the year. | Discharged during the year. | Admitted to hospital during the year. | Deaths. | Total yearly cost per head of average strength. | Net yearly cost per head of average strength, after deducting profits of manufactures. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females. | | | | | | | |
| | | | | | | | | | | Rs. | Rs. |
| 2,457 | 1,782 | 817 | 215 | 24 | 608·50 | 1,817 | 1,764 | 587 | 56 | 37 | 3 |

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[1] There was till comparatively recent times a watchman for every village, paid by an assignment of lands or contributions at harvest.

Of the total number of prisoners, 110, principally debtors, had been imprisoned by order of the civil courts. The total population of the district being 2,019,361 persons, and the average daily number of prisoners as above, it will be seen that ·0301 per cent. of the inhabitants are as a rule in jail. A comparison of the number of admissions with the total number of prisoners during the year will show that 640 of the latter had remained in jail since former years. The mortality was more than thrice as high as in any other district jail of these provinces; but 22 of the deaths were due to an outbreak of cholera. The excessive casualties can hardly be assigned to the age or extreme youth of the jail inmates, as 42 of the persons who died were between 16 and 40 years old. Of the jail population, generally, 29 are returned as juvenile offenders, or persons under 16 years of age; 1,868 as between 16 and 40; 415 as between 40 and 60; and 27 as above the latter age; but the age of the few remaining persons is not stated. The greater part of the average yearly expenditure on each prisoner consisted in the cost of his rations (Rs. 15-1-2½). The remainder was made up of his shares in the expenditure on establishment (Rs. 11-11-9½), clothing (2-13-11¾), police guards (Rs.2-10-9¾), building and repairs (Re. 1-6-5¼), hospital charges (Re. 1-0-4¼), and contingencies (Rs. 2-3-5). The average number of effective workers throughout the year was 493·25; and of these most were employed on building or repairs connected with the jail (255·25) as prison servants (194·50), or on manufactures (103·50). The previous occupation of the prisoners was in few cases such as to fit them for profitable work in prison, the majority having been agriculturists (1,298), men of independent property or no occupation, and Government and domestic servants. Of non-agriculturists, a term which is presumed to include shop-keepers and handicraftsmen, there were only 225.

Lock-up.

The lock-up (*havalát*) for under-trial prisoners is at Gorakhpur a division of the jail. It had during the same year (1877) 2,376 different occupants, of whom 1,911 were afterwards transferred as convicts to the jail proper, and the average daily number of its inmates was 84.

Fiscal history.

The fiscal history of the district begins with its cession to the East India Company in November, 1801.[1] The wretched condition to which misgovernment had brought the country is vividly portrayed by its first Collector, Mr. Routledge. "Although the soil of the Gorakhpur district," he writes in 1802, "is proverbial for its fertility, and will certainly yield abundant crops (when properly cultivated) of the most valuable

[1] This sketch is based chiefly on Mr. Ridsale's notes.

kinds, nothing but the common necessaries of life are now grown, and these scantily. The *jama* (revenue) will fall below the estimate, and this is purely owing to the exactions of the ámil (Oudh governor) and his subordinates." Mr. Routledge discovered also that the Oudh Nawáb's troops had received no pay for a year, and he had great trouble in making them evacuate the district. They were, he says, a mere rabble, useless in war, but grievous as a burden on the unfortunate cultivators whom they were accustomed "to squeeze for the ámil and plunder for themselves."

The ámil who, during the first year of our rule, was still employed in Khairagarh, was now brought to account. Being found to have embezzled about a lákh of rupees, he was dismissed, and a European officer appointed to Khairagarh, which thereon was severed from the district.[1]

Early administration.

The ámil having been dismissed, Mr. Routledge proceeded to make arrangements for the collection of the revenue through tahsildárs. These were at first paid a fixed salary, to which a percentage of the collections was added if they managed to realize a fair proportion of their balances. The first year was spent in ascertaining the condition of the district and its inhabitants, and in acquiring the information necessary to any plan of administering its vast area. The collector was at this time subordinate to the Board of Commissioners for the ceded provinces at Farukhabad, and it was to them, therefore, that he reported his proposed arrangements.

First settlement, 1803-04 to 1805-06 inclusive.

The collections of the first year (1801-02) necessarily showed a large balance; and it was determined to make a triennial settlement "at fair rates," with specially favourable terms for the cultivation of waste lands. This, the first assessment of Gorakhpur under British rule, marks the substitution of settlement with the landholders themselves for the ruinous farming system of the later Nawábs. The change has perhaps contributed more largely than any other measure to the immense advance in prosperity which the district has made under English government.

Including various cesses (Rs. 8,940), the revenue of Gorakhpur-Basti and Bútwal had amounted at the date of cession to Rs. 6,27,570. But from this was to be deducted Rs. 77,715 of more or less permanent remissions (*nánkár* and *rozína*); and the net demand had therefore been Rs. 5,49,855 only. When, however, the first settlement was made, it was found that, owing to decreased cultivation and other causes, so large an assessment would, for the present at least, be futile. The demand was therefore fixed at Rs. 5,44,555, or, deducting remissions (Rs. 66,173), at Rs. 4,78,382, of which Rs. 27,482 fell on

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[1] *Supra*, p. 275.

Bútwal.[1] The new demand came into force with 1803-04. It had been estimated to increase during its third year (1805-06) by Rs. 1,70,000, but the collections fell far short of expectation.

But before the settlement came in force, other administrative measures had not been neglected. Security of life and property were as necessary for the collection of the revenue as intrinsically; and to restore order a large body of Company's troops was imported into Gorakhpur. Attempts were made to establish police jurisdictions; and advances were at the same time granted to landholders to enable them to plough and sow their lands (1802-03). But, as might have expected, the recipients squandered these sums in increasing the number of their dependents and other private expenses, and the efforts of the tahsíldárs to organize a police were strongly opposed by the Rájas and other powerful proprietors.

The Rája of Bútwal was especially contumacious. His refusal to permit the establishment of police posts within his domains was very near bringing him into open collision with the Company's troops. It was reported in 1804 that he declined to pay a balance of about Rs. 12,000 due from him on account of the past two years. Inquiries showed that he had for many years under the Oudh régime succeeded in evading payment of the revenue due on his lands north of Tilpur. In 1805 he was imprisoned; but as Nepálese troops at this juncture invaded his domains, it was found impossible to recover the balance. The timidity of the peasantry was found as great an obstacle to progress as the boldness of their landlords. Half a century of extortion and broken pledges rendered them suspicious of invitations to settle. It had indeed been a common trick for the ámil or his subordinates, after entering into solemn engagements that the cultivators should hold at low fixed rates, to seize on the ripened crop and extort double or treble the sum before agreed on.

Suspicions of the zamíndars.

It is not, therefore, surprising that these first advances of money proved a failure, and that great difficulty was found in recovering even a part of them.

1802 to 1805. Difficulties.

From 1802 to 1805 the Collector was occupied in enforcing the authority of the British Government and collecting the revenues of the triennial settlement. It was found absolutely necessary to have recourse to farming leases in many cases where the zamíndars were either unwilling to accept or unable to satisfy the Government terms; and this led in some instances to armed resistance, which was met by sharp punish-

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[1] In his note on the current settlement Mr. Auckland Colvin gives a far larger sum, *viz.*, Rs. 6,81,293.

Active measures.

Tahsíldárs responsible for police.

ment. Thus in 1803 one Damara Singh refused to acknowledge the British authority or to pay revenue. An armed force was sent against him, drove him into his fort, stormed it and razed it to the ground; after which his estates were farmed. Again, in 1805, the collector reports that the last of the forts held by contumacious zamíndars had been levelled, and that a sharp watch was being kept to prevent their being rebuilt. In 1805 an attempt was made to raise the position of the tahsíldárs, and at the same time to provide an efficient police, by making these officers an allowance of 11½ per cent. on their collections and holding them responsible for "an efficient police administration" within their jurisdictions.

Second settlement, 1806-07 to 1809-10 inclusive.

A second triennial settlement in 1806 granted a slight reduction on the actual, and a great reduction on the nominal, demand of 1805-06. The assessment of the district, including Basti, was fixed at Rs. 5,96,288, excluding remissions.[1] The transit dues hitherto taken were lowered, and a tax on professions was abolished. Some effort was made to ascertain the capabilities of the different *mahâls* (estates) by examination of the papers kept by the village accountants. The reduction seems to have been urgently needed, for, in some places, the zamíndars were beginning to quit their villages for the forest, with threats to eject by force any one who should presume to till their lands during their absence.

Difficult position of the Collector.

In spite of all that had been done, sales of land for arrears of revenue continued frequent. The impossibility of efficient supervision and control left the native officials almost completely to their own devices; and native officials were in that day "indifferent honest." How was a single European officer, fresh to the district, and destitute of all those aids now available in the shape of maps, records, and well-informed subordinates, to form even an approximate idea of the effect of the assessments he proposed? How could he scrutinize the action of tahsíldars working in parts of the country which he had never seen, even on paper? It seems almost incredible, but it is true, that the collector was obliged to report his inability to describe the relative positions and extent of the parganas composing his charge.[2] The enormous area and unsettled state of the district gave its chief officer no time to inspect details; and though, as before remarked, the principle of settlement at fair rates with landholders themselves had at once been recognised, years elapsed before it could be more than nominally carried out.

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[1] Rs. 6,71,070 according to Mr. Colvin.

[2] See Mr. Ridsdale's notes on 1805-06.

Settlement with the Rájas.

The peculiar position of the Rájas in Gorakhpur-Basti was now of great service. To make settlements with them, and even attain a rough fairness in the process, was comparatively easy; while their position and influence served to check the tahsíldárs and underlings of Government, no longer supported in their exactions by a military force.

Visit of the Board.

The tahsíldárs nevertheless managed to abuse their power pretty freely; and the police became, under their management, almost as oppressive as the rabble of the ámils. In 1808, therefore, when the Board of Commissioners made on the spot a protracted enquiry into the administration of the district, it was determined to abolish these officials and attempt a system under which the revenue should be lodged directly with the collector. Needless to say that this scheme at once proved a failure, and tahsíldárs were reappointed in 1810, the police administration being, however, taken from them. The machinery for the collection, as for the assessment, of the revenue was still very imperfect. The size of the district and the amount of thick jungle into which defaulters could always retire, the want of system and of adequate information, all rendered it extremely difficult to introduce any well-digested scheme. As the only means of checking arrears, sale of the lands on which they occurred was resorted to, and carried out to an extent which soon caused fresh troubles.

Tahsíldárs dismissed.

Reappointed, 1810.

Frequency of sales for arrears.

In 1812 the Board passed orders to reject sale in all cases where it could be avoided, as the frequency of the process had given occasion to serious disturbances, and in more than one case to successful resistance of authority. In 1810-11, it seemed indeed as if the general dissatisfaction caused by these sales and by the misconduct of the native officials might excite violence requiring fresh military repression. But the new settlement of 1810 and the Board's orders in some measure soothed the prevailing discontent. The Rájas were pacified by obtaining a mild settlement made directly with themselves and not with their dependents.

Discontent.

Danger averted by third settlement.

The other zamíndárs could make no formidable resistance without their aid, and so the danger passed off without very serious consequences. The effect, however, of the excessive sales was for many years afterwards felt in the reluctance of zamíndárs to settle on the waste lands still so extensive in the district, and more especially in the north.[1]

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[1] *Amongst other estates the greater part of the Padrauna talúka was sold; the price obtained (Rs. 8,000) was, however, so manifestly insufficient that the sale was annulled.*

Coming into force with 1810-11, this third settlement seems to have been sanctioned for two years only. It was ultimately extended, however, for three years longer, expiring with 1814-15. In laying before the Board his proposals for assessment the Collector (1809) had to urge the inadvisability of making it permanent. His opinion was on this point accepted ; but when he proposed to settle with the birtias and other sub-proprietors in possession, he was taken to task for supporting with, and offering violence to, the rights of the Rájas and talúkadárs. The demand of the first year was fixed for the Gorakhpur-Basti district at Rs. 6,21,220, excluding *nánkár* remissions (Rs. 80,000).[1] The excise revenue was at the same time farmed for an average of Rs. 83,000 per annum. This settlement was financially a success; for, notwithstanding the increase of sales for arrears, irrecoverable balances were small till 1814. In the latter year the Nepálese war of course diverted attention from their recovery.

Damage consequent on the war.

The operations of that war will be described elsewhere. Suffice it here to say that the unfortunate Rája of Bútwal was again the cause of the disturbance. The amount of damage inflicted by the campaign was very great, and security of life and property was throughout the district rudely shaken. Large numbers of people were reduced to a state of destitution, and the zamíndárs were not yet sufficiently tamed to resist the opportunities offered of indulging their animosities and reviving their ancient feuds. Gang-robberies became frequent and singularly bold. In 1813 over ten thousand rupees of Government treasure had been carried off by robbers while on its way to Azamgarh ; but in 1814 an attack was actually made on the Bánsi tahsíli and was with great difficulty repelled. The assailants numbered over two hundred, and were armed with spears, bows and arrows ; and it was not before two barkandáz had been killed and several wounded that they were repulsed. In the same year also, near Magbar, twenty thousand rupees were carried off from Government treasure-carts after a pitched battle in which three barkandáz were killed and seventeen wounded. Several other unsuccessful attacks were also made on treasure parties during this and the two following years.

Frequency of dacoities.

Poverty of the district.

Private property was, of course, exposed to still greater risk. But there was at present little private wealth to tempt the robbers. The Collector reported that there was no one able to contribute towards a Government loan, and that in his opinion there was no one whose bill for a thousand rupees would be accepted in a great trading city like Calcutta or Patna. The greater part of the injury done to private property was the work of the Nepálese or of hostile zamíndárs; but added to the unsettling effects of war, it produced great recusancy in the matter of revenue payments. Thanks, however, to the energy of the collector and his subordinates, who all (including the collector himself) received rewards for their services, the balances were not exorbitant. The demand of the tract which chiefly suffered was indeed so light that its non-collection affected the total returns but little.

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[1] Or according to Mr. Colvin, who clearly includes these *nánkár* remissions, Rs. 7,18,027.

End of the war.

The war ended in 1816, and the frontier of the British territories was fixed at the end of the year. A considerable part of the Bútwal territory was ceded to Nepál, partly in order to secure a convenient and even boundary line, and partly to show our desire to treat the defeated Gurkhás generously. With the latter object were also made large money allowances. With the former, a large tract west of the Rápti and other territorial concessions were exacted from Nepál.[1]

Adjustment of the boundary line.

Cession of Khairágarh to Oudh.

By the line thus laid down parganah Bináyakpur was cut in two, and more than half of it, with part of Tilpur, made over to Nepál. At the same time the loan of ten million rupees was repaid to the Nawáb Vazír by the cession of Khairágarh. Chakla Nawábganj, which had hitherto formed part of Gorakhpur, was at the same time ceded to that potentate in exchange for some territory added to the Sháhjahánpur district.

Internal administration.

Fourth settlement, 1815-16 to 1819-20 inclusive.

These changes effected, the authorities were at leisure to direct their attention exclusively to the administration of the district. A fresh or fourth settlement had opened with 1815-16, but was not formally sanctioned until after the close of the war. Its demand amounted to Rs. 6,86,175, excluding remissions (about Rs. 90,000) and excise. It continued in force for five years ending with 1819-20. Under its operation balances were small and sales for arrears less numerous. To encourage zamíndárs and to counteract a failure of the autumn harvest in 1817, the Board authorised large advances. Many Thárús who had immigrated from the north were settled on grants in the outskirts of the north Haveli jungle, chiefly in tappas Lehra and Samakhor.

Settlement of the Thárús.

A final proclamation had been issued at the commencement of the war, calling on the Thárús and other subjects of the British Government residing north of Nichlaval to migrate southwards. The object of this measure was twofold. It was hoped, by stopping the cultivation of the Tarái, to inflict loss on the Nepál Government; and at the same time to prevent British subjects from falling into the hands of the Gurkha troops. When the Gurkha raids began in earnest, so many persons obeyed these orders that 55 villages were colonised on lands still khown as the Jungle Barídi grants. These settlements have continued to prosper ever since, and now include over a hundred villages. Their immediate effect was also most beneficial. Not only did the settlers themselves bring a large area under cultivation, but their example encouraged others to settle on the land to the north and east.

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[1] See Smith's *Five Years of Nepál*.

Statistical information first obtained.

Progress of the district.

Trustworthy information had at last been acquired regarding the capabilities and condition of the district. In 1818 the collector compiled a series of statements showing the progress of cultivation, the condition of the cultivators, the nature of the allowances made to the various pensioners and dignitaries, and the incidence of the Government demand. These statements have unfortunately been lost; but the correspondence regarding them shows that the district had to some extent recovered prosperity in the south, while still backward in the north and east. These two portions of the district are frequently contrasted.

Prosperous condition of the south.

Backward state of the north.

The south is mentioned as well cultivated, in some places with sugarcane and other valuable crops. It was blessed with some fair roads, fair health, and, except in rare instances, with immunity from breaches of the peace. It was also almost free from mischievous wild animals, which are mentioned as one of the chief obstacles to cultivation in the north. The latter portion was almost entirely uncultivated, for the settlements of Thárús had only just begun. It was, moreover, extremely unhealthy, covered to a great extent by morasses and forests, and devastated by wild elephants.

Low condition of the tenant class.

The condition of the cultivators throughout seems to have been very low. They had no rights of occupancy, and were almost all of the lowest castes. They were despised by the landowners, and treated with no more consideration than was absolutely necessary to prevent their running away. This, indeed, they were constantly doing, as the vast area still open to cultivation rendered it easy to find fresh holdings if life became unsupportable on those they at present occupied.

Fifth settlement. Proposal for making it permanent.

The revenue of the district (Gorakhpur and Basti) had now risen to about six and a half lakhs, and was collected with ease and punctuality. A fifth settlement was about to be made, and it was proposed to make this permanent. Operations began in 1820-21; but before they were completed Mr. Holt Mackenzie's Regulation VII. of 1822 made its timely appearance. Under this enactment were instituted a professional survey and a thorough inquiry into the condition of the various parganahs. For each were furnished statements showing the amount of cultivation and other details. The principle of assessment on the capabilities of the soil, on the cultivated and culturable areas, was recognized. Before this, assessment had been made on a rough guess of the rental, furnished for separate villages by the kanúngo, and for the talúkas by the talúkadárs themselves.[1]

Survey.

The result of these enquiries was to show clearly how little the district was ripe for a permanent settlement. The surveyors, Lieutenants Grant and Wroughton, were strong in their demonstration of this view. They pointed out that the population was scanty, the modes of cultivation imperfect, the peasantry depressed, the requisite capital wanting, and the landholders so ignorant and obstinate as to be utterly incapable of developing the resources of the country. The scheme was abandoned, most happily as results have shown; but the enquries made proved of the greatest importance. For the first time something more than a superficial enquiry was made into the position of the subordinate landholders; and the nature of their tenures and the errors and defects of the old system of settlements on information provided by the kanúngos and village accountants were exposed. The papers kept by these officials were examined, and to some extent at least set right. Inquiries were instituted into claims made for the recovery of proprietary (zamíndári) rights, and illegal appropriations of waste land were cancelled. Property acquired a tangible and enhanced value. And lastly, the acquisition of systematic information enabled European officers to assume more directly the management of the district, while the power and authority of their subordinates was limited and carefully supervised. It is not saying too much to affirm that this settlement gave a new and powerful stimulus to the progress of the district.

Permanent settlement rejected.

Soils were classified into bángar or uplands, *bíth* (*mattiyár*) and *dhúsi* (*balua*), rental rates being fixed for each. In the determination of tenures, a *bounty was paid to the Collector* for every revenue-free holding which he discovered as liable to assessment. This inquiry brought to light a wholesale system of fraud, many entire villages having been entered as tax-free which had paid land-tax up to the date of cession. Such false entries brought to punishment many village accountants and other Government officials. Settlement was still made with the Rájas and other talúkadárs, but the Collector in many cases curtailed their power of enhancing the amount payable by their birtia sub-proprietors. It was ruled that such enhancements must not exceed in proportion the enhancement made in their own revenue since last settlement. The chief control of the district had in 1819 been transferred to the Board of Commissioners for Bihár and Benares, or, as it was afterwards styled, the "Board of Revenue for the Central Provinces." This new authority directed that the chief object in assessment should be to ascertain the average produce of the soil, and the share in that produce usually paid to the zamíndár. The amount and value of the zamíndár's yearly assets being thus discovered, Government would leave him 10 per cent. for profits; another 10 per cent. to cover calamities of season, insolvency of tenants, &c., and 5 per cent. for his trouble and expense in collecting the rents. In other words, the demand was to be fixed at 75 per cent. of the proprietor's average receipts.

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[1] Or, to translate into less accurate and technical language, for separate villages by the parganah registrar, and for the baronies by the barons themselves.

Exposure of frauds.

Thus assessed, the revenue for Gorakhpur-Basti amounted to Rs. 7,59,041, excluding the income from excise and ferries, which are now mentioned for the first time.[1] The settlement was completed in 1824 and finally sanctioned in 1825. It lasted, in different parganahs, from ten to fourteen years, but meanwhile revisions and other causes had greatly increased its amount. The settlement in 1826 of parganah Amorha[2] added Rs. 14,000 and raised the demand of that year to Rs. 7,63,000. In this case the Board set aside the claim of the Rája, and ordered a direct settlement with the subordinate landholders. A revision in 1828 of the assessment on the Satási estate increased the district revenue by Rs. 7,000, while a similar measure in Ratanpur-Bánsi added during the following year Rs. 16,000. The assessment of parganah Sháhjáhánpur had, owing to want of time, remained unaltered at settlement. It in 1830 came under revision, yielding an increment of Rs. 26,600. Without, therefore, allowing for the increase caused by progressive demands and assessment of waste land, the demand of the fifth settlement had by 1830 risen to Rs. 8,12,600. Including all items, it can hardly have amounted to less than Rs. 9,00,000.

Sales for arrears.

The currency of the fifth settlement perhaps marks the transition from the misrule of violence to the reign of law. Disputes, which had been formerly settled by riot or by the coercion of some bribed native official, now found their way into the courts. A special commission in 1826 recommended that tahsíldárs should be invested with judicial powers to try such disputes. A long inquiry on the subject of sales for arrears recalled attention to a Board's order which had in 1812 forbidden such sales,

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[1] Their proceeds being Rs. 18,910.

[2] In Basti.

Their injustice in many cases.

Fraudulently contrived by native officials.

Administrative progress.

unless after due investigation into the circumstances. This order had for a time checked the evil, but on the *inter arma silent leges* principle was forgotten during the Nepálese war. Between 1815 and 1821, therefore, sales went on briskly, and the enquiries now made in the fuller light of the settlement statistics revealed strange facts. The utter ignorance of the country, of the position of the lower proprietors, and of the interests of all subordinate to the superior landholders, is shown by the fact that in the sales at first made *all rights* of every kind were declared cancelled, and the estate sold was surrendered to the absolute pleasure of the purchaser. Clear proof was obtained that most sales had been manœuvred by over-trusted native officials, intent on buying at a bargain the auctioned land. These abuses had caused much discontent, and the auction-purchaser had in some cases been ejected *vi et armis.* They now ceased, and the effects of their suppression were soon visible. The revenue, which had been enhanced about one lakh and a quarter, was collected with ease, and even punctuality. The zamíndárs were more contented than they had ever been before, and were induced by the longer term of settlement to extend their cultivation. Gang-robberies, though still not unfrequent, had become less daring. Riots, arson, and similar offences arising from local feuds regarding boundaries or waste lands, grew rarer. And the police began to exercise their proper function of guarding private property instead of merely acting as armed guards to escort Government treasure. Communications were improved, and the export trade in grain, which is now of so much importance, began to attract capital and to extend itself rapidly.

Difficulty in procuring trustworthy information.

There were of course many checks and hitches in the course of this improvement. In 1821 the Collector wrote despairingly to the Board about his inability to obtain trustworthy information. "The records, he says," are deplorably deficient; many important documents have been extracted and others falsified or mutilated." On another occasion, speaking of the kánúngos, he says "they are utterly unworthy of confidence; they are possessed of valuable information, but retain it for their own purposes." The system of collecting the revenue was still so unscientific that as a rule quarterly and, in some cases, monthly instalments were realised, without regard to time of harvest.

Progress.

In 1827-28 further information was collected. Invalid grants of tax-free land were resumed, and further inquiries as to the zamíndár's right in waste plots were directed. The settlements of some villages were, on the other hand, lightened, as it was shown that their value had through spite been exaggerated.

Appointment of a Commissioner.

In 1829 Mr. R. M. Bird was appointed Commissioner of Gorakhpur, Gházipur, and Azamgarh, with headquarters at the capital of the first-named district. At the same time the Board of Revenue (Central Provinces) was abolished and the Commissioner made subordinate to the Sadr (Supreme) Board of Revenue.

First jungle grant, 1830.

In 1830 the first jungle grant was made to a European (Mr. Wilkinson). Up to this time, by a short-sighted policy, Government had prohibited Europeans from settling in the country, and had ordered the collector on no account to allow such dangerous "interlopers" to establish themselves on Government lands. This prohibition was a relic of the time when the Company feared infringement of its trade monopoly, but had become an anachronism as commerce was discarded for empire. The stimulus which the grantees gave to the progress of the district is one of the most remarkable features in its history from this date up to the Mutiny. They contributed to the improvement of the country not only capital and energy, but personal influence. The protection afforded to the weak by their presence was of great importance in a day when courts were few, and when large questions left the district staff little time to inquire into petty acts of tyranny.

Influence of the grants on the progress of the district.

Sixth settlement: first recognition of tenant's rights.

In 1833-34 the terms of the current assessments began to expire, and in the proposals for a sixth settlement under Regulation IX. of 1833 the rights of tenants are for the first time considered. The scheme advised by Mr. Bird, and with slight exceptions adopted, was to ascertain the class and value of the crops grown; to discover the fair rental of the villages, much as is done now, by fixing soil rates; and to divide the rental, in the proportion of two to three, between Government and the zamíndars. Tenants were to be granted leases for their holdings at a fixed rent not liable to enhancement during the term of settlement. The chief difference between this and former settlements was the negotiation of assessment with the sub-proprietors to the exclusion of the talúkdárs, and the concession to the latter in most cases of nothing more than a seigniorial allowance (*málikána*). The claims raised by some of the Rájas to the ownership of forests in which Government was now making large grants were rejected. It was only conceded that no portion specially settled with them should be granted away, except for special reasons.

Increase on the revenue.

Its accurate and exhaustive enquiries protracted the arrangement of this settlement; but when at last sanctioned in 1841-42, it was sanctioned for twenty years. How great had been the material progress since last settlement is shown by the vast increase in the demand; without proving oppressive, it was fixed at Rs. 17,63,000 in 1840, rising through progressive increments and other causes to Rs. 20,82,000 in 1860.

Further exposure of frauds by native officials.

One result of settlement was to expose in the north of the district much the same abuses as had elsewhere come to light at the preceding assessment. The collector notices in 1838 the extent to which citizens of Gorakhpur had acquired, by intrigues with tahsíl officials, snug domains in this remote tract.

Road fund.

The revision of police before referred to suppressed at about the same time the custom of deciding boundary quarrels by force; and to develope the rising commerce of the district Government organized a road fund, committees of landholders being appointed in the different parganahs to suggest and supervise improvements.

1840. Successful working of the new settlement.

The new settlement worked extremely well. The only opposition against it came from the Rájas, who resented the system of an assessment with their inferiors and dependents, as they considered the zamíndars in actual possession of the villages. In reporting the propossed arrangements for sanction, the Commissioner observes that "the Rájas and other talúkadárs must suffer from a village settlement. They are the very creatures of anarchy, and their revenues have in fact consisted of the large share of the Government's rights they continued to withhold." This language was much too strong, as the rights of the Rájas were far older than those which the Nawáb transferred to the Company. But it was impossible that their power and influence should be maintained under a strong Supreme Government such as now held the country. They were constrained to live at peace with each other, and having no longer any sovereign power, turned for excitement and pleasure to a lavish expenditure on sensual pleasures. This soon brought them into debt, and in some cases to ruin.

Position of the Rájas.

The Rája of Barhiápár was one of the first to mortgage his property.[1] The Rája of Gopálpur plunged deeply into debt.[2] The Satási and Majhauli estates were both so mismanaged that at the outbreak of the Mutiny they were on the

[1] Arrears of revenue had some time before this caused the transfer of a part of his estates to the Pindári chiefs settled in the district.

[2] While reporting in 1836-77 the settlement of Dhuriápár, Mr. Reade writes that it is "equitable, but must hasten the inevitable ruin of the Rája of Gopálpur, who is deeply sunk in debt."

verge of ruin. The Padrauna family were not much better off.[1] The only local magnate who seems to have improved his position was the Rája of Tamkúhi. The Mahárája of Bettiah also extended his influence in the district, but his residence and the bulk of his estates were then as now outside it.

From 1840 to 1850 the improvement of the district was steadily carried on. Treasuries were built for the safety of the Government money on its passage,[2] and the roads were put in order. Tahsílis were erected and courts established in the interior of the district for the convenience of suitors. The clearance of forest and increase of cultivation perhaps improved the climate, and the state of the district generally was very encouraging when thrown back by the Mutiny (1857). This, as will be hereafter shown, effected considerable changes in the proprietary body. The estates of the Satási, Chillúpár, and Barhiápár Rájas were confiscated, the titles of the two former becoming extinct. A part also of the Padrauna talúka was confiscated, and the stipend paid since 1845 to the last descendant of the Bútwal Rája, in compensation for his talúkadári rights in Tilpur, was abolished.

Seventh or current settlement.

Preparations for the seventh or current settlement had begun before the Mutiny and were resumed in 1859. The chief peculiarity of this assessment was the heterogeneous nature of the agency and methods employed. As in Meerut and Budaun, the collector was also the settlement officer. But, including as it then did Basti, his district was the largest in these provinces. His numerous and varied labours left him, as might have been expected, no time to supervise and control the work of his settlement subordinates. Except in the case of parganah Sháhjahánpur, his assistants were left to their own devices, assessing their parganahs in separate fashions, and submitting separate final reports on their proceedings. The parganah just named was settled between the winters of 1856-57 and 1861-62 by the collector himself, the late Mr. T. M. Bird, C.S.; parganahs Chillúpár, Bhauápár, Dhuriápár, Anola, Sidhua Jobna, and south Haveli, between those of 1859-60 and 1866-67 by Mr. J. J. F. Lumsden, C.S., afterwards collector; parganahs Tilpur and north Haveli[3] in the winter of 1861-62 by Mr. P. J. White; Salempur-Majhauli and Silhat between the winters of 1859-60 and 1862-63 by the late Bábu Piári Mohan Bándhopádhyay; parganah Maghar between those of 1860-61 and 1861-62 by the late Mr. Herbert Wilson, C.S.; and parganah

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[1] In 1211 fasli, *i.e.* about 1805 A. D., their talúka was sold for arrears; but an insufficient price being offered, the sale was annulled, and one-half was placed under direct management, the rest being restored to the family. In 1237 fasli the whole was restored to them.

[2] In 1837, for instance, at Khalílabad and Bakhra in Basti; and afterwards at Captainganj, Paikoli, and Pipráich in Gorakhpur.

[3] South Haveli included the *Hazúr* tahsíl and Háta portions of Haveli; north Haveli its remaining or Mahárájganj portion.

Bináyakpur between those of 1861-62 and 1863-64 by the late Mr. H. LeP. Wynne, C.S.

Measurements.

The operations of the settlement may be described as usual under the three heads of measurements, rent-rates, and assessments. The measuring agency varied little in the different parganahs. In four the *patwáris* or village accountants alone were employed; but in the remainder the ignorance or inexperience of these officials rendered the entertainment of *amíns* or skilled surveyors necessary. Five parganahs,[1] indeed, were measured by the amíns without the aid of the patwáris. The system of supervision employed by each of the six officers engaged in settlement was much the same. *Sarghanas* or head amíns were appointed over parties of from 25 to 30 other amíns or patwáris; and the work of these sarghanas was in turn checked as far as possible by the assessing officer himself. "On the whole," wrote Government in reviewing the settlement, "although the measurements were not made with the same close accuracy of figure and survey as those of the succeeding settlements, it may be safely assumed that the field maps are sufficient for all ordinary administrative purposes, and the areas quite exact enough to form a trustworthy basis for assessment." The classification of area was as follows:—

| Parganah. | Area in acres. | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | *Unassessable.* | | *Assessable.* | | | | | |
| | | | | | *Cultivated.* | | | |
| | Revenue-free. | Barren. | Cultivable. | Old fallow. | Water. | Unwater. | Total cultivated. | Total. |
| Salempur Majhauli | 5,612 | 70,782 | 28,589 | 12,143 | 222,151 | 35,121 | 257,272 | 374,398 |
| Silhat ... | 1,454 | 31,600 | 42,342 | 4,020 | 88,724 | 10,949 | 99,673 | 179,089 |
| Sidhua Jobna ... | 6,934 | 50,120 | 92,768 | 35,278 | 121,892 | 226,076 | 347,968 | 533,063 |
| Sháhjahánpur .. | 1,084 | 11,015 | 10,611 | 4,502 | 23,907 | 37,313 | 61,220 | 88,432 |
| South Haveli ... | 23,323 | 48,484 | 66,730 | 16,238 | 161,471 | 64,502 | 225,973 | 380,748 |
| North Haveli ... | 1,637 | 28,504 | 43,543 | 16,264 | 57,780 | 100,420 | 158,200 | 248,148 |
| Bináyakpur ... | 300 | 1,947 | 11,205 | 2,281 | 3,366 | 11,953 | 15,318 | 31,051 |
| Tilpur ... | 1,299 | 9,021 | 32,788 | 13,698 | 11,565 | 47,610 | 59,175 | 115,881 |
| Dhuriápár ... | 4,310 | 55,697 | 20,165 | 7,332 | 93,655 | 22,063 | 115,718 | 203,222 |
| Anola ... | 1,542 | 14,371 | 7,769 | 2,345 | 39,370 | 5,906 | 45,276 | 71,303 |
| Chillúpár ... | 573 | 17,245 | 8,831 | 4,989 | 13,009 | 21,502 | 34,511 | 66,149 |
| Bhauápár ... | 4,951 | 20,036 | 9,159 | 3,892 | 33,604 | 19,635 | 53,239 | 90,867 |
| Maghar[2] ... | 2,922 | 34,414 | 24,820 | 10,199 | 77,341 | 32,223 | 109,564 | 181,919 |
| Total ... | 55,631 | 403,236 | 379,725 | 133,081 | 947,834 | 635,273 | 1,583,107 | 2,664,270 |

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[1] The parganahs measured solely by amíns were Chillúpár, Bhauápár, Dhuriápár, Anola, and South Haveli; those measured solely by patwáris, Sidhua Jobna, Tilpur, North Haveli, and Bináyakpur.

[2] The figures in the line for this parganah are approximate only. Maghar has been halved between Gorakhpur and Basti, and but half the figures given in the Board's review of settlement have been taken.

Rent-rates.

The next step was to assume standard rent-rates for the various soils or tracts of each parganah, and, by applying these rates to the areas, to ascertain the probable gross rental of each. In their manner of assuming such rates the assessing officers showed great divergence. Mr. Bird gives no clue to the method he adopted; and it is even doubtful whether, in ascertaining the rental, he went through the formality of assuming rent-rates at all. If he did so, however, he would seem to have fixed three general rates only, for clayey, loamy, and sandy soils respectively. Mr. Lumsden's method "varied as his experience increased."[1] In Chillúpár and Anola he adopted soil-rates, arranging his soils according to their composition into two classes, and using the same rates indifferently for both watered and unwatered land.[2] His rates were based on those actually paid, as ascertained from personal enquiry on the spot, from the village records, and from the opinion of parganah officers. In Sidhua Jobna and South Haveli, following the custom of those parganahs, he assumed an average rate, not for each soil or village, but for each tappa as a whole. Mr. White sometimes adopted separate rates for different soils, and sometimes an all-round rate for an entire tract. But how such rates were framed, or on what induction of ascertained facts, is nowhere recorded. The rates of Bábu Piári Mohan were based on the same data as those of Mr. Lumsden, and fixed for the three classes of clayey, loamy, and sandy soils. Mr. Wilson avowedly used no rent-rates, but depended chiefly on the results of inquiry into the actual rental returns of each village. Like Mr. Lumsden in Sidhua Jobna and south Haveli, Mr. Wynne framed average rates for each tappa, making no distinction between dry and irrigated lands. His rates were based on those returned by native officials as actually paid; and he checked them by comparison with the average rates per acre paid for various crops.[3] There was one point in the methods of all these officers which struck the Board of Revenue as curious. Almost all explained that the rent of land was influenced mainly by its position with regard to the village-site: by its situation, that is, in the inner (*goínd*), middle (*miyána*), or outer (*pállu*)[4] zones. But no single officer seemed to have adopted as the basis of his calculations this well-recognized arrangement. The rates adopted for the different soils or tappas of the parganahs assessed by each officer will be shown in the gazetteer articles on those parganahs themselves. Meanwhile it may be mentioned that the average rate for the whole district, including Basti, was Rs. 2-3-2 per acre.

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[1] G. O. No. 2356A., dated 20th October, 1873.

[2] It should be remembered that in a district where the spring-level is so high as in Gorakhpur, the difference in productive power and rent between watered and unwatered land is less than elsewhere. Mr. Lumsden's two classes were (1) loam or loam and clay; (2) sand.

[3] The exact method of check is rather obscurely stated.

[4] These words are derived respectively from Hindí *gwaind*, near, Persian *miyán*, middle; and Hindi *palla*, margin, distance. They correspond to the *gauhan* or *bára*, *manjha* or *majhaula*, and *barha* or *barhet* of the Dúáb.

Assessments.

The application of the rent-rates to the total area, or, where rent-rates were discarded, other processes, gave for the whole Gorakhpur district an assumed rental of about Rs. 29,96,431.[1] Deduced from this rental at 50 per cent.,[2] the revenue would have reached Rs. 14,98,215. Its actual amount was fixed at Rs. 15,53,607, or including the 10 per cent. cess and fees (*nazrána*) on revenue-free estates, Rs. 17,39,894. In framing their assessments and even rent-rates, most of the settlement officials seem to have been guided by an estimate of the probable revenue and rental prepared by Mr. Reade in 1860. This officer, formerly a Commissioner of Gorakhpur, had drawn up a careful statement showing the increase which might *á priori* be expected from each parganah. His predictions of the gross rental coincided closely with those made by Mr. Robert Bird some twenty years before, and furnished a fairly true key-note for subsequent proceedings. Mr. Lumsden was, indeed, the only officer who worked with any pretence to independence of Mr. Reade's estimate, or who did not frame his rates more or less to suit that calculation. The assessments of Messrs. F. Bird and Wilson, who had either probably or certainly worked without regard to rent-rates, were afterwards subjected to some critical examination. But in neither case could much fault be found with the result. Mr. Bird's demand may have been deduced from a rental fixed by rule of thumb; yet after Mr. Lumsden's scrutiny, the Board decided that it should stand. A revision of Mr. Wilson's assessment was proposed by Mr. Money, Senior Member of the Board; but the idea was abandoned when it was found that resettlement on more approved principles would scarcely alter the result. The incidence of the new demand, again including Basti, was Re. 0-13-1 on the cultivable, and Re. 1-1-7 on the cultivated area. The corresponding figures of the past settlement were Re. 0-10-5 and Re. 1-1-3. The assessment just described was sanctioned for thirty years, expiring on the 30th June, 1889. The demand was in some cases progressive, not attaining its maximum until several years after the beginning of that term.

In giving the official account of the collections and balances for the past ten years, the following statement will also show how the settlement has worked:—

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[1] The reason why the assumed rental can be given but approximately is that the Basti and Gorakhpur portions of Maghar were settled together. We know, however, the amount of the ultimate demands assessed on each portion, and we know also the gross assumed rental for both. These form the data for a proportion sum whose result is the approximate assumed rental for Maghar of Gorakhpur. [2] It is perhaps hardly necessary to mention that at the settlements now current the demand was reduced from ⅔ to ½ of the assets.

| Year. | | Demand. | Collection. | Balances. | PARTICULARS OF BALANCE. | | | | Percentage of balance on demand. |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | *Real.* | | | *Nominal.* | |
| | | | | | In train of liquidation. | Doubtful | Irrecoverable. | | |
| | | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. |
| 1868-69 | ... | 11,58,184 | 11,47,318 | 10,866 | 148 | 10,109 | ... | 609 | ·94 |
| 1869-70 | ... | 11,60,908 | 11,50,563 | 10,315 | ... | 9,835 | ... | 510 | ·89 |
| 1870-71 | ... | 11,64,680 | 11,54,406 | 10 274 | ... | ... | ... | 10,274 | ·88 |
| 1871-72 | ... | 11,63,628 | 11,58,140 | 5,488 | ... | 395 | 565 | 4,528 | ·08 |
| 1872-73 | ... | 11,61,497 | 11,59,990 | 1,507 | ... | 1,442 | 65 | ... | ·13 |
| 1873-74 | ... | 16,70,063 | 16,01,863 | 68,200 | ... | ... | 66,111 | 2,089 | 3·96 |
| 1874-75 | ... | 16,73,974 | 16,71,632 | 2,342 | ... | ... | ... | 2,342 | ... |
| 1875-76 | ... | 16,78,007 | 16,77,829 | 178 | ... | ... | ... | 178 | ... |
| 1876-77 | ... | 16,80,716 | 16,79,893 | 823 | 202 | ... | ... | 621 | ·01 |
| 1877-78 | ... | 16,83,460 | 16,83,370 | 90 | 90 | ... | ... | ... | ... |

Throughout the district the revenue falls due in four instalments. The first two are payable after the autumn harvest, on the 15th November and 15th January; the latter two after the spring harvest, on the 1st of May and 1st of June.

Proprietary tenures.

The tenures of the proprietors who pay this revenue may be classed under three heads:—(1) the ordinary zamíndári, pattídári, and bhayáchára, which have been described elsewhere,[1] and need not be described again; (2) birt; and (3) talúkadári.

The word *birt*, derived by Wilson from Sanskrit *vritti*, maintenance, signifies a tenure originally granted by a feudal chieftain on account of kinship or of services rendered. This tenure is of four kinds:—

*Birt* tenures.

(1) Jewan (*jeona*, to eat) is an assignment of villages made to a cadet of the Rája's family as a perpetual subsistence for himself and his heirs; (2) Sankalp, meaning, according to Benfey, "expectation of advantage from a holy work," was a religious grant to Brahmans, made in return for rites which were supposed to secure the safety of the grantor's soul; (3) Marwat (*marna*, to die) was a landed compensation made to the family of a dependant slain in the wars of the Rája: it was sometimes called *khúnbaha*, or washing away of blood; (4) Mukaddam or headman's birt, which is described as more in the nature of a contract than the other forms.

The nature and rights of a tenure so common in the district formed the subject of long enquiries and deliberations at each recurring revision of assessment. The chief point was to ascertain whether the birt-holders (*birtiya* or

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[1] Gazetteer, II, 222, and V, 615-16. The zamíndari and pattídari tenures of this district have been largely created by sales since the introduction of British rule. But a few ancient bhayáchára village communities exist in the south. Throughout the district, by an error of record at settlement, a number of genuine bhayáchára estates were entered as pattídári.

*birtiha*) were or were not proprietors entitled to engage for the revenue. Government at first took the negative view, and directed settlements with the Rájas and talúkadárs. But in 1835 the Board changed its mind. On the report of the Collector, Mr. Armstrong, it held that the tenure was heritable and transferable, and that the birtiyas must be considered as proprietors of the villages held by them. Settlement has ever since been made with the birtiyas themselves, who have thereby become independent of their feudal chieftains. But they must still pay into the Government treasury, to be credited to those chieftains, a seigniorial fee (*málikána*) of 10 per cent. on their revenue.

The birtiyas are declared proprietors entitled to engage for the revenue, 1835.

The policy of the plan now pursued cannot be questioned; but close inquiry into the former differences of the tenure make it rather doubtful whether it was fair to the Rájas to place all the birtiyas on the same footing of independence. The Jewan and Marwat forms certainly carried with them a proprietary right in the land assigned. The quit-rent paid by the birtiya was often merely nominal,[1] and his right of transfer was in later times unquestioned. The Sankalp birt also, though it properly carried no right of transfer, was so near to a gift of the proprietary right in the land that there was no injustice in recognising it as such after the grantee had been some time in possession.

But the Mukaddam birt appears in many cases to have been merely a contract, whereby the management of lands, and a certain commission out of their rents, were granted *durante bene placito* of the grantor. Such assignments were not intended to convey a proprietary right. In some cases the birtiya was entitled to an allowance of but $\frac{1}{10}$th of the assets, while in return he was bound to collect the remaining $\frac{9}{10}$ths for his lord. It seems that another common form of tenure was mistaken for birt, and that the confusion had something to do with the concession of proprietary right to this class of birtiyas. This other tenure was that on which the zamíndars of villages in many of the Sidhua Jobna talukas hold. "In consideration of protection" these men transferred their lands to the talúkadár, keeping back for their own support only a portion of the rent.[2] The tenure in this case was not a birt or maintenance, but represented the land reserved by the real owner when making over his rights in the rest to some more powerful landlord. The following is a translation of a comparatively modern "birt-náma" supplied by the kindness of

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[1] It the case of Marwat, writes Sir H. Elliot, the rate was but half that of ordinary birt tenures. [2] See Mr. Lumsden's report on the settlement of parganah Sidhua Jobna, paras. 41-64.

Mr. Irvine. It will be seen that it hardly conveys the idea of a permanent alienation of proprietary right :—

> "In the name of Rája Joddhráj Singh, whose happiness and prosperity equal those of Lakshmi Naráyan, who is conspicuous for his virtues in the circle of the *dependents* whom he protects; who is of the most dignified and noble presence, the Rája of Rájás, the god-like dispenser of good and evil. Katnauli village in tappa Pandu of Mansúrganj having been assigned in birt to Bhoya Ghimhu Singh, the said person may with confidence cultivate the land himself or by *means of others*, and shall pay the rent of the same according to the rates payable by birtiyas. Dated Asárh 1223 fasli."

The express permission here given of cultivating by means of others is much opposed to the idea that the grantee could sell or mortgage the land without leave of the Rája. Being derived from the Rájas, birt tenure of all kinds is naturally rare in the north of the district.

Talúkadári tenures.

Talúkas or superior tenures, to which the birts were formerly subject, include the remains of the Dhuriápár, Majhauli, and Anola principalities. Next to these come the talúkas of Padrauna and Tamkúhi, with several others of less importance, founded on grants made by the Majhauli or Satási Rájas ; and lastly, one held in great part revenue-free by the guardian of the Imámbára at Gorakhpur.

Within the ancient Ráj of Dhuriápár are now included two talúkas, known as the Pindári and the Ráni of Gopálpur's jágírs.

The Pindári jágír.

The Pindári jágír was conferred on the celebrated chief Karím Khán in 1818. The object of the grant was to remove him and another marauder, Kádir Bakhsh, from the scene of their former evil influence, and to afford them sufficient means for a peaceful livelihood. The Rája of Barhiápár being heavily in debt and also in arrears, Government sanctioned the Collector's proposal to purchase and make over a part of his estate to the Pindáris. The property was at first granted free of all taxation, but was after Karím Khán's death assessed with a demand of Rs. 6,000. This settlement was in 1837 declared permanent. At the current settlement, however, a sub-settlement was made with the birtiyas and other occupants of villages, while the Pindáris were allowed 55 per cent. of the estimated rental. The domain includes 142 villages and a share in another. Almost the whole is held in birt tenure.

The Gopálpur Ráni's talúka.

The Gopálpur taluka is that portion of the Gopálpur family estates still held by the Ráni. In this also are several villages held by birtiyas. The history of the Gopálpur family will be given a few paragraphs hence.

Majhauli Ráj and Anola taluka.

The Majhauli talúka, usually called the Majhauli Ráj, represents the remains of the old Majhauli principality, once co-extensive with parganah Salempur Majhauli. A large number of the villages in this estate are held by birtiyas, who hold, indeed, very nearly half the parganah. The domain has been placed under management of the court of wards until such time as a loan made by Government to the Rája is repaid. In the Anola talúka, also, the bulk of the villages is held by birtiyas.

Padrauna talúka.

The Padrauna talúka, coinciding roughly with the northern half of parganah Sidhua Jobna, originated in the grant of a few villages made to a dependent by the Rája of Majhauli about 1750. During the troubles of the next 50 years it was rapidly extended by the fears of numerous weak yeomen, who surrendered a portion of their rights in return for the talúkadár's protection. The sons of the first grantee divided their possessions; and, owing to the mismanagement of one branch of the family, the history of half of the talúka was most disastrous, culminating in its confiscation for rebellion after the mutiny. The other half, though once sold for arrears and again nearly ruined by litigation between its owners and the Mahárája of Bettiah, recovered under the management of Isri Partáp Ráe, and is now in a flourishing condition. At the formation of the current settlement, a distinction was made between those villages of the talúka which were still partly held by the original proprietors and those which were held by birtiyas. The former were admitted to a sub-settlement which, without forcing the payment of seigniorial fees, *málikána,* secured them in possession of the lands they retained when joining the talúka. The latter also were admitted to proprietary settlement, but required to pay the usual fee of ten per cent. on their revenue. A similar course was followed in the case of the Bánk Jogni talúka, also known as the Tamkúhi Ráj.

Tamkúhi Ráj.

Minor talúkas founded on grants of the Majhauli and Satási Rájas.

Besides these there exist in parganah Sidhua Jobna five talúkas of less importance—Bánsgaon, Ramkola, Parwarpár, Sikhoni, and Sankhopár. All of these originated in grants made by the Rája of Majhauli to some of his retainers, after the defeat of Madan Singh's descendants and the conquest of his possessions in this parganah (circ. 1590.) In parganah Haveli the Satási Rájas were up to the Mutiny talúkadárs, receiving seigniorial fees from a very large number of villages. The last Rája having, however, joined the mutineers, his rights were confiscated and the Ráj came to an end. His seigniorial rights were put up to auction and purchased for a large sum by a lady resident at Benares. As in other cases, the málikána is chiefly paid by birtiyas at the rate of ten per cent. on the demand.

The six talúkas of Tighra, Domri, Paikoli, Balua, Barera, and Pandipár, were derived from grants made to kinsmen or dependents by the Satási Rájas. They had before the British occupation been extended in the same manner as the Sidhua Jobna talúkas. But after the cession (1801) the last-named property was broken up by sales at the instance of the proprietors, and after the Mutiny the two first were almost entirely confiscated for the rebellion of their owners.[1] The remaining three, though not of much size or importance, still exist. Pargana South Haveli until quite lately contained several talúkas held by Brahmans; but of these Brahmpur-Methabél, owned by a large brotherhood of Dúbes, alone survives. The others, amongst which that of Lachhmipur was the most important, have been broken up by sales chiefly in execution of judicial decrees.

Imámbára talúka.

The Kusmahi talúka, held by the guardian of the Imámbára, consists of 19 villages, whereof 15 are revenue-free.[2] The talúká had its origin in a grant made to the Shía devotee Raushan Ali Sháh by the Nawáb Asaf-ud-daula (1775-97), who also built the Imámbára. Raushan Ali was the son of Sayyid Ghulám Ashraf, a native of Bukhára, who came to Dehli in the reign of Muhammad Sháh (1719-48), but fled thence during one of the Abdáli invasions. Either Raushan himself or his father afterwards settled at Sháhpur in parganah Dhuriápár. When of middle age Raushan quitted that village and adopted a religious life. He rapidly gained a reputation for peculiar sanctity, and devoted all he possessed towards building an Imámbára.

Hearing of his fame Asaf-ud-daula in 1790 came to his assistance, and besides enabling him to build the Imámbára, which is still one of the finest buildings in this district, conferred on him 15 villages. Raushan Ali was succeeded in 1816 by his pupil Ahmad Ali Sháh, generally known as the Mián or Mír Sáhib. This Ahmad lived to the age of 80. He assisted Government during the troubles of 1857-58, and his right to hold free of revenue the original 15 villages of the endowment was recognised. Four other villages which were acquired by purchase or private gift are assessed with revenue. The Mián Sáhib died in 1875, being succeeded by his pupil Wájid Ali Sháh.

Leading families.

The history of the leading proprietary families will be described at some length in that of the district. Chief amongst them are the titled houses of Anola, Majhauli, Tamkúhi, and

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[1] The Tighra talúka was conferred on Mr. W. Peppe; and half of the Domri talúka on Sardár Súrat Singh, a Sikh nobleman. Balua has to a large extent been sold.

[2] The forest attached to this domain has been already mentioned, *supra* p. 291. The domain itself seems to be rather a large revenue-free estate than what is generally known as a talúka.

The Rajas of Anola, Majhauli, Tamkúhi, and Gopálpur.

Gopálpur. The Anola Rájas are Sarnet Rájputs, and have since the extinction of the Satási title been the elder representatives of a family which supplies also a Rája to Bánsi of Basti. Their estates, which are taxed with a revenue of Rs. 6,000, lie in parganah Anola. The Majhauli Rájas are Bisen Rájputs who have been converted to Muhammadanism. Their estates, lying in parganah Salempur-Majhauli and Lower Bengal, pay a Government revenue of Rs. 42,900. A younger branch of this house, the Rájas of Chillúpár, was attainted for rebellion in 1857. The Bhuínhar Rájput family of Tamkúhi is far newer in the district than either of those already mentioned. Its founder was, after the battle of Baksar (1764), driven from Sáran into Gorakhpur, where he acquired a large estate much diminished by the time of his grandsons. One of these, Shamsher Sáhi, about 1830-40, recovered by purchase a great portion of the lost acres, and settling at Salemgarh, founded the family known as Bábus of that place. The eldest grandson remained at Tamkúhi, and by continued good management increased the property. Inheriting the title of Rája which his grandsire had brought from Sáran, he obtained from Government its recognition. The estates lying in parganah Sidhua Jobna are assessed with a revenue of Rs. 54,500. In the Kausik Rájputs of Gopálpur we again find an historic family. Their original founder, Rája Dhúr, entered the district about 1350; and in the sixteenth century began constant struggles between the Barhiápár and Gopálpur branches of his descendants. In the beginning of the eighteenth century these quarrels ceased, and the head of the latter branch settled at Gopálpur as its recognized Rája. The present Rája is his descendant.[1] The Mahárája of Bettia possesses considerable property and influence in this district. But as his residence and the bulk of his estates are in Sáran, it is unnecessary to give his family more than a passing allusion.

Other families.

Besides these families the following deserve notice :—(1) That represented by Sayyid Sháh Abdullah Sabzposh. The ancestor of this house, who, like other Sayyids, claimed descent from Muhammad, settled in Oudh during the reign of Sikandar Lodi (1488-1506). Hence his descendants came to this district in the time of Aurangzeb (1658-1707), and obtained some villages revenue-free. (2) The Bábus of Dándúpár in parganah Haveli, descended from Rndar Singh of the Satási family. (3) The Bábus of Bánsgaon in Sidhua Jobna descended from two troopers who received a grant from Aurangzeb. (4) The Bábus of Singhpur in Silhat, connections of the Satási family. (5) The Bábus of Rámpur.

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[1] The title of Barhiápár, held by the other branch of this family, became extinct after the Mutiny.

These are Pramár Rájputs of parganah Salempur, where they settled on land granted by the Rája of Majhauli.

Condition of the landholding classes.

It will be seen, therefore, that the principal landed families are Rájputs of respectable and even great antiquity. In spite of their large rental, their manorial cesses, and their low revenue, the greater part of the landowners are described as by no means well off. The chief reason of their poverty is the indebtedness which diverts a large share of their profits into the hands of the usurers from whom they borrow. And the reasons of that indebtedness have usually been improvidence, excessive expenditure on marriages, and, in the case of a very large number, aversion to doing any labour with their own hands. Buchanan, who calls the landowners ashráf, mentions that very few of them will plough, sow, or reap themselves; and that of these three processes ploughing was held in the greatest aversion. The reason of this aversion was clearly that the men usually employed as *harwáhas* or ploughmen are of very low caste. They are frequently Pásis or Bhárs, who are accounted impure by the higher caste; and the plough is considered as contaminated by their use of it.

Their former dislike of tilling their own lands,

The description given by Martin of the relations between landlord and tenant confirms the statement already made, that before our rule the latter were rather in the position of serfs or labourers than of tenants. It shows also how wide was the division between them and the upper class, the ashráf or "nobility." The greater part of the landholders were formerly either Rájputs or Brahmans holding from the different Rájas; and all their kinsmen enjoyed a position immeasurably above that of the churls who were retained to plough and do similar menial services. The invasions of the Hindús were accompanied by the extirpation, or at least the expulsion, of all those amongst the former occupants who had any higher rank than that of servants or labourers. Consequently there was no tenantry holding an intermediate position between the new owners and their slaves, and all who were not members of the conquering body were regarded as beneath contempt.

and contempt of their tenants.

In course of time there necessarily arose a class who, though members of the chieftain's family, were in such reduced circumstances that they were forced to cultivate some small portion of land. These were probably the men whom Buchanan mentions as being considered ashráf, though holding an inferior position. The constantly recurring wars of former times prevented the grantees' descendants,

These feelings have been improved by force of circumstances.

unless Brahmans, from settling down into agricultural village communities. This, again, may have encouraged them to look on fighting as their proper occupation, and tillage as the inheritance of their servants or slaves. At any rate, the idea that cultivation was beneath the dignity of a gentleman survived till more peaceable times. When arms were laid aside, and attention was turned to the improvement of the land, the grantees found themselves restrained from personal farming. They accordingly let their properties at low rates to husbandmen of low caste, such as the Chamárs, who were attracted from Oudh and the south. When our rule was introduced, the system of demanding fixed payments for a certain period rendered the landlords ready to follow the same course with their tenants, if they could thereby obtain an increased rent. And the security given by our law and administration attracted a better class of tenants from the south. At the same time the withdrawal of the right of carrying on private feuds with their neighbours, and the non-recognition of any right of ownership over their servants or labourers, removed the causes which had induced the landholders to cultivate through their villeins or serfs. The latter were, moreover, left free to migrate whither they pleased. The area held by tenants (in the usual sense of the term) and by kinsmen of the landlord greatly increased. But it required time to overcome the dislike which petty magnates felt to working in their fields; and meanwhile many had fallen into debt. At the same time sales for arrears, at first enforced with needless frequency, threw a large portion of the zamíndárs completely into the hands of the money-lenders. The rascality and fraud of the unwatched native officials has before been noticed. The bitter necessity of providing large sums suddenly, before inquiry into the justice of the demand, and under pain of being sold up, forced landholders to borrow frequently. Buchanan thought that thirty years of such injustices had done more to impoverish proprietors than all the misrule of Muslim Governments. He might perhaps have allowed that the fault was partly that of the Native Governments themselves, which had taught men to refuse revenue when not exacted by force.

Indebtedness.

But, however contracted, the indebtedness of the proprietary body continues a serious evil. It during the currency of the last settlement displayed itself in large transfers of landed property. Taking the whole area of Gorakhpur and Basti as 3,208,892 acres, the Board of Revenue[1] shows that 542,259 changed hands, 326,836 by private sale. The widest alienations were in the North Haveli parganah, where 102,670 out of 249,111 acres passed from their former owners.

Alienations.

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[1] See its review of the current settlement, No. 958A, dated 2nd October, 1871, appendix IX.

Condition of the cultivating classes.

From the landlords we pass to their tenants. The cultivators are as a class ignorant, unenterprising, and indebted. They have hitherto lacked the spirit to raise themselves above an abject status inherited from ages of ill-usage and oppression. Even under their own Rájas and birtiyas they were regarded much as his villeins were regarded by a Norman baron; and the Oudh Government, as already mentioned, subjected them to worse evils than that of mere contempt. Mr. Wynne's settlement report constantly alludes to the degraded condition of many cultivators; and in one place he mentions "a still lower class, veritable serfs," who had sold themselves for the loan of a lump sum, and who were perpetually working off the debt which they never succeeded in quite paying off. Mr. Colvin also notices the absence of the village communities which amongst the more "robust tribes" are of such importance, and "the marked social distinction between the zamindárs and cultivators which still exists." That distinction was at first, probably, one of race.

Their low *status*,

As the different Rájas conquered their dominions, they brought under subjugation a host of Bhars and Pásis whom as their subjects they pro tected from other enemies, but as a class they considered immeasurably inferior to themselves. These vanquished people were at first, no doubt, the only tillers of the soil. Constant risk of hostile attacks forbade the conquerors to scatter themselves amongst the villages, and they must have lived in a compact body about their chief. The owner of a village was often not only an alien but an absentee. But there was another great gulf betwixt landlord and tenant. If, as security increased, the tenant managed to acquire a fixed right in his holding, that right was extinguished in the troublous times that preceded the British rule.

and recent lack of tenant right.

In 1818 the Collector reported that "the zamindárs can evict all raiyats, unless holding on a term lease;" and it appears that such leases were rarely granted for more than three years.[1] Again in 1831 we read a similar assertion, proceeding from the same quarter. "The cultivators generally claim no right of occupancy in the land. Their rents are paid in money, and are often fixed for a certain term, during which they cannot be evicted." As already mentioned, Mr. Bird in 1833 suggested that tenants should receive a twenty-years' lease, in order to give them *some permanent interest* in their holdings. The reports on the current settlement continue to record the depression of the cultivating class, notwithstanding that Act X. of 1959 was by this time investing some of its members with rights of occupancy.

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[1] Ridsdale's notes.

Mr. Wynne's explanation of the causes which retard their prosperity.

In his report on parganah Rasúlpur Ghaus Mr. Wynne notices that the condition of the tenants has not improved so much as might have been expected, considering the development of the district and the increased value of produce. For this he assigns three causes: (1) the exactions of the zamíndárs under the name of cesses (*abwáb*); (2) the indebtedness and ignorance of the tenants themselves; and (3) the uncertain demand for agricultural produce.

In his report (1869) on Bánsi parganah he goes further and says: "As for tenant right it is non-existent. A few of the more intelligent cultivators may have learned the purport of Act X. of 1859, but I have never heard any other opinion than that the tenancy of the cultivator lasted only so long as the landlord pleased. "Mr. Lumsden in his Anola report mentions how the Bhars and Pásis, who were the chief cultivators before the previous settlement (1840), "have been receding, giving way to the usual agricultural classes, Kurmis, Koeris, and Chamárs, and passing further north in quest of fresh land which they can hold at the old almost nominal rates." And he notices that right of occupancy has been conferred solely by the provisions of Act X. Before the passing of that enactment it was unknown. Again, in his report on Sidhua Jobna he expresses his opinion that cultivators with a right of occupancy are a creation of the law lately introduced, which confers that right on all who have held land for a period of twelve years.

These statements will at once show that the position of the tenantry is lower, and was till lately more dependent on the caprices the landlord, than elsewhere in the North-Western Provinces. Under the present law their condition is improving and should continue to improve. But their progress is still opposed by two great obstacles—ignorance and indebtedness. The former prevents their comprehending the protection afforded them by law, and renders them unable to cope with the chicanery of landlords or subordinate officials. The latter sweeps off to the coffer of the money-lender their fair share in the increased wealth of the district.

Manorial cesses.

Some check has now been placed on the extra cesses and contributions levied by landholders; but there is little doubt that much money is still exacted under the name of *abwáb*. In 1818 the Collector, reporting on this subject, remarked that if all such exactions were prohibited, the zamíndár would get but Rs. 2 where he formerly got Rs. 4 or 5, The most common of the cesses levied on cultivators, as opposed to those realized from trade and market dues, were the following :—

(1.) Fees on marriages ; on building new houses ; and ground-rent for houses occupied.[1]

(2.) Cost of valuing the crop with a view to fixings the money-rent.

(3.) Present at harvest " to secure good will."

(4.) Fees to the accountant, barber, and other village-servants, often collected and appropriated by the zamíndár.

(5) Penalty levied on grain sold to persons other than the zamíndár or his accredited agents.

(6) Contributions to the landlord on the occasion of a marriage in his family.

(7) Presents to the factor on collection of the rents.

The 5th is especially a serious burden, as the zamíndár often insists on buying at a lower rate than the fair market one. These exactions were more than once expressly prohibited by the Board and the Governor-General himself; but in 1837 the Collector writes that such prohibitions were useless. The people did not understand their full value, and were too much in the power of their landlords to venture on resistance. He adds that he has been unable to gain any satisfactory information regarding the rights of the tenants, as the zamíndárs were unwilling to acknowledge, and the tenants were too poor and too ignorant to know if such rights existed. They " admitted the paramount authority of the zamíndár and their absolute dependence on his pleasure."

The kanúngos, he says, state that a tenant has rights of occupancy for three years in land newly brought under cultivation by himself. But these rights were not strictly observed if it suited the zamindár's purpose to ignore them ; and he could as a rule eject a tenant when he pleased, whilst " the tenant could in no case transfer his lands to a stranger without express permission."

With such a state of things existing less than 50 years ago, it is no wonder that the tenants have not yet freed themselves from all exactions. Nor are such exactions likely to cease until the general opinion of landholders sets against them. Mr. Alexander believes, however, that tenants have made a great advance towards independence of their landlords. From the exactions of the money-lender they will find it harder to free themselves. The direct interference of Government is in such commercial matters difficult, if not inadvisable. The advances made by indigo-factories and by Government itself for the cultivation of opium are at present the only means that have in any way aided the peasantry to free themselves of debt. Education may afford them some protection; but the existing generation of cultivators were reared in a day when education hardly existed, and are too old to begin learning now. So long as the money-lender secures the greater portion of the crop, it is vain to hope for much improvement in the condition of the cultivator.

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[1] This *parjot* is too often regarded as a nefarious exaction. It is in fact a just and by no means exorbitant rent. In towns it is sometimes called *ghardwári*.

Abádkárs.

A small class of tenants known as *ábádkárs* were formerly conceded certain privileges in return for bringing waste land under tillage. If they cultivated it themselves, they obtained a lease for a term of years, during which they could not be ejected; and if employed as supervisors over the actual cultivators, they received a share in the rents, also for a fixed term of years. In both cases they could transfer their rights for the remainder of the term; and in both it was usual for the landlord to grant them an advance at starting. A few ábádkars still exist.

Size of tenant holdings.

The average size of a tenant's holding may be stated as rather over 5 acres in the north, rather over 3 in the south of the district. The larger area of the northern holdings is partly explained by the fact that the frequent migration of their occupants leaves a large number of fields free for yearly disposal. In some parts of the district, such as the light soils of parganah Salempur, it is absolutely necessary to allow all except the well manured and carefully-tilled land near the village to lie fallow once in three or four years. If the fallow land were counted, the holdings would average above the areas now given. But by holding must be understood the land which the tenant holds for cultivation, and on this assumption those areas may be deemed fairly correct.

In discussing the question as to "whether a tenant with 5 acres would be as well off as if he had Rs. 8 a month," it is necessary to assume the following conditions:—

*1st.*—That he has not to work with borrowed capital, and is not therefore burthened by the payment of interest as most cultivators really are.

*2nd.*—That his rent is an average rent of (say) Rs. 3 an acre.

*3rd.*—That the soil is of average quality only.

*4th.*—That he has a wife, one son, and one daughter to assist him, and that he ploughs with his own cattle.

With these premises our answer to the question must be—No. If the holding consists of mere average soil, the tenant cannot continue growing the whole of it with the more valuable crops; and if he makes an average profit of Rs. 12 an acre he is a fortunate man. A succession of two or three bad seasons may, moreover, throw him into debt, and once indebted he will find his expenses nearly doubled. In his report on parganah Rasúlpur Ghaus Mr. Wynne has gone very carefully into the question, and comes to the conclusion that an average of Rs. 5-11-6 per bígha—much less than Rs. 12 per acre—is a fair estimate of the profits.

Effect of recent rent legislation.

The effect of Act X. of 1859 and its successor, XVIII. of 1873, has been on the whole decidedly beneficial to the tenants. As before pointed out, their right of occupancy was almost entirely created by the former law. Some landlords profess, indeed, that to prevent the growth of that right they are compelled to eject tenants whose twelve years' occupation is nearly complete. But such ejectments are really very rare, whilst the great number of tenants who have acquired rights under the law may be estimated from the figures given in an appendix to the Board's review of the current settlement (1871). These show that whilst but 3,504 tenants with rights of occupancy existed at the time of the former settlement (1833-36), there were no less than 158,701 at that of the present.[1] The advantage of conferring on the cultivator a securer position grows yearly greater, as unoccupied land on which he can settle, if ejected, becomes yearly less. Since the appendix just cited was compiled, the number of tenants with rights of occupancy has largely increased, and it may safely be computed that at least one-third of the whole tenantry is possessed of them. Ex-proprietary tenants have also sprung into existence under the Act of 1873.

Rents.

Rents are usually paid in cash, except in the north of the district, where the landlords almost always receive them in kind. When paid in kind their amount varies from one-third to two-thirds of the produce, but more than half is rarely taken. In some cases the produce is divided after reaping and threshing, and in others after the landlord himself cuts his share of the crops. Frequently the produce is estimated before being cut, and the tenant is bound to deliver a certain weight of grain, or of grain and straw, within a certain time after the harvest. In some rare cases the rent is fixed at a certain weight of grain when the tenant takes the field. Almost always, unless the landlord cuts his own share, the tenant has to bear the expense of cutting and treading out the whole. He has usually, also, to supply his own seed grain. If the landlord supplies it, he almost always takes it back with interest, in addition to the rent ; and as the landlord has a further advantage in measuring the seed, the tenant has a bad bargain. The grain is lent by one measure and recovered by a larger one, no allowance being made for the difference between the two.

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[1] But while showing 158,701 tenants with rights of occupancy, this appendix shows 469,334 without such rights. The average holding of the former is given as 3 acres 2 rods 2 poles, and that of the latter as 2 acres 3 rods 13 poles.

Rents are as a rule realised punctually and without difficulty. Considering the great extent of the district, the number of suits for arrears is small. This is no doubt chiefly owing to the fact that the rents themselves are moderate. In the south of the district, where tenants have pretty generally acquired rights of occupancy, rents have risen. The increased value of produce caused by the extension of the export trade, the greater difficulty in obtaining fresh lands to cultivate elsewhere, and the right of occupancy conferred by the law after twelve years' possession, have all combined to produce this result. Even the south has hardly yet reached the stage when the amount of rent is hotly contested in the courts; but the struggle is just beginning. Suits for enhancement of rent have hitherto been rare, the lowness of the rates before paid leaving room for enhancement by agreement between the parties. In the north, owing to unhealthiness of climate, there are fewer tenants who retain holdings sufficiently long to acquire occupancy rights. And landlords are restrained from enhancing their rents by the difficulty of inducing cultivators to take the land except at very moderate rates. As, moreover, rents in kind are the rule, the amount received varies greatly according to season, and there is perhaps less temptation to enhance than where the rent is paid in cash. In good years the value of the landlord's share increases with an increased harvest, and in bad years enhancement would be followed by the migration of his tenant. The Board's summary of settlement operations shows that since the former settlement, 30 years before, the rent-rate on cultivated land had risen about 36 per cent. But this is rather a calculation worked out on certain assumptions than a statement of fact.

Castes of the tenantry.

There can be no doubt that since the Bhars, Pásis, Musahars, and other migratory tenants have been replaced in the south by more settled and more skilful cultivators, the rents of this part of the district have risen very largely. Owing to a rather vague but general custom which requires a tenant growing the more valuable crops to pay a higher rent, the introduction of sugarcane into Sidhua Jobna has caused a great rise in the rental of that parganah. This custom is probably founded partly on the assumption that land capable of growing the more valuable crops is worth more than the rental commonly paid, and partly on the fact that these crops are generally grown by Kurmis and other industrious tenants whom the landlords think it fair to assess much more heavily than Brahmans or Thákurs.

In the south of Havelí also, and in other parganahs, the increased price of produce and cultivation of lucrative crops has led to an enhancement of rents, effected chiefly by agreement between landlord and tenant. But in the northern portion of the district the great increase in the rental must be ascribed to the extension of cultivation rather than to an enhancement in the rate of the rent. The progress made in northern Haveli and Binàyakpur during the currency of last settlement was enormous. In the former the cultivated area increased from 89,900 bíghas to 158,200, or by about 80 per cent.; and in the latter from 2,430 to 15,318, or more than 600 per cent. The latter percentage may be overstated owing to error in the figures given of the earlier settlement, but even taking it at 300 per cent. the progress is extraordinary.

Landowners have at present little reason to enhance rents.

The estimated rental of Gorakhpur is now 42 lákhs in round numbers; and as the revenue with cesses, also in round numbers, is only 18 lákhs, it is manifest that landowners are not as a rule called on to enhance. There is in fact not much danger of a rack-rent being imposed during the present settlement. Nor is it likely that the interference of the Courts will be much required in fixing rents. The illegal cesses before referred to are the peasant's real grievance in most cases where a grievance exists.

Wages.

The wages received by agricultural labourers are sometimes paid wholly in kind, and seldom altogether in cash. But they may be set down as averaging Rs. 2 monthly. The average monthly wages of the chief artisan classes are as follows :—[1]

| | Rs. | | Rs. | | Rs. | | Rs. |
|---|---|---|---|---|---|---|---|
| Masons ... | 8 | Cobblers ... | 6 | Gold or silver-smiths, | 8 | Navvy (beldar) | 4 |
| Carpenters ... | 8 | Tailors... ... | 8 | Braziers ... | 8 | Litter-bearers, | 5 |
| Blacksmiths ... | 8 | Dyers ... ... | 8 | Cotton-carders ... | 7 | Watermen ... | 6 |
| Potters ... | 8 | Barbers ... | 6 | Porters (coolie) ... | 4 | Shepherds or herdsmen.... | 5 |

The wages of carpenters and masons were returned in 1868 at 4 annas, and of labourers as from 1½ to 2 annas daily. It was at the same time stated that wages had remained unaltered during the past ten years, but the value of that statement may perhaps be doubted.[2]

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[1] The following estimates of wages and prices in 1878 have been kindly supplied by the Magistrate-Collector. [2] See a rather perfunctory return submitted to Mr. W. C. Plowden and printed in his *Wages and Prices*, 1871.

Prices.

For comparing the prices of the past twenty years more abundant materials exist. The following statement shows the market value of the principal agricultural staples in 1859, 1868, and 1878 :—

| Articles. | Weight purchaseable for one rupee in | | | | | |
|---|---|---|---|---|---|---|
| | 1859. | | 1868. | | 1878. | |
| | S. | c. | S. | c. | S. | c. |
| | 22 | 0 | 21 | 3 | 11 | 10¼ |
| Wheat ... ... ... ... | 35 | 15 | 35 | 5 | 16 | 4 |
| Barley ... ... ... ... | 12 | 4 | 32 | 5 | 11 | 14 |
| Gram ... ... ... ... ... | 10 | 8 | 6 | 0 | 12 | 6 |
| *Bájra* millet ... ... ... ... | 35 | 9 | 22 | 4 | 18 | 11 |
| *Joár* ditto ... ... ... ... | 21 | 2 | 22 | 5 | 10 | 15 |
| District rice ... ... ... ... | 26 | 2 | 18 | 6 | 8 | 5 |
| Pulses of sorts ... ... ... ... | ... | | ... | | 7 | 12 |
| Salt ... ... ... ... ... | ... | | ... | | 9 | 0 |
| | Rs. a. p. | | Rs. a. p. | | Rs. a. p. | |
| Cotton, wholesale, per ser ... ... ... | 18 6 4 | | 18 8 0 | | 1 10 3¼ | |

Money-lending and interest.

Money is invested chiefly in land, grain-dealing, or usury. It is of course difficult to lay down the exact rates of interest; but the following are given in Mr. Tupp's Imperial Gazetteer article on the district (1877). In small transactions, when cheap articles are pawned, from 12 to 15 per cent.; and when merely personal security is given, from 18 to 37. In large transactions, when jewels and other valuable property are pledged, from 6 to 12 per cent.; and when land is mortgaged, from 9 to 18. When bankers lend money to bankers on personal security, the rate is from 9 to 18 per cent only. It may be added that when seed-grain is borrowed and the crop hypothecated to the creditor, the interest in grain is 25 per cent. at harvest. When money for the sowings is borrowed on the same security, 12½ per cent. is paid.

Manufactures and trade.

The manufactures of the district are few, and the only one of any great importance at present is that of sugar-boiling, extensively practised in the Háta, Padrauna, and neighbouring parts of the Deoria and Sadr tahsíls. It is difficult to obtain any very accurate statistics of the number of sugar factories,[1] but the following figures were furnished a few years ago by the tahsíldars :—

Sugar.

| Parganah. | Number of factories. | Remarks. |
|---|---|---|
| Silhat ... ... ... | 28 | Of which 5 are in Mehia village of tappa Indarpur. |
| Sháhjahánpur ... ... | 73 | Of which 37 are said to be in tappa Patna, most of them being in Rámpur Khánpur village, not far from Deoria. |
| Haveli ... ... ... | 37 | Almost all in the tappas lying north-west and north of Silhat. |
| Salempur ... ... ... | 65 | Of which half are said to be in Barhaj. |
| Sidhua Jobna ... ... | ... | The exact number is not stated, but is undoubtedly very large. Mr. Lumsden estimated that, in addition to the amount locally consumed, over 20,000 maunds of *chíni* sugar were yearly exported from this parganah. Mr. Alexander thinks that the number cannot be far short of 100, as this is the parganah in which the cane seems to thrive best. Mr. Lumsden numbers 52 factories in his settlement report, but the number has since increased. |

The factory owner does not as a rule cultivate his own sugarcane. He makes money advances to a number of neighbouring villagers, who grow the crop and usually also extract the juice (*rás*) in their own or hired mills. The *kolhu* or sugar-mill has already been described as "a large drum-shaped mortar, in which an almost upright timber beam or pestle is made to turn by an arrangement attaching it to a pair of revolving bullocks."[2] The pestle is here called *játh.*[3] The horizontal cross-beam which connects it with the bullocks is named *kátar;* and on the latter sits a man, partly to guide the bullocks, partly to give greater weight to the *játh.* Another man feeds the *kolhu* and pushes the cane against the *játh.* When seen for the first time this operation seems likely to end in crushing the hand of the operator, but accidents very rarely occur. The expressed juice trickles into a lower compartment of the mill, called *ghágu;* and hence flows through a wooden spout or *parnáli* into the vessels set to catch it. In Gorakhpur, owing to the difficulty of obtaining stone, the *kolhus* are all of wood. When extracted juice is generally boiled at once in large iron vessels called *karáhi*, which are usually lent by the owner of the factory to which the boiled syrup (*gur* or *ráb*)[1] is to go, but are sometimes owned or hired by the cultivators. Occasionally, if the factory be very close, the juice is taken there at once. It makes of course a great difference to the cultivator whether he manufactures independently or on behalf of the factory owner. The latter takes an ample return for the advances he makes and for the hire of the karáhi. But very few villagers grow cane altogether without advances; and one manufacturer informed Mr. Alexander that he did not care to deal with such persons. He had not, he explained, the same hold over them as over cultivators who had bound themselves, by taking his advances, to grow a certain amount of cane. In a year, however, when cane is at all scarce, an independent cultivator could command a very high price for his gur and obtain large profits. The clients of the factory, who receive payment at a rate fixed beforehand, derive no additional profit from high prices. But where most of the cultivators must work on borrowed capital, this system of advances is perhaps the best way of supplying a useful want.

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[1] By factory is here meant a whole factory, and not a single vat. The term *kárkhána* is confusingly applied to both. And one tahsíldar returned 137 factories, meaning vats, in the single village of Rámpur Khánpur. [2] Gaz., V., 83 (Budaun district). [3] Sir H. Elliot give this as the term used in Rohilkhand, as distinguished from Benares. But it is used in this part of Benares also.

After its receipt at the factory the ráb syrup is again boiled twice and cleared of its scum. It is then allowed to harden and becomes *chíni*,[2] which finds a very large export towards the south. The sugar is sometimes refined by additional boiling and skimming, but is more often sent away in the rough state, packed in large earthen jars.

No trustworthy statistics are available to show the average amount of *khánd* or dry sugar produced yearly in a factory. But some establishments visited by Mr. Alexander at Pipráich confessedly turned out from 400 to 500 maunds of refined sugar (*chíni*) each in a season. The average value was about Rs. 12 to 15 a maund; and as the cultivators get for their ráb about Rs. 3 to 4 only, the factories must make considerable profits. But they have usually, it must be remembered, to carry the *chíni* some way before they can command a market.

The principal places where the *khánd* is collected for exportation are Captainganj, Pipráich, Gorakhpur, Sáhibganj (in Sidhua Jobna), and Barhaj. From Captainganj a little is said to go up to Nepál; but by for the greater part of the trade finds its way by Gorakhpur, the Rapti, or the Little Gandak and Barhaj, to the Ghágra. A considerable amount also descends the Great Gandak to Calcutta. The Little Gandak is, as before mentioned, navigable only during the rainy season ; but a large trade from along its banks travels by the Padrauna and Barhaj road to the latter place.

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[1] In Gorakhpur the word *gúr* is used without distinction for both gur and ráb. [2] *Chíni* or Chinese is the term applied to coarse brown sugar, as opposed to the fine variety named *misri* or Egyptian.

Grain trade.

But the great trade of the district is undoubtedly the export of grain ; and especially of rice, barley, and wheat. In his report on the settlement of South Haveli (1867) Mr. Lumsden comments as follows on the vast increase which during the past twenty years had occurred in this traffic:—"The enormous rise in prices throughout this district is mainly to be attributed to the great increase in export trade. The natives thoroughly understand this, and prices during the last famine in Bengal rose to little under those current in the famine district, though grain was abundant, and it was commonly remarked that if the Sarkár (Government) would only stop the export trade, barley would be selling at a maund the rupee."

Rice.

The rice comes chiefly from Nepál and the north of Gorakhpur, whence it finds its way by the Lautan, Nostanwoa, Deogháti, and Tútíbbári tracks to Dháni bázár. Hence it is again distributed to Mendháwal in Basti, Gorakhpur, or Barhaj on the Ghágra. Another line taken by this traffic is through Bahwar or Tútíbhári and Nichlaval to Captainganj, whence in the earlier part of winter the rice can be conveyed down the Little Gandak in boats. The carts which carry the rice are strongly constructed, so as to stand rough journeys across country. In the months of the cold weather, which is their busy season, they may be seen thronging the market at Dháni-bázár. Besides rices, they often bring chilís, lac, and the rough square pice of Nepál.[1] Except in the form of such coins, the import of copper into British territory is forbidden by the Nepálese Government.

The rice imports from Nepál amount, as will be hereafter seen, to about 1,37,500 maunds yearly ; but how large a weight is produced in the north of the district itself is shown by the annual acreage under rice in Mahárájganj tahsíl alone.[2] Allowing for the local wants of the population in that tahsíl, Mr. Alexander thinks there should be a surplus of at least 50,000 maunds for exportation in a fair year. But Mahárájganj is not the only tahsíl which exports large quantities of rice. That of Sidhua Jobna finds its way either to Bagarganj on the Little Gandak, or by Tiwári Patti and Sáhibganj to the Great Gandak. The large part played in export traffic by the rivers of the district has been already referred to. Quan-

River routes.

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[1] A large proportion of the so-called Gorakhpuri pice are apparently Nepálese.

[2] About 156,400 acres, *supra*, p. 331.

tities of grain from Bánsgáon and the south-eastern parganahs of Basti find their way down the Kuána to Gola and Barhaj. Timber as well as grain are conveyed from Nepál by the Rapti and its tributaries, the Dhamela, and Rohin. The greater portion of all this traffic is absorbed by the Ghágra. The trade passing down that river, as registered by the Bengal Government at Darauli, just outside the Gorakhpur frontier, weighed in 1877-78 more than all the exports passing road posts in the North-Western Provinces and Oudh.[1] "The trade of the Ghágra," writes Mr. Buck, "is of very great importance in connection with the light railway project for the Gorakhpur district. It seems now tolerably certain that a railway can alway scompete with a river. This being the case, it would seem that a line running from Nawábganj (in Oudh) down the Ghágra-Gandak dúáb to Chapra on the Ganges would best meet the requirements of trade. A great part, perhaps the greater part, of the Ghágra trade consists of grain, oilseeds, and sugar exported to the port of Calcutta." Amongst the oilseeds thus exported linseed is conspicuous; for like all sub-Himálayan tracts, Gorakhpur is a great producer of that commodity.

Road routes.

So much for trade-routes by river. We pass to those by road. With Nepál, as we have already seen, the traffic is less by road than track. The distributing emporium in Nepál is as a rule Bútwal, while the Gorakhpur emporia are Dháni and Nichlaval. The chief highways to and from Bengal are the Gorakhpur-Chapra and Gorakhpur-Sáran road, quitting the district at Gathnighát and Samúr respectively. The trade with Ghàzipur and Azamgarh crosses the Ghágra at Deorighát, entering this district at Barhalganj. Commerce with Basti passes by the Gorakhpur-Lotan and Gorakhpur-Basti roads.

Traffic registration.

The traffic with Nepál, Bengal, and Azamgarh or Gházipur was in 1877-78 registered at several outposts of the Agriculture and Commerce Department. The Nepál stations were at Náotanwa and Deogháti in Bináyakpur, and Tútíbhári and Bahwar in Tilpur; the Bengal, at Gathnighát in Salempur and Samúr in Sidhua Jobna; and the solitary south-frontier outpost was at Deorighát in Azamgarh. In the preceding year there had been a third Bengal outpost, at Pípraghát on the Gorakhpur-Bettia road; but this was, owing to the insignificance of its registrations, abolished. The following table shows the statistics of the Nepál stations :—

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[1] The weight of Ghágra exports, as registered at Darauli, was 39,83,591 maunds; and of Ghágra imports, 3,76,342 maunds.

## *Imported across Nepál Frontier*, 1877-78.

| Name of outpost. | Class A. | | | | | | | | | | | | | | | | Class B. | | Class C. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | *Rices, husked and unhusked.* | | *Grain and pulses.* | | *Other grains.* | | *Drugs and medicines.* | | *Oilseeds.* | | *Spices.* | | *Timber.* | | *Total.* | | *Total.* | | *Total.* | |
| | Weight. | Value. | Weight. | Value. | Weight. | Value. | Weight. | Value. | Weight. | Value. | Weight. | Value. | Weight. | Value. | Weight. | Value. | Weight. | Value. | Weight. | Value. |
| | | Rs. | | Rs. | | Rs. | | Rs. | | Rs. | | Rs. | | Rs. | | Rs. | | Rs. | | Rs. |
| Bahwar .. | 27,863 | 38,859 | 8,623 | 8,623 | 7,445 | 9,286 | 1,783 | 24,436 | 1,720 | 5,249 | ... | ... | ... | ... | 48,145 | 1,10,687 | 72 | 58 | .. | 6 |
| Tútibhári. | 48,608 | 64,870 | 4,325 | 4,322 | 1,698 | 2,411 | 1,620 | 21,481 | 1,96 | 5,874 | 1,399 | 6,865 | ... | ... | 61,030 | 1,32,933 | 235 | 1,466 | ... | 579 |
| Deoghâti | 21,031 | 30,434 | 1,520 | 1,534 | 869 | 1,400 | ... | ... | 1,621 | 4,753 | 10 | 120 | 13,68 | 30,574 | 39,409 | 73,204 | 18 | 140 | ... | 43 |
| Náotanwa | 40,092 | 1,00,204 | 1,836 | 1,907 | 1,318 | 2,257 | 4 | 40 | 1,92 | 5,348 | 371 | 1,543 | 17,39 | 20,901 | 63,467 | 1,15,412 | 474 | 4,724 | ... | 68 |
| Total .. | 1,37,594 | 2,34,367 | 16,304 | 16,386 | 11,330 | 15,354 | 3,407 | 45,957 | 7,222 | 21,224 | 1,780 | 8,528 | 31,07 | 51,475 | 2,120,51 | 4,82,336 | 799 | 6,388 | .. | 696 |

## *Exported across Nepál Frontier in the same year.*

| Name of outpost. | Class A. | | | | | | | | | | | | | | Class B. | | | | Class C. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | *Salt.* | | *Sugar, refined and unrefined.* | | *Fruits and nuts.* | | *Cotton piece-goods.* | | *Wool, manufactured and unmanufactured.* | | *Metals.* | | *Total.* | | *Animals.* | | *Total.* | | *Total.* | |
| | Weight. | Value. | Weight. | Value. | Weight. | Value. | Weight. | Value. | Weight. | Value. | Weight. | Value. | Weight. | Value. | Number. | Value. | Number. | Value. | Weight. | Value. |
| | | Rs. | | Rs. | | Rs. | | Rs. | | Rs. | | Rs. | | Rs. | | Rs. | | Rs. | | Rs. |
| Bahwar | 282 | 2,226 | 360 | 533 | 453 | 550 | 242 | 13,973 | 6 | 3,671 | 120 | 6,770 | 2,244 | 27,331 | 858 | 2,062 | 968 | 2,070 | ... | 3,614 |
| Tútibhári. | 29,93 | 23,793 | 2,82. | 6,453 | 5,492 | 3,887 | 1,462 | 1,36,655 | 18 | 6,277 | 115 | 5,105 | 11,103 | 1,90,835 | 1,508 | 3,223 | 5,410 | 3,508 | ... | 6,041 |
| Deoghâti | 722 | 4,541 | 493 | 1,593 | 1,572 | 1,027 | 1,113 | 82,898 | 18 | 14,03 | 110 | 6,996 | 4,378 | 1,06,256 | 567 | 3,776 | 1,508 | 3,823 | ... | 19,640 |
| Náotanwa. | 797 | 4,002 | 268 | 1,252 | 2,896 | 1,190 | 1,655 | 74,377 | 115 | 3,869 | 52 | 1,984 | 4,160 | 87,740 | 195 | 387 | 2,053 | 479 | ... | 2,146 |
| Total, | 4,794 | 3,4562 | 3,94 | 9,831 | 10,413 | 6,654 | 4,512 | 307,903 | 157 | 27,89 | 397 | 20,855 | 11,885 | 1,12,162 | 3,126 | 9,448 | 9,939 | 9,880 | .. | 29,441 |

As, however, traffic finds its way across the frontier by numerous by-paths, the registration is confessedly imperfect. It has been determined to move the Nepál posts further back from the frontier, chiefly on account of the highly malarious character of their present sites: and this measure is likely to increase also the accuracy of the returns. The figures for the Bengal posts have been supplied in less detail, being simply arranged under the headings of class A, or articles whose value is generally proportionate to their weight; class B, beasts or other chattels reckoned by number; and class C, goods whose value bears no relation to their weight:—

| Post. | Imports. | | | | | Exports. | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | *Class A.* | | *Class B.* | | *Class C.* | *Class A.* | | *Class B.* | | *Class C.* |
| | Weight or number | Value. | Weight or number. | Value. | Value. | Weight or number. | Value. | Weight or number. | Value. | Value. |
| | | Rs. | | Rs. | Rs. | | Rs. | | Rs. | Rs. |
| Samúr ... | 15,459 | 1,95,436 | 1,274 | 2,399 | 1,427 | 44,984 | 1,19,300 | 9,449 | 42,091 | 420 |
| Gatnighát ... | 10,966 | 2,06,995 | 4,795 | 1,958 | 6,055 | 18,345 | 1,90,811 | 2,242 | 929 | 1,076 |
| Total ... | 26,425 | 4,02,431 | 6,069 | 4,357 | 7,482 | 63,329 | 3,10,111 | 11,691 | 43,020 | 1,496 |

For the Deorighát post, which at the close of 1877-78 had been established for nine months only, the returns are even simpler. They may be shown for half a year as follows:—

| Whence or whither bound. | *Imports.* | | *Exports.* | |
|---|---|---|---|---|
| | Maunds. | Rupees. | Maunds. | Rupees |
| To or from Gházipur ... | 24,124 | 16,09,396 | 8,468 | 52,291 |
| Azamgarh ... ... ... | 8,509 | 2,14,808 | 2,839 | 24,303 |
| Total ... | 32,633 | 18,24,204 | 11,307 | 76,594 |

The principal imports passing this station were, from Gházipur, European piece-goods (15,088 maunds), oilseeds, and saltpetre; from Azamgarh, cotton goods, oilseeds, and metals. The chief exports were to Gházipur rice (5,528 maunds), and to Azamgarh grain.

Summary of exports and imports.

From these registration statistics and other information it may be gathered that the chief exports of Gorakhpur are rice, sugar, grain, and oilseeds; the chief imports, European and other cloth. The district, in fact, disposes to others of its surplus food, and receives from others their surplus clothing. The distinctive feature of the cloth-trade is the import of European piece-goods from Gházipur. In the district itself, of whose total area but ·002 per cent. is under cotton, little cloth is produced. Indigenous cotton and cotton manufactures find their way from many surrounding marts, and chiefly through Oudh from Cawnpore. But European fabrics are despatched from a few distributing centres only, of which Gházipur is one. The merchants who export grain are said to take in exchange large quantities of cloth, which are sold at Gorakhpur, Barhaj, Dháni, Sáhibganj, and Mendháwal, to numerous travelling retailers (*baipári*). Gorakhpur is of course the principal seat of this business; and a statement of its cloth and other imports will be found in the Gazetteer portion of this notice. A good deal of cloth is re-exported to Nepál, just as most of the Nepál rice is re-exported to other districts. Amongst minor imports must be mentioned the timber, hides, braziery, deer-horns, wool, and ivory, that Nepál sends into this district. In Sidhua Jobna, also, is a large hide trade. That of Salempur has somewhat declined—a fact which, as the business tended to encourage cattle-poisoning, is hardly to be regretted. Brass and iron vessels find their way from Patna and Calcutta as well as Nepál.

Growth of the present trade.

The district trade is of quite modern growth. In 1802 Mr. Routledge writes that "the *ámil* has before parting wrung out the last remnant of wealth in this desolated province. Nothing is grown beyond the bare necessaries of life, though the soil is good and fine crops might be grown on it. The produce is barely sufficient for local consumption." But jealous of a monopoly which they feared might be infringed, and of forests whose clearance they dreaded, the Company's officers did little at first to encourage trading enterprise. One of their first measures was to order a Mr. McCleish, who sought leave to build a bungalow, out of the district.

The first export trade seems to have been in timber, which anyone was apparently allowed to cut on payment of a duty. The collection of this duty was in 1803 farmed for Rs. 11,501. There was also some traffic in cattle and in a kind of coarse cloth imported from Nepál; but the chief articles of import were salt and sugar. Small as it was, this trade was almost crushed by endless duties. Mr. Routledge reported that a *sáir* tax was levied on every article crossing the Nepál frontier, the Ghágra, and the Gandak, and a *rahdári* or transit duty at every parganah boundary which it crossed. He endeavoured to make these imports smaller and more certain; and selecting at the same time trade depôts in each parganah, placed over each depôt a police officer (*kotwál*) and a public weighman. In 1803 he speaks of establishing a flourishing trade between Bútwal (then within British limits), Bhútán, and Tibet. Bútwal was then as now the great centre of Nepál trade in this part of the submontane country. The same year an exceptionally dry season caused a scarcity, and a bounty was granted on the import of grain.

In 1806 application was made by another European, Mr. Yeld, for leave to build "a residence for purposes of cultivating indigo and manufacturing the same." The Collector of the day strongly supported the request; but the Governor-General in Council refused it, as against public policy. In 1807 mention is made of bank-notes appearing in the district; and in 1805 or 1809 some land was at length granted for an indigo factory in Azamgarh, then a part of this district. Excise seems always to have yielded a large revenue, and the amount of this in 1812 was Rs. 1,07,405; but excise hardly perhaps comes within the scope of a trade history.

In 1812-13 exportation of grain into Oudh and Nepál was forbidden, in view of "the impending scarcity." After a few months, however, the prohibition was removed. Three or four years later mention is made of a considerable trade from Benares in cloth, sugar, and saltpetre. In 1820 Láhori salt is noticed as selling at 2½ seers the rupee, and in the same year mention is made of an *ad valorem* duty of 5 per cent. on all goods coming into Gorakhpur city. In 1824 the Collector reported on the large lac trade flourishing in Bánsi and other places, and with Government consent imposed a heavy tax thereon. As an illustration of the means by which Government officers sought in those days to increase their salaries, it may be mentioned that he respectfully claimed a percentage on the collections, as a reward for having discovered this new source of revenue.

In 1827 the Governor-General in Council again grew uneasy about English and other European interlopers, "often men who have accumulated money by embezzlement, and who now wish to take the trade of the country into their own hands." This gives the clue to the objections entertained by Government against indigo-planters and other European settlers. It was feared that in a vast district, officered by but one or two European officials, such persons might acquire sufficient influence to monopolise trade.

In 1830, after Mr. Reade's appointment as Magistrate and Collector, we hear the first mention of a considerable export trade in grain. He writes that "the roads to Nepál, Oudh, Sáran, Gházipur, and Tirhút are in excellent order, and large quantities of grain have lately been exported for the western markets." In the same year salt outposts were established to stop the illicit trade with Oudh, and an immediate rise in the price of salt ensued. In 1831 the first jungle grant was leased to Mr. McLachlan.

About 1835, Buchanan made some attempt to gauge the exports and imports from or to the north of the district. How unsuccessful the attempt was may perhaps be gathered from the fact that he valued the rice imports at over 18 lákhs of rupees. The more modest modern estimate of the Agriculture and Commerce Department (Rs. 2,34,367), though no doubt imperfect, is far more likely to be accurate. Buchanan's rice, moreover, was all, save a minute fraction, husked; and recent returns shows that the rice now imported is all, save a minute fraction, unhusked. It is hard, again, to believe him when he writes that the greater part of commodities other than timber "is sent by land carriage, and not by rivers." His remarks on the state of arts, commerce, and manufactures disclose the existence of no remarkable or peculiar industry. The arts were washing, carpentry, and boat-building; the manufactures brazen vessels, threads or string, cloth, and salt. The commerce in grain and sugar is noticed, and the timber trade mentioned as one of considerable importance, in which two Europeans are engaged. And we are told that the copper, copper-vessels, and copper-coin, "all come from the dominions of Gurkha."

In 1839 it is mentioned that the owner of an indigo factory near Barhaj applied for a lease of the town and market for Rs. 1,000 yearly. He was refused, on the ground that he wished to compel the cultivation and export of indigo, which the people much dislike. But it is not even hinted that the town is a great centre of trade, and the export business of Gorakhpur seems in truth to have been irregular and unimportant until 1840. When Government treasure was not unfrequently snatched by gang-robbers from the custody of the spearmen, private traders would have been foolish to carry about them more than a few rupees worth of goods.

The rise of the present trade undoubtedly dates from the revision of police by Mr. Reade,[1] and the clearance of the forest under numerous leases about 1840, when large tracts were granted to different gentlemen whose capital and enterprise gave a stimulus to commerce generally. How greatly commerce has extended in the last twenty years may perhaps be shown by the statistics relating to the import of cloth. Mr. Swinton's *Manual*[2] values the cloth imported yearly into the district about 1860 at half a lakh of rupees. The Provincial Administration Report for 1862-63 increases the figure to two lákhs. About 1872, the imports of cloth into Gorakhpur city alone were

[1] *Supra*, p. 377 [2] P. 25.

deemed worth 3½ lákhs, and the municipal returns for 1876-77 show that in that year the figure was actually over 5 lákhs.

There is still room for an extension of the trade, especially with Nepál; and if the Government of that country would but remove some of the import and export duties which now press on the traders, and turn their attention to improving the roads between Bútwal and Lotan, or making some of the small streams in the same neighbourhood navigable, a large import business in copper, iron, and timber might be expected.

Markets and fairs.

In the foregoing remarks on trade have been mentioned the principal marts of the district. But in each parganah are several lesser towns or villages where markets occur once or more weekly. At certain places fairs are held, generally in honour of religious festivals. The largest is the Dhánuk Jag fair at Baikunthpur, in parganah Salempur-Majhauli. Held in November-December (Aghan), to commemorate the marriage of Ráma, it has an estimated attendance of from 30,000 to 40,000 persons, and lasts a fortnight. The bathing-fair at Bánsighát in Sidhua Jobna, held in the preceding month, is said to gather together 25,000 people, who for three days wash their sins away in the Gandak. Similar gatherings with 10,000 or 15,000 attendants muster at Rudarpur in Silhat on the Shiúráttri festival in February-March; at Barhaj on the Kárttik Puranmáshi in October-November; at Birdghát in Haveli, on the Rámlíla in August-September; at Barhalganj on both Rámlíla and Kárttik Puranmáshi; at Paikauli in Salempur, on the Janam-Ashtami and Rámnauamí, in March and August;[1] at the Sohnág shrine, in April-May; at Bahrámpur in Haveli, in May-June, to celebrate the memory of Sayyid Sálár-i-Masáud, saint and martyr; at Kabírnáth in Sidhua Jobna, to worship at Shivá's shrine; and at Tarkulwa, in the same parganah, to worship at that of his consort. Commerce and gaiety are the principal objects of these fairs; but the religious character which attaches to them is still something more than a fiction.

Weights and measures.

In the measures used at its marts and fairs the Gorakhpur district is most peculiar. In some parganahs every small market village has its own standards of capacity, weight, and measure. These vary not only from place to place, but in many cases with the nature of the commodity sold. The Government maund weighs as usual 8,228lb. avoirdupois, containing 4 panseris or 20 sers of 2,057lb. each; while the ser contains 16 chhatáks of about 2 ounces. But in some parganahs, as for instance Binayakpur, these measures are altogether unknown.

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[1] At Paikauli lives a holy man named Panhán-ji, who presides over the fairs both at that place and Baikunthpur.

There the weight of 4 Bútwal pice equals 1 *ganda;* 25 gandas equal 1 *sei;* 16 seís, one *máni;* and 16 mánís, one *gon.*[1] The sei weighs 1·149 of a Government ser. The máni is a familiar measure of seed, and therefore of land,[2] in Bundelkhand and the Central Provinces. The *rajia* or *razia* is another grain measure, weighing 42 gandas of pice.

The measures of area are no less Protean. The following table shows the officially recognized value of the bígha in different parganahs :—

| Parganah. | Measure of Government bígha in square yards. | Number of bíghas to the acre. | Bígha, what decimal fraction of the acre. |
|---|---|---|---|
| Dhuriápár, Bhauápár Chillúpár and Anola ... ... | 3,136 | 1·5433+ | ·6480 |
| Tilpur and Bináyakpur ... ... | 4,444 | 1·0891 | ·9181+ |
| Maghar ... ... ... | 3,533 | 1·3700 | ·7300 |
| Sidhua Jobna ... ... ... | 1,968 | 2·4593 | ·4066+ |
| Majhauli ... ... ... | 3,306 | 1·4640 | ·6830+ |
| Silhat ... ... ... | 3,161 | 1·5311 | ·6531 |
| Sháhjahánpur ... ... ... | 3,600 | 1·34 | ·7438+ |
| Haveli ... ... ... | 3,164 | 1·5297+ | ·6537+ |

The bígha is the square of the measure of length known as a *jaríb* or chain. The jaríb contains as a rule 20 *lathas,* a term which may be literally translated rod or pole; and the latha 5 *háths* or cubits. The ignorance of mensuration shown by the common people throws a great power for evil into the hands of the landlord and village accountant. "I have over and over again," writes Mr. White in his Haveli Settlement Report, "asked a cultivator to give me his idea of a bígha, to measure it off in paces[3] or otherwise intelligibly describe it to me. And the invariable reply has been—'Don't know. Whatever the zamíndàr and patwári mark off and point out to us, that is our holding of so many bíghas, and we pay rent accordingly.' The better sort of cultivators are not so obtuse; but I speak of the general ruck of *raiyats.*" A quarter of a bígha, or 5 *biswas,* is sometimes called *manda;* and half a mile, or a quarter of a *kos,* is known as *dháb.* The bígha is used as a measure of distance as well as area.

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[1] Under the name of *don,* this measure is familiar also in the west and south.

[2] The measurement of land by the quantity of seed required to sow it is common amongst the hills on either side of Ganges valley. See Mr. Conybeare's *Note on Parganah Duahi and its assessment,* Chap. IV.

[3] The pace, elsewhere *kadam,* is here known as *parag* or *deg.*

District receipts and expenditure.

The statistics of this part of the notice may be closed with a financial statement showing the total revenue and expenditure of the district for three out of the past fifteen years :—

| Receipts. | 1863-64. | 1870-71. | 1877-78. | Expenditure. | 868-64. | 1870-71. | 1877-78. |
|---|---|---|---|---|---|---|---|
| | Rs. | Rs. | Rs. | | Rs. | Rs. | Rs. |
| Land revenue ... | 28,35,478 | 16,61,642 | 17,34,639 | Revenue charges, | 1,04,719 | 85,470 | 1,28,257 |
| Stamps ... | 1,48,676 | 1,34,510 | 1,98,690 | Forest ... | 2,597 | 4,581 | ... |
| Miscellaneous and revenue receipts. | ... | ... | ... | Excise ... | 1,092 | 5,614 | 2 876 |
| Medical receipts (L. and J.) | 12,440 | 48,308 | 27,915 | Assessed taxes, | 1,394 | 315 | 5,809 |
| Police ... | 3,950 | 1,060 | 1,586 | Stamps .. | 7,114 | 5,542 | 1,619 |
| Public works ... | 381 | 5,900 | 4.267 | Settlement ... | 54,657 | 14,670 | ... |
| Income tax ... | 1,16,616 | 68,345 | 43,214 | Judicial charges, | 62,643 | 1,25,733 | 1,11,363 |
| Local fund ... | 2,90,434 | 3,10,584 | 3,78,132 | Police, district and rural ... | 1,19,461 | 94,530 | 90,119 |
| Post-office ... | 8,319 | 16,170 | 22,611 | Public works ... | 13,479 | 11,500 | 1,04,000 |
| Medical ... | ... | ... | 10 | Provincial and local funds ... | 2,51,601 | 2,55,881 | 283,004 |
| Education ... | ... | ... | 749 | Post-office ... | 5,228 | 17,342 | 18,725 |
| Excise ... | 1,12,918 | 1,06,843 | 1,00,300 | Medical ... | 3,803 | 9,516 | 18,519 |
| Forest ... | 4,253 | 31,760 | 29,364 | Educational ... | 1,200 | 7,750 | 8,661 |
| Cash and transfer remittances. | 32,539 | 88,160 | 57,505 | Cash and transfer remittances ... | 20,22,478 | 2,95,616 | 4,33,221 |
| Transfer receipts and money orders. | 4,44,527 | 3,45,153 | 1,31,272 | Transfer receipts and money order | 13,80,247 | 54,813 | 66,139 |
| Municipal funds ... | ... | 24,074 | 36,036 | Municipal funds ... | ... | 29,397 | 44,277 |
| Recoveries ... | 6,21,745 | 3,480 | 732 | Advances ... | 2,30,051 | 2,780 | 21,698 |
| Ledger and savings bank deposits. | ... | 1,56,785 | 1,54,885 | Pensions ... | 1,230 | 10,073 | 10,195 |
| Miscellaneous ... | 35,803 | 16,210 | 11,824 | Ledger and savings bank deposits ... | ... | 1,11,099 | 1,45,028 |
| Jail ... | 260 | 2,510 | 6,840 | Miscellaneous .. | 3,360 | 2,130 | 3,775 |
| Registration ... | ... | 16,284 | 16,121 | Jail ... | 20,879 | 18,100 | 28,331 |
| Deposits ... | 6,98,311 | 2,44,713 | 2,04,530 | Registration ... | ... | 6,620 | 4,824 |
| | | | | Deposits ... | 6,70,296 | 2,69,004 | 2,66,261 |
| | | | | Military ... | 1,24,306 | 1,35,248 | 1,75,534 |
| | | | | Interest and refunds ... | 5,160 | 5,702 | 4,869 |
| Total ... | 53,56,640 | 32,82,495 | 31,61,222 | Total ... | 50,86,995 | 15,79,026 | 19,27,104 |

Several items of the above account seem to demand some brief detail.

Municipality and house-tax towns.

The municipal funds are collected and disbursed, under Act XV. of 1873, by the corporation of Gorakhpur. In 11 lesser towns—Barhalganj, Gajpur, Gaura, Gola, Lárh, Padrauna, Pipraich, Rámpur-Khánpur, Rudarpur, Salempur-Majhauli, and Siswa-bázár—a house-tax is levied under Act XX. of 1856 on well-to-do residents. The income and outlay both of such towns and the municipality will be detailed in the Gazetteer articles on each. Meanwhile, it may be mentioned that the expenditure is in every case chiefly on police, conservancy, and public works.

Income and license-tax.

The income-tax was imposed by an Act of 1870, and abolished with the close of the financial year 1872-73. It was in the latter levied upon 559 incomes exceeding Rs. 1,000, and realized Rs. 18,528. The license-tax, imposed by Act VIII. of 1877, was in force for a part of 1877-78, attaining in that year a total return of Rs. 43,214.

Excise.

Excise is levied under Act X. of 1871. The income and expenditure under this head may be shown for five years as follows :—

| Year ending 30th September. | Still-head duty. | Distillery fees. | License fees for vend of native and English liquors. | Drugs. | Madak. | Tári. | Opium. | Fines and miscellaneous. | Gross receipts. | Gross charges. | Net receipts. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. |
| 1872-73, | 54,885 | 22 | 16,202 | 7,500 | 746 | 16,602 | 480 | 665 | 97,101 | 4,932 | 92,170 |
| 1873-74, | 39,976 | 14 | 12,934 | 7,872 | 238 | 16,210 | 1,025 | 108 | 78,377 | 3,805 | 74,571 |
| 1874-75, | 52,901 | 4 | 10,372 | 9,156 | 240 | 14,249 | 1,494 | 28 | 88,444 | 2,938 | 85,506 |
| 1875-76, | 60,453 | 15 | 14,969 | 10,100 | 360 | 17,210 | 1,406 | 21 | 1,04,534 | 2,450 | 102,085 |
| 1876-77, | 59,744 | 16 | 23,189 | 14,394 | 492 | 19,805 | 1,549 | 10 | 1,19,198 | 3,356 | 115,842 |

Stamps.

Stamp duties are collected under the Court Fees Act (VII.) of 1870 and the Stamp Act (I.) of 1879, which has lately superseded that of 1869. The following table shows for the same period as the last the revenue and charges under this head :—

| Year. | Hundi and adhesive stamps. | Blue-and-black document stamps. | Court-fees stamps. | Duties and penalties realized. | Total receipts. | Gross charges. | Net receipts. |
|---|---|---|---|---|---|---|---|
| | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. |
| 1872-73 ... | 1,140 | 32,603 | 1,12,394 | 497 | 1,46,634 | 3,054 | 1,43,580 |
| 1873-74 ... | 814 | 35,377 | 1,34,292 | 375 | 1,70,858 | 2,505 | 1,68,752 |
| 1874-75 ... | 1,436 | 37,145 | 1,27,679 | 279 | 1,66,539 | 2,771 | 1,63,368 |
| 1875-76 ... | 1,259 | 29,341 | 1,36,628 | 410 | 1,67,637 | 3,068 | 1,64,566 |
| 1876-77 ... | 1,525 | 32,088 | 1,44,908 | 228 | 1,78,749 | 3,148 | 1,75,092 |

Registration.

In 1876-77 there were 4,728 documents registered under the Registration Act (VIII. of 1871), and on these fees to the amount of Rs. 13,192-6-3 were collected. The expense of establishment and other charges amounted during the same year to Rs. 4,755-11-7. The total value of all property affected by registered documents is returned as Rs. 21,91,318, of which Rs. 19,35,412 represents immoveable, and the remainder moveable property.

Judicial.

Connected with the subject of judicial receipts and expenditure is the number of cases tried. This amounted in 1878 to 42,197, of which 5,853 were tried by civil, 6,017 by criminal, and 30,327 by revenue courts.

Medical statistics.

The medical charges are incurred chiefly at the six dispensaries: the central at Gorakhpur, and branches at Rudarpur, Kasia, Barhalganj, Belaharia, and Mahárájganj. The returns given below show that the chief endemic disease of the district is intermittent fever or ague, due to the moisture of the climate, the highness of the spring-level, and the abundance of forest. The character of the ague varies in different parts of the district. In the south it is comparatively mild; but in the north, towards the Tarái, it is of a severe and often intractable type, being attended with complications of the liver and spleen. The latter form of the disease often goes by the name of Gorakhpur fever. Goître is extremely common on the calcareous *bhát* lands near the river Gandak and its branches. It may be attributed with great probability to the water, which contains large quantities of lime salts in solution. The severest cholera epidemic of later years appears to have been that of 1869. Dr. Prentis came to the conclusion that about 11 per cent. of the inhabitants of Gorakhpur perished from it, and the cholera returns of the year show for the whole district 8,593 deaths. The mortuary statements for the five recent years may be thus summarised:—

| Year. | Fever. | Small-pox. | Bowel complaints. | Cholera. | Other causes. | Total. | Proportion of deaths to every 1,000 of population. |
|---|---|---|---|---|---|---|---|
| 1873 ... ... | 37,028 | 14,928 | 2,312 | 429 | 5,270 | 59,967 | 29·69 |
| 1874 ... ... | 34,308 | 13,795 | 2,580 | 3,988 | 4,835 | 59,506 | 29·46 |
| 1875 ... ... | 28,969 | 621 | 2,236 | 2,662 | 5,604 | 40,092 | 19·85 |
| 1876 ... ... | 32,439 | 755 | 1,272 | 893 | 6,772 | 42,131 | 20·86 |
| 1877 ... ... | 36,329 | 58 | 1,441 | 4,285 | 8,179 |  | 23·40 |

The number of deaths from small-pox will at once arrest attention. But that the Government vaccinators have not been idle will be seen from the following figures:—In 1873-74 as many as 6,912 out of 10,111 vaccine operations were successful; in 1874-75, 11,515 out of 16,027; 12,700 out of 15,956 in 1875-76; 19,584 out of 23,585 in 1876-77; and in 1877-78, 22,013 out of 24,711.

The following exhaustive list of indigenous medicines was supplied by the kindness of Dr. Prentis. It will be seen that many of them are familiar to the European as well as native pharmacopœia:—

| Order. | Scientific name. | Vernacular name. | Part used. |
|---|---|---|---|
| VEGETABLE. | | | |
| Ranunculaceæ | *Ranunculus sceleratus* | ... | ... |
| Menispermaceæ | *Cocculus cordifolius* | Guluncha | Root. |
| Papaveraceæ | *Papaver somniferum* | Post, afím (poppy, opium). | Capsule; juice from seeds; oil. |
| " | *Argemone Mexicana* | Shiyal-káuta | Oil from seeds. |
| Fumariaceæ | *Fumaria parviflora* | Sháhtara | ... |
| Cruciferæ | *Sinapis juncea* | Sarson } (mustard) | Ditto. |
| " | " *alba* | Rai | |
| " | *Lepidium sativum* | Hálim (cress) | Seed. |
| Capparidaceæ | *Gynandropsis heptaphylla,* | Karaela | Ditto. |
| Tamaricaceæ | *Tamarix Gallica* | Jháo (tamarisk) | ... |
| Malvaceæ | *Hibiscus esculentus* | Bhindi, okra | Capsules. |
| " | *Sida acuta* | Kunguni | Root. |
| " | *Gossypium herbaceum* | Kapás (cotton) | Hairs attached to seed. |
| Tiliaceæ | *Grewia Asiatica* | Phálsa | Fruit. |
| Aurantiaceæ | *Citrus aurantium* | Nárangi (orange) | Ditto. |
| " | " *limonum* | Nímbu (lemon) | Ditto. |
| " | " *Bergamia* | (bergamot) | Ditto. |
| " | *Ægle marmelos* | Bel | Ditto. |
| " | *Feronia elephantum* | Kath-bel, kaith | Ditto. |
| Meliaceæ | *Melia azedarach* | Ním | Bark and leaves. |
| Cedrelaceæ | *Cedrela toona* | Tún | Bark. |
| Linaceæ | *Linum usitatissimum* | Tísi, alsi (linseed) | Oil from seeds. |
| Anacardiaceæ | *Mangifera Indica* | Ám (mango) | Kernel of seeds. |
| Leguminosæ | *Clitoria ternatea* | Aparájita | Seeds, root. |
| " | *Dalbergia sissoo* | Shísham ("Indian rosewood"). | Bark. |
| " | *Mucuna pruriens* | Kiwách (cowach) | Hairs on pod. |
| " | *Butea frondosa* | Palás, dhák | Seeds and gum. |
| " | *Abrus precatorius* | Múlhati (Indian liquorice). | Root. |
| " | *Cassia fistula* | Amaltás | Pulp of pods. |
| " | " *alata* | ... | ... |
| " | *Alhagi Maurorum* | Jawása | Saccharine exudation. |
| " | *Cæsalpinia bonducella* | Kath-karanj | Seeds. |
| " | *Tamarindus Indica* | Imli (tamarinds) | Pulp of pods. |
| " | *Acacia Arabica* | Babúl | Gum (arabic). |
| " | " *catechu* | Khair kath | Catechu. |
| Moringaceæ | *Moringa pterygosperma* | Sabajna, sainjna ("Indian horse-radish"). | Root. |
| Lythrareæ | *Lawsonia alba* | Mihndi (henna) | Leaves. |

| Order. | Scientific name. | Vernacular name. | Part used. |
|---|---|---|---|
| Combretaceæ | *Terminalia bellerica* | Bahera (myrobalans). | Fruit |
| „ | „ *chebula* | Harra | Ditto. |
| Granateæ | *Punica granatum* | Anâr (pomegranate). | Rind of fruit and bark of root. |
| Cucurbitaceæ | *Cucurbita pepo* | Kadu (pumpkin) | Seed. |
| „ | *Cucumis utilissimus* | Kakri (cucumber), | Ditto. |
| Umbelliferæ | *Carum nigrum* | Zíra, kála | Fruit. |
| „ | *Cuminum Cyminum* | „ sufed (cummin) | Ditto. |
| „ | *Ptycholis Ajowan* | Ajwáin (aniseed) | Ditto. |
| „ | *Foeniculum panmorium* | Sonf (fennel) | Ditto. |
| „ | *Anethum sowa* | Sowa (dill) | Ditto. |
| „ | *Coriandrum sativum* | Dhanya (coriander-seed). | Ditto. |
| „ | *Daucus carota* | Gájar (carrots) | Root. |
| „ | *Hydrocotyle Asiatica* | Jal-kari (water cress?). | Leaves. |
| Compositæ | *Cichorium Intybus* | Kasi (chicory) | Fruit. |
| „ | *Vernonia anthelmintica* | ... | Ditto. |
| „ | *Artemisia Indica* | Dánna | Leaves. |
| „ | *Matricaria suaveolens* | Bábúna-ká-phúl | Flowers, |
| Sapotaceæ | *Bassia latifolia* | Mahua | Kernel of seeds. |
| Asclepiadaceæ | *Calotropis gigantea* | Madár | Bark of roots. |
| „ | *Hemidesmus Indicus* | Anantamúl | Ditto. |
| Apocynaceæ | *Holarrhena antidysenterica*, | Indarjau | Seeds. |
| „ | *Nerium odorum* | Kanír (oleander) | Root. |
| Loganiaceæ | *Strychnos nux vomica* | Kachila | Seeds. |
| Bignoniaceæ | *Sesamum Indicum* | Til | Oil from seeds. |
| Convolvulaceæ | *Pharbitis nil* | Kála dána | Ditto. |
| „ | *Ipomœa Turpethum* | Trepatta | Roots. |
| Solanaceæ | *Datura alba* | Dhatúra | Leaves and seeds. |
| „ | *Solanum Jacquinii* | Kutáya | Fruit and root. |
| „ | „ *Indicum* | Kulsi | Root. |
| „ | *Nicotiana tabacum* | Tambáku (tobacco,) | Leaves. |
| „ | *Capsicum annuum* | Lal mirch (chili), | Fruit. |
| Labiatæ | *Mentha viridis* | Podina (mint) | Leaves. |
| „ | *Ocimum sanctum* | Tulsi (basil) | Seeds. |
| „ | „ *basilicum* | Rihán | |
| „ | *Dracocephalum Royleanum*, | Bálangu | Ditto. |
| „ | *Meliandra Bengalensis* | Kafúr-ká-patta | Leaves. |
| Verbenaceæ | *Vitex negundo* | Nirgunch, nírgunthi, | Root, leaves, and fruit. |
| „ | *Clerodendron viscosum* | Bhánt | Leaves and root. |
| „ | *Verbena officinalis* | ... | Leaves. |
| Plumbaginaceæ | *Plumbago rosea* | Lál chitra | Bark and root. |
| „ | „ *zeylanica* | Chitra, chitráng | Bark of root. |
| Aristolochiaceæ | *Aristolochia Melica* | Isan múl | Root. |
| Euphorbiaceæ | *Emblica officinalis* | Aonla | Seeds and bark. |
| „ | *Rottlera tinctoria* | Kamala | Leaves covering capsules. |
| „ | *Ricinus communis* | Arenda (castor-oil plant). | Leaves and oil from seeds. |
| „ | *Croton tiglium* | Jamálgota (croton-oil plant.) | Ditto. |
| „ | *Jatropha curcas* | Bagrandi | Ditto. |
| Urticaceæ | *Cannabis sativa* | Bháng (wild hemp,) | Resin and flowering top. |
| „ | *Ficus Carica* | Anjír (fig) | Fruit. |
| Zingiberaceæ | *Zingiber officinale* | Adrak (ginger) | Rhizome, |
| „ | *Curcuma longa* | Haldi (turmeric) | Tubers. |
| Musaceæ | *Musa sapientum* | Kela (plantain, banana). | Leaves. |

| Order. | Scientific name. | Verncular name. | Part used. |
|---|---|---|---|
| Liliaceæ ... | *Scilla Indica* ... | Kandra, Kundru (squills) | Bulb. |
| Palmaceæ ... | *Cocos nucifera* ... | Náriyal (cocoanut) | Kernel of fruit and its oil. |
| Graminaceæ ... | *Saccharum officinarum* ... | Akh (sugarcane) ... | Sugar. |
| ANIMAL. | | | |
| Annelida ... | *Hirudo medicinalis* ... | Jonk (leech) ... | The living annelid itself. |
| Coleoptera ... | *Mylabris cichorii* ... | Teli | |
| Hymenoptera ... | *Apis mellifica* ... | Madhmakhi (honey-bee.) | Honey and wax. |
| INORGANIC. | | | |
| " ... | *Carbo ligni* ... | Koela (charcoal.) | |
| " ... | *Potassæ nitras* ... | Shora (saltpetre.) | |
| " ... | *Calcis carbonas impurus* ... | Kankar chunam. | |
| " ... | *Sodii chloridium* ... | Nimak (table-salt.) | |

Like other skilled Europeans who have investigated the subject, Dr. Prentis has little belief in empirical native systems of medicine. He thinks that the district does not contain a single "enlightened *hakím*." Turning from man to beast, he observes that though rot sometimes appears amongst the sheep, he has heard of no regular cattle-epidemic. Mr. Crooke adds, however, that rinderpest (*debi* or *debi kaniksár*) is often imported into the district by cattle returning from the Tarái pastures. Foot-and-mouth disease (*khána*) is common and causes, if it occurs at agricultural seasons, great injury. The rot mentioned by Dr. Prentis is most frequent in the Ghágra and Rápti valleys.

Cattle-disease.

We close this portion of the notice with a sketch of the district history. The legends of the traditional age which preceded the advent of the Muslims are as usual contradictory, absurd, and untrustworthy. But by the aid of other lights the following main points can be made out. The districts of Gorakhpur and Basti probably formed part of the ancient kingdom of Mahá-kosala.[1] Ráma, who seems a not altogether mythical hero, is said to have passed some time in practising austerities near the junction of Rápti and Ghágra in Gorakhpur. It was here that he received instruction from the sage Visvamitra; here that he in gratitude ceded the country north of Sarju to that sage's Kausik descendants. Some Brahmans of the district affirm, indeed, that the name Gorakhpur is a corruption of Gaurakshpur, denoting the country in

History.

Ráma, *circ.* 800 B. C.?

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[1] Buchanan's *Eastern India* (1838), p. 325.

which Ráma tended the herds of cattle belonging to his uncle during a season of great drought at Ajudhya. Though undoubtedly wrong, the derivation is of some value as evidence in favour of the theory that the district was at one time a part of Mahá-kosala and an appanage of Ajudhya.

Buchanan places the death of Ráma and first destruction of Ajudhya about 750, and the second destruction of that city about 512 years before Christ.

Gautama Buddha, *circ.* 550 B.C.

Bhar invasion.

The birth of Buddha, Sákya Muni, or Gautama, took place, according to the best authorities, at some date between 600 and 550 B.C. at Kapíla; while his death occurred between 550 and 500 B.C. at Kusianagara, which General Cunningham[1] has satisfactorily identified with *Kasia* in pargana Sidhua Jobna. From the accounts which we possess of his life and death, and from the description given of the country by Hwen Thsang, the Chinese traveller, it is certain that the country in the neighbourhood of Padrauna and Gorakhpur was one of the first localities in which the Buddhist doctrines gained general adherence, about 500 B.C. The next event in order of time is the traditional conquest of the district by the Bhars and Thárús.

Conquest by the Bhars, or Bhars and Thárús, *circ.* 500-450 B. C.

An Aryan prince flies before them into this district.

Buchanan asserts that, according to the people of Ajudhya, their city remained deserted from the date of its second destruction till the era of Vikramáditya (57 B.C.) He quotes also other legends showing the spread of Buddhism down to Benares; the expulsion of the family of the Sun from that town; and the destruction of the same race at Ajudhya, and of the Lunar race at Magadha, by the Cherús. He adds a tradition, familiar in the district, oftheatte mpt made by some Rája of one of these two races to establish himself near Rudarpur[2] and found a new Káshi (Benares).

But is ejected.

His account is much confused; but the local tradition clearly points to the fact that this Rája came from Ajudhya after its second destruction (512 B.C.), and had very nearly succeeded in completing the walls of his new city. When, however, 999 out of the 1,000 projected temples had been built, he was overwhelmed and slain by the Bhars and *other impure tribes*.

Buchanan alludes in the same passage to an invasion of Gurkhas, who, he says, were expelled by the Thárús; and he seems to consider these last were Chinese. But the Gurkhas, as is well known, were not heard of till very much later.[3]

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[1] *Archæological Survey Reports*, vol. II.; see also Gazetteer article on Kasia.

[2] In pargana Silhat. Buchanan mentions that the place was then called Hansakshetra or Gosfield, and gives the name of the prince as Vasishta Singh.

[3] Probably not till the sixteenth century A. D. *Supra* p. 362

And it is likely that they have been confused with the Cherús and Bhars, names which were probably synonymous.[1] It is probable that on the first Aryan invasion these Bhars and Cherús fled for the refuge to the hills ; and that their long residence in the mountains, before descending to reconquer the plains, may account for their confusion with Gurkhas. In a long article on the Bhars Mr. Sherring has plausibly proved that they once ruled a wide tract including the bulk of Gorakhpur and Basti, and extending to the foot of the Vindhyas in Mirzapur. Their present degraded status in no way disproves his theory, which is that the Bhars and other aboriginal tribes succeeded for a time in reconquering the Aryan invaders. The Bhars themselves say they came from the west, and the Rájbhars claim connection with the Rajputs. But the latter pretension is easily explained by the desire of a conquered and utterly crushed people to give themselves more consequence in the eyes of their conquerors.

Were the conquering Bhars and Thárús identical, or have the latter been mistaken for the former ?

The only difficulty in identifying the Bhars with the aboriginal Cherús lies in the tradition which unites them with the Thárus. The latter were either originally Hindús, or anciently Hinduized to a far greater extent than any other race we are acquainted with. Their tradition of descent from Rájputs of Chittor has been already noticed.[2] They sometimes trace their lineage to Bráhmans who lost caste by mixing with the aborigines, drinking spirits, and eating flesh. But they also assert kinship with the Nepál Bráhmans, whose rules have been relaxed somewhat similarly. While dismissing these theories as unlikely, Buchanan notices their pretension to be considered the real descendants of the Sun, who, dispossessed for a time by Gurkhas or impure tribes, recovered their kingdom after a short period of exile. It is not improbable that this last tradition may be founded on fact. The Thárús may really, perhaps, represent the remnant of the old Súrajbansi invaders, who, unable to escape southwards from the Bhars, took refuge in Nepál. They may have afterwards descended, and settling down amongst the conquerors, lost their caste distinctions. It may indeed be doubted if the strict rules regarding eating and other habits of life were in force at so early a date as that of the expulsion of the Aryans. The title Tháru perhaps, as already noticed, records the servile condition of the tribe under Bhar rule.[3] The tradition which makes Thárús leaders amongst the Bhars is easily explained by the closer connection between the former and the Aryans, and the unwillingness of later Aryan conquerors to allow that the Bhars were ever a nation strong enough to dispossess them of the country.

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[1] Buchanan seems to think that the Cherús represent a distinct and earlier wave of invasion than the Bhars. But Messrs. Sherring and C. A. Elliott (*Chronicles of Unao*) consider these races identical. [2] *Supra* pp. 357-58. [3] *Ibid.*

The Thárús are said to have ruled the whole district with great splendour, and to have constructed castles all along the Ghágra. But it is more convenient to suppose that they have been confounded with the Bhars, and to accept the common theory that the latter were the really predominant race of that day. Whatever the caste of the new rulers, the fact remains that, shortly after the rise of Buddhism, wild or aboriginal tribes succeeded in turning the tables on their civilized Aryan masters.

"When the Aryan race first settled in Ajudhyà," writes Mr. C. A. Elliott, "the natural resource of the aborigines was to fly to the hills or jungles. When the curtain next rises we find Ajudhya destroyed, the Súrajbansis banished, and a vast extent of country ruled over by aborigines called Cheru in the far east, Bhars in the centre, and Rájpusis in the west."

Bhars probably aborigines.

The history of Gorakhpur fits in exactly with this sketch. First we find it attached to Ajudhya as a vast pasture land for the cattle of the Súrajbansi or Solar princes; next, bestowed by Ráma on his spiritual instructor, Viswamitra; afterwards, garrisoned by one of the great chiefs of Ajudhya, who constructed the enormous fortified works near Rudarpur; lastly, annexed by a dynasty of Bhar kings, who expelled the Súrajbansis not only from Gorakhpur but also from Ajudhya and Magadha. These Bhars ruled in all probability for many generations.

Mr. Sherring believes that the aborigines rose and expelled the Aryans after the latter were weakened by the contest between Bráhmanism and Buddhism. It is not improbable that the conquering aborigines were themselves Buddhists or Jainas. We know that Jaina Thárús established a dynasty elsewhere in the sub-Himálayan tract,[1] and we know that a Buddhist Súdra dynasty was about 350 B. C. established at Magadha.

The legend connecting the spread of Buddhism to Benares with the destruction of the families of the Sun and Moon is perhaps the story of the triumph of Buddhist Bhars or Cherús, over the Aryan invaders. The Buddhist remains noticed by Buchanan in the neighbourhood of Rudarpur may perhaps have been relics of a reoccupation by Buddhist aborigines.

It has been mentioned that the Súrajbansi founder of buildings in the same tract had fled eastwards before the Bhars from Ajudhya. This quite agrees with the legend of the Bhars themselves, that they came from the west. The date of their conquest may here be fixed at between 500 and 450 B. C. And they probably passed onwards to Magadha, where, according to Elphinstone,

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[1] Oudh Gazetteer, I, 111

Súdras established a dynasty about 400. The struggle between themselves and their Aryan masters must have lasted for many years.

The Bhars probably Buddhist.

The theory now advanced that Buddhism was the religion of the Bhars and other aboriginal or at least earlier races is supported by the fact that Gorakhpur and the country about it was certainly the tract first converted to the new faith; and was with equal certainty wrested from the Aryan conquerors by the Bhars about the time when the faith began to spread. About 250 B. C. we find the authority of Asoka, the great Buddhist Súdra of Magadha, recognized not only in this district, but elsewhere north of the Narbada. Near Bhágalpur in parganah Salempur, is a pillar inscribed with his edicts; while at Kaháon, in the same parganah is a similar monument erected by some other Gupta king.[1]

Reconquest of the district by the Aryans, *circ.* A. D. 550.

If assumed to have conquered the district by 450 B.C., the Bhars must have held it for near a thousand years. The history of the reconquest by the Aryans seems to correspond with the legendary account of the revival of Brahmanism, known as the regeneration of the fire-races.[2] But at its commencement we enter on the first stage of the historic period, and pass out of that which is merely traditional.

The first reinvasion seems to have been that of the Ráthors, who, advancing from Kanauj about 550 A. D., expelled the Bhars from a tract on the east bank of the Rápti, from its mouth to near Gorakhpur. They are said to have established themselves in a fort near the Rámgarh lagoon; and legends represent them as living in amity with the Thárús.

Hwen Thsang, *circ.* A.D. 635.

The Chinese traveller Hwen Thsang passed through the country about 635 A. D., but he makes no mention of the Rája of Gorakhpur or of any other town of importance in its neighbourhood.[3] He describes the country as filled with ruins of Buddhist convents and relic-temples, but says that it was for the most part desolate, overgrown with jungle and scoured by robbers.

Mán Sen.

About 900-950 A. D., a Rája called Mán Sen, or perhaps Madan Singh, was ruler of Gorakhpur (not then, however, known by this name). Buchanan[4] considers him to have been a Tháru, but other traditions represent him as a Ráthor. The difference

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[1] Archæological Survey Reports, vol. I.

[2] Marshman's History, vol. I, pp. 17-18.

[3] The earlier pilgrim Fa-Hian (*circ.* 400 A.D.) would appear to have visited Kasia, if not Rudarpur and other places in the district. For a map of his probable route see volume referred to in penultimate note.

[4] Eastern India, vol. II., p. 343.

**Invasions of the Domkatáars.**

may perhaps be reconciled by the common story that the Ráthors and Thárus held the town together.[1] He seems at all events to have been a real person. A large tank at Gorakhpur, called Mánsáwar (Mán-ságar or Mán-sarovar) is ascribed to him; and a smaller one, named Kauláda, to his wife Kaulavati. His wealth was widely celebrated and brought down on him an invasion by a tribe called (both in the district and by Buchanan *Domkatár*, but who seem to be the same as the Donwár Rájputs mentioned by Oldham and Sherring.[2] The exact origin of this tribe is not known, but there is no doubt that they were the descendants of Aryans who had intermarried with the aboriginal Doms (or Domras), and that they now fell on Mán Singh's capital and sacked it. They next proceeded to establish themselves in a very strong position to the east of the present town, and built a fort which was called after them Domangarh, and stood on a small island formed by the river Rohin.

**And Bhuínhárs.**

After them came the mixed Bhuínhár families, which seem to have been very common at this time. It appears, indeed, by no means improbable that up to about this period intermarriage between different races was not prohibited; and that all the strict rules relating to caste were introduced only when Brahmanism had again triumphed over the aboriginal tribes.[3] It is at any rate almost certain that at this time the Brahmans allowed the Rájput chiefs who fought for them to marry into their families, and such alliances account for the Rájput titles Kausik, Donwár, &c., by which Bhuínhár Brahmans have distinguished some of their sub-divisions.[4] The license of intermarriage was in some cases, like that of the Donwárs, extended to marriages with women captured from the impure aboriginal tribes.

**Foundation of the Majhauli Ráj by**

The Bhuínhárs invaded the district from the south, treading close on the heels of the Domkatárs. The first family is said to have settled at Hárpur in Dhuriápár, and to have been followed by that from which the Rájas of Majhauli are descended. The ancestor of this family, Maiur or Mayyura, is called a descendant of the Brahman Párasrám (Parasuráma). But by other traditions he is styled both a Rájput and a Bhát. He is supposed to have married four wives of different castes, and from one of these, a Rájputni, Bissu Sen, the founder of the Bissen Rájputs was born.

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[1] It would also confirm the theory that Thárús are descended from the Solar race, and therefore closely connected with Ráthors.

[2] See Sherring's *Castes*, page 238. The difference there noticed as made by Dr. Oldham between the Donwár Rájputs and Bhuínhárs is strong evidence in favour of the identity of the former with Domkatárs.

[3] See a note on castes by Mr. Growse, published in the Census Report of 1872.

[4] See Mr. Oldham's Memoir of Ghházipur.

Bissu Sen, Bisen, *circ.* 1100 A.D.

The Bhars.

Bissu Sen established himself at Nawápur, now Salempur, and soon rose into importance as one of the most powerful chiefs in this part of the country. His date is fixed at about 1100 A.D. Between his territory and that of the Domkátars or Domwárs there was a broad tract of jungle which prevented their coming into collision. The Bhars still retained possession of the west of the district, and continued to hold Amorha in Basti till the time of Akbar, who granted it to the Jaipur princess, his wife. Her relations expelled them from this last stronghold and founded the Amorha Ráj out of their possessions.[1]

Invasions of Rájputs.

Dhúr Chand Kausik founds the Dhuriápár Ráj.

About 1350 A. D., the Rájput chiefs who had been expelled by the Muslim invaders began to enter the district. One of the first of these was Dhúr Chand, who claimed descent from one Raja Kausik, uncle of Visramitra. The legend which made Ráma grant Sarjupúr to that saint's descendants was now turned to advantage. That legend as given by Elliot[2] relates that Ráma, having promised to Visramitra as much land as his arrow could cover in its flight, drew his bow on the banks of the Sarju, and sped a shaft which fell at the foot of the hills. The tract thus bestowed was called Sarjupár or Sarwár, *i. e.* "beyond Sarju." The exact site of the Ghádipur from which Dhúr Chand's ancestors are said to have travelled is unknown.[3] All that can be said with certainty is that a Kausik Rájput invaded the district from the south and established himself in the tract of country called after him, Dhuriápár. The Bhars he is said to have conquered with ease, and the Bhuínhárs of Hárpur with difficulty. Before his death he had acquired considerable power, and his sons are said to have been allies of the Sharki kings of Jaunpur (1394-1457).

Foundation of the Satási Ráj by Chandra Sen Sarnet.

About the same time the founder of Satási Ráj, Chandra Sen,[4] appeared in the west of the district. He was a Sarnet Rájput to whom tradition assigns a small domain near Láhor.[5] Offending an emperor of Dehli, he was pardoned only at the intercession of a Brahman from this district.[6] On his release he accompanied the Brahman eastward, and after many adventures reached the Kuána river in this district.

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[1] See Mr. P. White's Settlement Report, Amorha.

[2] *Races of the North-Western Provinces*, vol. I., p 150, where the story is told regarding a grant to the Sarwária Brahmans.

[3] Elliot thinks it was part of Kanauj, p. 157.

[4] In his Bánsi report Mr. Wynne puts the foundation of the Satási *Ráj* at 1144 A D. Mr. Alexander thinks this date too early, and adds that Sen is merely a local pronunciation of the Rájput suffix Sinh or Singh.

[5] The name of his birthplace was Srínagar, but its exact location is uncertain.

[6] Why a Muslim emperor should have heeded the intercession of a Gorakhpur Brahman the legend does not explain The intercessor is said to have lived near Salempur Majhauli, and some improverished Brahmans in the district still claim descent from him.

Here he established himself and began to extend his authority eastwards. In so doing he became involved in hostilities with the Domkatar (or Donwár) chiefs.

Hostilities with the Domkatárs.

Treacherous conduct of Chandra Sen, and Murder of the Domkatárs.

Power of Chand.

They were on the point of compelling him to quit the district and seek his fortunes elsewhere, when his Brahman adviser suggested a stratagem which proved completely successful. Chandra Sen, being a pure Rájput, was deemed somewhat superior to the Domwárs, who had intermarried with both Doms and Bhars. He now therefore proposed to wed his daughter to the son of the principal Donwár chief, on condition of being allowed to retain a part of the country he had invaded. His proposal was gladly accepted. Immense preparations were made, and Chandra Sen gained admittance to the Domingarh fort with a large body of followers. Then seizing his opportunity he treacherously murdered the Domkatár chiefs, while his followers outside slaughtered as many of the beguiled clan as could be found. The power of the Donwárs was crippled by this blow, and Chandra Sen became one of the most powerful chiefs in the district.

1300-1400.
Origin of the Bútwal Ráj.

The victims of his treachery fled in many cases to the north, where their descendants still flourish. During the same century (1300-1400) the Bútwal Ráj was founded by an adventurer whom his descendants represented as a Chauhán Rájput. They used to say that he escaped from the siege of Chittaur in 1303, that his name was Makhund Singh, and that he at one time had great power. The truth of this story is, however, doubtful. Had he escaped from Chittaur, he would have been a Gahlot rather than a Chauhán.

Family not probably Rájputs.

His descendants never maintained the position of pure Rájputs, but intermarried with the Thárús. They never, moreover, possessed much authority within the present district of Gorakhpur. Being cut off from the Satási Rájas by a wide tract of forest, they did not come into collision with those chiefs till much later. With the Bánsi branch of the Satási house they, however, carried on a long struggle, which reduced the border country to a state of utter desolation, and resulted at last in the defeat of the Bánsi family.

Cessation of the invasions after foundation of the Satási Ráj.

The establishment of the Satási Ráj marks that period in the history of the district when the invasions from the south began to cease. A few petty chieftains made conquests in the east of the district. But the power of the Dhuriápár and Majhauli Rájas checked the stream of invasion from the south, whilst the troubles in which the kings of Dehli were involved prevented the Muhammadans from making any vigorous effort to subjugate the district.

Origin of the name *Satási.*

Chandra Sen had prudently connected himself by marriage with the Majhauli Rája, and thus averted invasion from that quarter till he had secured his position. After his death his three grandsons divided his possessions. The eldest, Jagdhar, took the eastern portion, extending over a circuit of 84 *kos* and including a considerable extent of land on the east of the Rápti. The circuit of his territory was soon extended to 87 *kos*, and from this fact his Ráj was known as the *Satási.*

The second grandson, Jái, settled at Maghar, and is said to have held lands with a circuit of 42 *kos*. He was the founder of what afterwards became the Bánsi Ráj.

The third, Randhír, occupied Anola, south-west of Gorakhpur, with a boundary line of 21 *kos*. The residence of the Satási Rájas was at first a fort on the Rámgarh jhíl. The site is still pointed out, but no traces of the building remain. The first hundred years of their dynasty are noticeable for a war which they carried on with the Majhauli Rája regarding a tract of land near Rudarpur, and for the birth of Gorakhnáth.

1350-1450. War between the Satási and Majhauli Rájas.

The war continued with brief intervals of peace for three generations, and ended in the occupation of the disputed tract by the Rája of Majhauli. As consolation the Satási Rájas succeeded in wresting a small tract of country from the Dhuriápár family. It is probable, however, that this tract had previously been taken from the Satási Ráj during the struggle between them and Majhauli. It was about this time that the celebrated Gorakhnáth flourished, and that the town of Gorakhpur was founded.

Gorakhnáth, *circ.* 1400 A.D.

Regarding the life of Gorakhnáth there are hardly any authentic details. His name is said to have originally been Matsyendra or Machhendranáth, and he lived as the pupil of a Hindu Gosáin in the jungles near Rasúlpur. He discovered at the site of the present temple a shrine sacred to the god Gurakh or Gorakh, who appears to have been a deity of great fame in the Nepál country; and having devoted himself to the service of this deity, practised the greatest austerities. He obtained a character for peculiar sanctity and took the name of Gorakhnáth or servant of Gorakh.

Foundation of the present town of Gorakhpur.

Shortly after his death a quarrel in the Satási family induced some of its members to leave the Rámgarh castle and establish themselves near the shrine, from which the town they founded took its name of Gorakhpur. Beyond the resemblance of sound, there

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[1] Other accounts, however, represent him as but a friend of Machhendarnáth. See Elliot's *Glossary*, art. *Harbong-ka-ráj*.

is not much to connect Gorakhpur and Gorakhnáth with the Gurkhas. As already mentioned, the latter derive their name from a town named Gurkha.

Accession of Hoal Singh.

About 1,400 A. D. the Satási Rája died childless, and Hoal Singh, whom he had adopted from the Anola family, was declared Rája. It is not improbable that this event had something to do with the quarrel just noticed.

About the condition at this period of eastern Gorakhpur little or nothing is known. When Buddha died, towns of some size must have flourished in this part of the country. The names of one or two, such as Kusianagara (Kasia) and Páwa (Padrauna) are still preserved. But when Hwen Thsang visited these places they were in ruins. In the beginning of the fifteenth century the south of the modern parganah Sidhua Jobna and the greater part of parganah Sháhjahánpur are mentioned as attached to the dominions of one Mardan or Madan Sen, who appears to have been a chief of considerable power. The accounts left of him are too vague to identify this chief. But it is not impossible that he was the Rája of Sáran and Champáran who gave the Muhammadan deputies of those parts so much trouble. Though a Rájput and a personage of much later date, he is very commonly confused with the Madan Singh whom the Domwárs ousted in the tenth century.

Madan Sen.

At the close of the fifteenth, the district was therefore divided as follows:— The south-east, parganahs Salempur and Silhat, was held by the Bisen Rájas of Majhauli. The Kausik descendants of Dhur Chand occupied the south-west—that is parganah Dhuriápár and its neighbourhood. The Sarnet Rájas of Satási and Anola ruled the centre and west for some 20 miles north and east of Gorakhpur, as well as southwards along the right bank of the Rapti. Further east of this was Madan Singh, whose territory could, however, have included little of this district. North of the Satási country was a vast forest which furnished hunting-grounds for the Rája. In the extreme north-west was the Bútwal Ráj; while the north-east was probably an uninhabited jungle. Beyond the limits of the present district, to the west of Anola, lay the domains of the Sarnet Rája of Maghar.

Divisions of the district at the close of the fifteenth century.

All these Rájas were quite independent of each other, and within their several territories had sovereign power. They and their kinsmen appear to have lived on the produce of their lands, careless of the world beyond their borders. With their neighbours they had little intercourse, except in the case of an occasional boundary dispute. No traditions, no remains of roads or bridges, testify to any commerce or connection with the neighbouring districts. The history of the country after

Independence and isolation of the different Rájas.

the fall of the Bhars is in fact merely that of the rise and fall of a number of separate families. There is no trace of any national bond of union between the Hindu invaders,[1] or of any assimilation between them and the people they displaced. A small body of fellow-clansmen would eject the aborigines and settle down on a fertile tract large enough to support them. They would in turn be ejected or exterminated by some fresh tribe of invaders, who seldom cared to extend their conquest further than food requirements demanded.

Desolate condition of the the district after the fall of Bhars.

It seems probable that between the downfall of Buddhism and the invasion of Domkatárs and Bisens, the bulk of the district had become uninhabited. As noted by General Sleeman in Oudh, jungle soon springs up on land which in these parts once falls out of cultivation. With the jungle come wild beasts and malaria; and it soon becomes extremely hard to reclaim. What, therefore, more likely than that the country, when laid waste by war between the Ráthors and Bhars, should become a forest, broken only by the narrow clearings on which nomad aborigines grew their scanty meals. The invaders who first repeopled the district would naturally settle down in these clearings, knowing nothing of their neighbours, until extension of tillage removed the forest curtain and brought them into contact with one another.

Muhammadan period, *circ.* 1230 A. D.

Information regarding the extent to which the Muhammadans invaded and subdued the district is exceedingly meagre and unsatisfactory till quite recent times. The best authorities almost entirely ignore Gorakhpur, and the local traditions deal only with the semi-miraculous exploits of a few favoured individuals. The fact appears to be that the district was one of those in which the Muslims really interfered very little. Its Hindu Rájas remained independent in all but name until the time of the Nawábs of Oudh.

The first mention of the Muhammadans is almost fabulous. Dhúr Chand is said to have fled before the Muhammadan force under Sálár-i-Masaúd Ghází. The date of this precocious hero is here fixed 300 years later than in Rohilkhand, or at about 1330 A. D.[2] The sons or grandsons of the same Rája are said (1399) to have sent an envoy with gifts to Tímúr; but as Tímúr never came nearer than Bijnor, it is doubtful if they ever reached his fleeting camp. The struggles that followed between the Jaunpur and Dehli kings, and the wildness and poverty of the district, protected it for some time longer. The legends which describe the wealth and grandeur of such chiefs as Mán Singh must be deemed exaggerations. The Rájas in the south of the district seem to have professed a kind of submission to the Sharki kings of Jaunpur (1394-1476), but they neither paid tribute nor furnished a vassal contingent.

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[1] Common ancestry formed a land of union between the Anola, Maghar, and Satási Rájas, but they must be considered as exceptions. Even between them there was after the first century little intercourse.

[2] Some account of Sálár-i-Masaúd is given in Gazetteer, II, 77, and V,, 90. Ganted his existence, it is doubtful whether he ever penetrated further down-country than Bahraich But he is here credited with the foundation of Gházipur.

1485.

Bahlol Lodi (1450-88) sent a force up as far as the Ghágra, but did not cross it; and the struggle (1535-40) between Humáyún and Sher Sháh seems to have prevented either from turning his attention to the conquest of the country. The descendants of Dhúr Chand are said to have sent an envoy to Bábar (1526), and to have been honoured in return with the title of his "faithful allies." But this seems a mere repetition of the tale about Tímúr; and until the reign of Akbar, who included the district in the province of Oudh, Gorakhpur would seem to have remained almost an unknown land.

First historical invasion of the Muslims, 1564.

On his rebellion against Akbar (1564) Khán Zamán seems for some time to have established himself on the Ghágra, crossing over when pressed by the Emperor's forces, and taking refuge in the jungle which lined the bank.[1] A royal force was sent over to secure him, and fruitlessly searched through the forest. But meanwhile Khán Zamán had escaped to the hills.

This was the first historical invasion of Gorakhpur or Basti by a Muslim force. After the defeat and death of Khán Zamán (1567), a fellow-rebel named Sikandar Khán, who is described as a kinsman of the usurper Sher Sháh,[2] fled across the Ghágra into this district. He was pursued by the officers of Akbar; but when they arrived at Gorakhpur, they discovered he had crossed the Gandak into territory still held by the Afghán chiefs of Bengal; and after waiting some time for orders, the force was recalled to Agra.[3] Local traditions assert that it numbered over a hundred thousand fighting men, and was led by a general called Fidáe Khán. Entering the west of Basti, it marched through that district into this. During its stay at Gorakhpur the Dhuriápár Rája, who readily professed submission, and perhaps pleaded that his ancestors were the faithful allies of Tímúr or Babar, was not interfered with.

Submission of Majhauli.

But the Rája of Majhauli, by opposing the scouts sent to search for Sikandar, incurred the resentment of the invaders. He seems at first to have offered a determined resistance, but was speedily convinced of its futility. He not only submitted, but turned

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[1] *Tabakát-i-Akbari*; Dowson's edition of Elliot's *Historians*, V., 307.

[2] He was probably the same Sikandar as deposed by Humáyún from the throne of Dehli and who submitted to Akbar in 1556. The *Tabakát-i* Akbari (Elliot, V., 320) describes him as again breaking his engagements.

[3] *Tabakát*, Elliot, 324; the first mention of Gorakhpur in the chronicles.

Origin of the name Salempur.

Musalmán. Legend relates that with this army was a holy man named Salem Sháh, who had foretold the birth of Akbar's son Jahángír. He was now rewarded by a grant of land opposite to Nawápur, and placed under the special protection of the Rája. In his honour the Rája named the new town which grew up round his residence Salempur, a title which was afterwards prefixed to that of its enclosing parganah Majhauli. As, however, the Rája on his conversion assumed the title of Islám Khán, it is not improbable that the town and pargana are named after him.[1] Majhauli itself seems equivalent in meaning to the English Middleton.

Satási family driven out of Gorakhpur since 1570 A. D.

Rise of the Amorha Ráj, 1570-1620.

War between Majhauli and Mardan Singh's family.

After reducing Nawápur, the army probably marched up the left bank of the Rápti and entered the Satási territory. The Rája resisted the invasion and was worsted. Refusing conversion, he was expelled the district. His family removed to Gajpur, in parganah Bhauápár, where they afterwards came to terms. Fidáe Khán, however, occupied Gorakhpur, where he is said to have built a large tank in order to supply his camp. The tank was perhaps dug to provide earth for an entrenchment or employment for the troops; but the neighbourhood of the Rápti renders the necessity for any fresh-water supply unlikely. The Rája of Maghar was also attacked and compelled to declare himself tributary.[2] With the exception of the north and east, the whole district thus became, in name at least, subject to the Emperor. In the west, however, some portion was still held by the Bhars; and this tract was now given by Akbar to the Kachhwáha kinsmen of his wife, the princess of Jaipur. After a severe struggle they, partly by treachery and partly by strength of arms, ejected the Bhars and established themselves in Amorha. On quitting the district, the imperial army seems to have left garrisons at Gorakhpur and Maghar. Meanwhile (1577-92) Akbar was busy in crushing the Afgháns of Bengal, and their defeat by him gave an opportunity to the Majhauli Rája of seizing on the country held by the descendants of Madan or Mardan Singh, who was probably tributary to the Afghán princes.

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[1] The legend as to the period of Majhauli's conversion is here given for what it may be worth; but Mr. Crooke's researches tend to show that that conversion really occurred much later. The renegade Rája, Boddh Mal, was the fifth predecessor of the present. Existing deeds by this Boddh and his son Bhawáni are dated 1767-68 and 1778-79 (1175 and 1186 *fasli*) respectively; so that the death of the former may be fixed at a little more than 100 years ago. The appearance of his tomb, which stands on the Little Gandak between Salempur and Majhauli, points to the same conclusion. It seems that, being in arrear for his tribute, Boddh was summoned to Dehli and there converted. On his return his relations refused to receive him at Majhauli, and he lived at Salempur till his death. Meanwhile his orthodox son Bhawáni was raised to the cushion.

[2] Not, however, before he had been driven from Maghar to Bánsi. From the latter place his descendants still take their title.

Destruction of the family.

Tradition declares that the Rája or chief who was then head of the family owed his ruin to the curse of the goddess Devi, whose priest he had vainly commanded to visibly reveal her. His fall was really due to a dispute between his dependents and those of the Salempur Rája, who marching against him with a large army defeated and slew him. As usual, the victory was followed by the extirpation of the conquered family, and their dominions were parcelled out amongst the victors' retainers or relations. The talúkas of Rámkola, Bánsgáon, Parwárpár, and others, since broken up or absorbed in Padrauna and Tamkúhi, owe their origin to grants made at this time.

Buchanan's statement that the vanquished family were Thárús,[1] and their chief's alleged contempt for Devi, receive some corroboration from another legend which describes the image at Kasia as the wicked chief himself. It is just possible that, in spite of their Rájput origin, they may have kept up the temples and statues of Buddha still traceable around that town.

Internecine quarrels in Dhuriápár,

A little later, the succession to the Dhuriápár principality was fiercely disputed between two of Dhúr Chand's descendants, Badr and Pirthi. The Ráj, as is not uncommonly the case in this country, did not necessarily descend to the eldest son. One son inherited, the others being in the position of mere dependents, receiving food and clothing from their luckier brother. In this case both claimants were powerfully supported, and the result was a violent struggle. It ended, as we shall hereafter see, in the division of Dhuriápár between the combatants. Its immediate consequence was the plunder of both parties by their neighbours. The first to take advantage of the struggle was Bábu Bernáth Singh of Semara, a kinsman of the Majhauli Rája. He succeeded in crossing the Rápti and annexing two tappas of Dhuriápár, corresponding roughly with what is now called Chillúpár. Establishing himself at Náharpur, he assumed the title of Rája. Another chief, Rája Hoál Singh of Satási, is said to have helped himself to ten more tappas of the disputed tract. As Hoál probably lived some two centuries before the quarrel, it is more likely that the robber was one of his descendants. But by one annexation or another Dhuriápár lost during this civil war 16 out of its 40 tappas.

And foundation of the Chillúpár Ráj, 1620-50.

Meanwhile the progress of events in the Basti district, though not perhaps properly within the scope of this Memoir, claims attention. The two districts are so closely united in their history that it is impossible to explain events clearly in one without touching on the history of the other.

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[1] The assertion that they were Thárús is clearly due to a confusion between Madan Singh I, or Mán Sen, and Madan Singh II.

Expulsion of the Bhars from Amorha.

Foundation of the Amorha and Nágar principalities in Basti, 1600-20.

It has already been mentioned that the Bhars were at this time expelled from Amorha by the Kachhwáhas or their dependents. The first Rája of Amorha was, however, not a Kachhwáha, but a Kayasth favourite of Akbar's Kachhwáhin wife. Jágat Singh appears to have accompanied Fidáe Khan's army to Maghar. There his aid was invoked by the Brahman Bidyádhar, who wished to prevent a forced marriage between the Bhar chief Maniár and a Brahman's daughter. After treacherously gaining the confidence of the Bhar, Jagat intoxicated and slew him during a festival, with the aid of Bidyádhar. For this meritorious act his family is said to have received the sacred thread. They at all events, under colour of the real or pretended grant to their mistress, established themselves in Amorha.

A Rájput connected with the Udaipur family, and therefore a Sisodiya Gahlot, was with Jagdeo at the time of the murder, assisting in both it and the subsequent struggle with the Bhars. In consideration of his services he received the eastern portion of the conquered tract, and established himself at Nagar. The ousted Bhars took refuge in the extreme north of the district, where they are said to have founded the Katahla Ráj.

Expulsion of the Muslim garrison from Gorakhpur, 1625-30.

In 1610, Gorakhpur, which appears to have been looked on as a tributary province, was bestowed by Jahángír as a fief on Afzal Khán, governor of Patna. The troubles, however, which soon afterwards beset the Dehli empire rendered the Muhammadan hold on Gorakhpur insecure. The garrison was small, and its commandant had incurred odium by some petty act of tyranny. Taking advantage of these circumstances, Rája Basant Singh of Satási, a descendant of Hoal Singh, raised forces and expelled it. He then established himself in a fort on a site now occupied by the Basantpur quarter. At the same time, or soon after, the Rája of Maghar or Bánsi expelled the imperial garrison from the former place, and almost all the local Rájas withheld payment of tribute.

During Sháhjahán's reign (1628-58) the Muhammadans were too busy in the Dakkhan to turn their attention to this part of the country, and no occupation of this district by them is recorded. But on the accession of Aurangzeb (1658) and establishment of his power their influence revived. About 1680, Kázi Khalíl-ur-Rahmán was created chakladár of the Gorakhpur government, and marching from Faizábad quickly made his power felt. The new Rájas of Amorha and Nagar submitted promptly, and were therefore not much molested. But Maghar was occupied by a strong force, and the Rája

Occupation of Khalílabad and Gorakhpur.

Foundation of Rudarpur in Silhat.

was for some time at least deprived of the government of the country south of his capital, which he now established at Bánsi. Khalílabad was about this time built, and through it a road was made from Faizábad to Gorakhpur. Basant's son, Rudar Singh, was expelled from the latter town, taking up his abode in pargana Silhat, near the spot where the ancient Súrajbansi Rája was said to have founded his new Kásh. Here he fortified himself strongly; and the Muhammadans, having other matters to attend to, appear again to have accepted a nominal submission and a promise to pay tribute. The town which grew up round his fort was called in his honour Rudarpur, and is now one of the largest places in the district.

Re-appointment of a Muhammadan commander at Gorakhpur.

The Musalmáns seem, however, to have taken on this occasion more efficient means of retaining their position. They repaired Basant Singh's fort at Gorakhpur, making it a really strong place; and they left an officer with a numerous garrison in charge of the town.

Independence of the Rájas.

From this date—that is from about the end of the seventeenth century—the tribute which the Rájas had nominally promised to Akbarwas collected with some regularity. But the Muhammadans never assumed the government in the same direct manner as the British. The independent position of the Rájas is strongly brought out by Mr. Wynne in his settlement reports. He notes that they held not as mere middlemen, nor even as mere representatives of the central authority (*sarkár*), but as that central authority itself. "It was they who assigned lands and honours, although the confirmation of the Emperor at Dehli might be solicited whenever the position attained by the grantee was so conspicuous as to draw attention to him. Almost the whole of the subordinate tenures in the district (and before our rule they contained the greater portion of it) are derived from grants which they made in their own names, and not merely permissively as agents of the Dehli or Oudh families."

1680-1700 A. D. Visit of Prince Muazzim.

Before going further into this subject, we should notice a visit paid to the district towards the close of the seventeenth century by the Emperor Bahádur Sháh, then Prince Muazzim. He was attracted to Gorakhpur by accounts of its wonderful sport; and to him is ascribed the cathedral mosque (*Jámi Masjid*) at its capital. In his honour a division newly formed from sarkárs Gorakhpur and Sáran, with headquarters at Gorakhpur, was named Muazzimabad; and by this title the districts of Gorakhpur and Basti are mentioned in all official records from this date to that of the cession (1801).

Prince Muazzim's visit may have strengthened the hold on this district of his dynasty. But, before the establishment of the government of the Vazírs at Lucknow, the real masters of the district were the Rájas. The imperial officers at the head of the division were quite content to accept an almost nominal submission from the local potentates; but the Nawábs of Oudh, who lived nearer and had more leisure, attempted a more systematic and scrutinising form of government. The settlement of the dispute between the rival claimants in Dhuriápár is the first sign of the change. The '*parganah*' (which is then first mentioned under this designation) was divided into two equal portions. The descendants of Bhadr Singh settled to the west at Barhiápár, and Pirthi Singh's descendants to the east at Gopálpur. The *ámil* or prefect is said to have marked out the boundary between them, and to have been the chief agent in settling the dispute. As this took place about 1700-50, it is reasonable to connect it with the appointment of Saádat Khán as Viceroy of Oudh in 1721. It will be remembered that the Oudh province (*Súba*) had, since the reign of Akbar, included Gorakhpur. Being a man of energy, Saádat soon succeeding in becoming virtually independent of the weakening Dehli empire. He firmly established his rule in the province, reduced the power of the Rajás, and, in the south of the district at least exacted their tribute with regularity. In the north, owing probably to its difficulty of access, or its uninviting poverty, his authority was never so surely introduced. But soon after the division of Dhuriápár, a quarrel in the Bútwal family and the assumption by Tilak Sen of independent authority obliged the Nawáb to march a force into this part of the country.

Greater influence of the Nawáb Vazírs.

Saádat Khán.

More regular collection of tribute.

Circ 1725 A. D.

Tilak Sen was head of the younger branch of the Bútwal family, which, expelling the Thárús from Tilpur[1], had for some time held it of the elder branch. He now rejected the suzerainty of his cousin, and declared himself an independent Rája. The chief instrument of his ambition was the aid of the Banjáras, who now began to make occasional inroads from the west. In this turbulent and restless race he found useful and willing mercenaries. If his date was really rather later than that here given, these Banjáras were perhaps fugitives driven before the Rohillas from Pilibhít and Khairagarh. Tradition asserts, that to shade their camping-grounds, they planted most of the mango-groves in the west and south of the district.

Tilak Sen and the Banjáras.

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[1] The name of Tilpur was long anterior to that of this particular Tilak; but Tilak Sen was probably a common title in the family.

Anarchy produced by the Banjáras.

Invasion of a fourth Muhammadan army.

It is certain that owing to their inroads that district declined in prosperity, for they pillaged and destroyed without attempting to colonize and recultivate the country. Much of the jungle south-east of Gorakhpur is said to have sprung up at this time; and the lawlessness they carried with them infected the Muhammadan garrison at Gorakhpur, who arose and re-opened the old quarrel with the Satási Rája. About 1750 A. D. the state of affairs called urgently for interference, and the Nawáb accordingly marched a large army into the district under Ali Kásim Khán.

Defeat of Tilak Sen's son.

This army first reduced the turbulent Muhammadans to order, razing a stronghold which their leaders had constructed on the old site of the Domangarh castle. It then marched north, routed a force brought against it by Tilak Sen's son, and invaded the Bútwal territories to recover arrears of tribute. But a tough struggle was required before the Rája even nominally submitted; and peace was restored by compromise nearly twenty years later, when the Bútwal Rája seems to have paid the Nawáb a personal visit and arranged terms. After the subjection of Tilak Sen's son, the country he had held was annexed to Bútwal. No attempt was apparently made to conduct its government through Muhammadan officials, and tribute was only nominally levied.

Muhammadan authority restored,

But no real government introduced.

In Gorakhpur, however, a large force was established, and it was probably about this time that the Muhammadan rule was strongest and most distinctly felt. Owing to the absence of written chronicles and the indifference of natives to the past history of the district, it is extremely difficult to ascertain the exact character of this rule, and the extent to which it interfered with the powers and prerogatives of the local Rájas. Certain, however, that it did not even profess to provide its subjects with police and protection. It is extremely doubtful if, except at Gorakhpur itself, there were any courts of justice. The people trusted to themselves and their Rájas for protection against robbers and marauders, such as the Banjáras.

Attention paid only to the collection of revenue.

Muhammadan influence very slight.

The parganah divisions of the Muhammadans survive, but only because they corresponded pretty closely with domains known before as those of the various Rájas or their creatures. The Muhammadan name of the town and district, Muazzimabad, is unknown to the common people; and the government seems to have been at best an imperfect machinery for collecting revenue. The fact that hardly any place of note bears a Muhammadan name, and the scarcity of mosques or other Muhammadan buildings, show the fleeting nature of even the Nawáb Vazír's mark on the district. Even in Gorakhpur itself—a town which they undoubtedly held for some time—the traces of the Muslim governors are but scarce and faint compared to those of the Hindu kings and saints whom they nominally conquered. Islám itself is probably nowhere else so strongly coloured by Hindu ideas and usages, and in few places have the two sects so closely united as in Gorakhpur.

Hindu Rájas tributaries, not subjects.

All evidence in short tends to show that the position occupied by the Hindu Rájas of the district had up to this time been that rather of tributaries than of subjects. In his Bánsi report Mr. Wynne writes that, "throughout, the authority of the local Rájas was sufficient to counterbalance, if not to overcome, that of the chakladár (or representative of the central government at Lucknow). The kánúngos appointed by the latter were, *till a few years before the cession*, regularly expelled, and the revenue they were sent to collect was as often withheld as paid. The right of private war was exercised without question. Occasionally the chakladár was able to collect revenue from the tenants direct; but in general such sums as were realised at all were paid through the Rájas."

Battle of Buxar (Báksar), 1784 A. D.

Under these circumstances, it would appear natural that when the Nawáb's power was weakened by the battle of Baksar, the local Rájas would have thrown off the yoke and expelled the underlings who were no longer supported by his army. The result was, however, just the reverse. At no period prior to the cession does the authority of the Rájas seem to have been so weak, and the power of the delegates from Lucknow so strong, as at this. Not only did the notorious Major Hannay exercise an almost supreme power over the south of the district as the Viceroy's commander-in-chief, but the prefects and their subalterns also acquired an influence which they had never before possessed.

Power of the lower officers rather increased than weakened.

System of revenue collection under the Muhammadans.

Up to this time no regular system of collection seems to have worked, except in the south of the district. The power and the nominal submission of the local Rájas had enabled them to maintain their government by merely paying a kind of tribute. Even Saádat Khan seems merely to have enforced payment of this tribute, and to have left the government and the collection of rents to the Rájas. In other districts there was a regular system, under which a graded series of officers were appointed to make collections from the persons in possession of the land. This was extended to Azamgarh, but in Gorakhpur struck no root. It seems to have been as follows:—

An officer called chakladár was appointed to the charge of a *chakla* or tract rather larger than a modern district, and under him were officers called *ámils*, who held a smaller division, about the size of a tahsíli. Below these were kánúngos, who were supposed to keep the entire accounts of a tract about the size of a pargana, and to supply all the information necessary for the realization of a fair revenue from the persons holding cultivated land within it. Besides these was a semi-military officer called the názim, who seems to have been employed in coercing contumacious defaulters and protecting treasure; and beneath him were several deputies (*náib-názim*) who carried out these duties under his orders.

This system not carried into force in Gorakhpur.

Custom of farming the revenues.

But, as before noticed, the system could not work in a country where a swarm of local potentates had each sufficient power to hold the kánúngos and even the ámils in contempt, and to counterbalance all the influence and strength of the chakladár himself. The kánúngos were expelled, and the ámils soon arrived at the plan of bargaining with the local Rájas for the payment of a certain sum in return for absolute non-interference. This system very soon passed into one of farming. The office of chakladár as at first instituted was abolished, and under the title of ámil, the local Rája, if he was strong enough, or some publican from Oudh, if he was not, took a contract for collecting the revenues. The term of his lease was one, three, or five years, and a regular counterpart (*kabúliyat*) for the sum to be paid, as well as a large amount in advance, was handed over to the viceroy.

Varying power of the farmers.

When a Rája was weakened by a war with his neighbours or other causes, the farm of his domains would be bought for a large sum by some powerful noble or professional farmer, who seized the opportunity of making his collections direct from the Rája's dependants and tenants. And when the Rája recovered his strength, he would either agree to take the farm himself, or to buy out the interloping farmer by guaranteeing him a certain profit on his engagement. Not unfrequently the matter was solved by the farmers taking a large compensation from the Rája and disappearing with it, leaving the viceroy to realize the revenue as best he could. In such cases it was seldom realized at all, as this course was only adopted when the Nawáb's difficulties prevented the pursuit and punishment of the defaulter.

The Lucknow revenues, so far as drawn from this district, were indeed very precarious. A few tappas lying along the Ghágra and for several miles up the banks of the Rapti were, as Mr. Reade mentions,[1] held directly by Musalman delegates. Their great fertility, and their accessibility from the headquarters of the chakladár at Azamgarh, ensured the proper collection of their income. But in other parts of the district fealty to the Oudh Government was merely verbal, and revenues were paid only when coercion became imminent.

Thus were affairs conducted till within thirty years of the cession to the British. But in that short space of time occurred changes which completely altered the administration and delivered the country to a reign of exaction and misrule which unpeopled and well nigh ruined it.

The Banjáras become a serious nuisance.

As before mentioned, the Banjáras first attracted attention about 1720-30. Thirty years later we find them a veritable scourge and terror in the district. They seem to have formed a number of separate bands under various náiks or leaders, but frequently united to resist a powerful enemy like the Rája of Bánsi.

Misery caused by them.

Their object was almost always plunder ; and the centre and east of the district, where great forests afforded an ample refuge, formed at first their base of operations. The east was, moreover, better adapted to their plans, because since the downfall of Madan Singh no power nearer than that of Majhauli could venture to repress them. And to this day the memory of their violence and cruelties lives fresh in this part of the district. But as plunder and success increased their strength, they began to take an active part in the politics of the district. They fomented quarrels between the Rájas, being always ready to supply troops to whichever side offered the best prospect of advantage or revenge. The peasantry were not, indeed, their only victims. Chiefs were harassed and weakened till they fell an easy prey to the swarm of oppressors who, under the authority, real or pretended, of leases from the viceroy, quartered themselves on the district.

Exactions of the farmers.

These harpies usurped the titles of former officials, calling themselves, without much regard to their power, Nawábs, Chakladárs, Ámils, Názims, Talukadárs, and Naib-názims ; but were all guided by one principle, that of acquiring as much money as they could in the shortest time possible. The chief officer of the district set them the example.

Their hands strengthened by Major Hannay.

Soon after the battle of Baksar, a Major Hannay received charge of the Nawáb's troops and of the Bahráich and Gorakhpur revenues. With the actual administration or maladministration of the country he seems to have interfered but little. But he certainly strengthened the hands of revenue collectors, and maintained a force sufficient to coerce the Rájas, weakened as they were by their local disputes and warfare. Had he applied his power to maintain order and prevent the farmers and marauders from pillaging the people, he might perhaps have saved the country from the worst misfortunes which overtook it. It must, however, be allowed that the task would have been difficult, and might have cost him not only his position, but his life. The Oudh Government had already fallen into a condition of almost unparalled inefficiency and venality. To realize this it is only necessary to quote the description of Oudh given by General Sleeman a lifetime later in 1850, and to apply the quotation to Gorakhpur. His account may be summarized as follows: "The revenue was farmed to men whose only object was to extort as much as they could during their term of office. The Nawáb's attention was engrossed by the course of events which threatened his throne. Except the most powerful landholders, no man was safe for a moment in person, office, or property; and with such a feeling of insecurity prevailing, it was impossible that any country should flourish. There was no police. Those who should have protected were the first to plunder; and justice was to be had only by those who could pay for it." Such was Gorakhpur as left by Major Hannay. Regarding his personal exactions and cruelties there is perhaps not sufficient evidence to warrant a decided opinion. Burke accused him of having done incalculable mischief; and Mill, endorsing this opinion, states that he laid waste a vast tract of country which before his oppressions was rich and flourishing.[1]

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[1] Report on Salempur, 1836.

Comparison of the state of the district and of Oudh.

Responsibility of Major Hannay for the wretched state of the country.

But whether he directed or permitted the pillage, the effect of his government was equally injurious. Either he had not the courage and will to oppose the extortions of his subordinates, or he had not the power. Perhaps the truth lies between these two alternatives. It is certain at all events that he made no scruple in farming out his charge piecemeal to a set of extortionate and heartless underlings, who rackrented and not unfrequently pillaged the people, till a great part of the agricultural population were driven to abandon their holdings and quit the district.

War between Satási and Bútwal Rájas.

The Satási Rája meanwhile, instead of devoting his strength to protect his domain from these evils, plunged into a war with the Bútwal Rája, by whom he was defeated with much slaughter in 1788. The Bánsi Rája occupied himself in expeditions against the Banjáras, whom he finally drove from his dominions about 1790, following them up and inflicting severe punishment on all who fell into his hands. The Dhuriápár Rájas had not yet recovered from their long family quarrel, and, having been further weakened by the Banjarás, were powerless to withstand the exactions of the farmers backed by Major Hannay's troops.

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[1] History, vol. IV., p. 313.

Prudent conduct of the Majhauli Rája.

The Majhauli Rája alone seems to have been prudent enough to reserve his strength for the protection of the land around his capital. He virtually withdrew from the contest with the Banjáras in the east, and abandoned the tract which now forms the Sidhua Jobna parganah to their ravages. By this means he contrived to save the greater portion of the Majhauli parganah from them and the farmers; and at the cession this was found to be almost the only portion of the district which was fairly cultivated and inhabited.

Rise of the Bánk Jogni and Padrauna talúkas.

The terrible state of insecurity in the Sidhua Jobna parganah gave the opportunity for the rise of the two principal talúkas which still comprise between them the greater portion of the parganah.

The first of these was Bánk Jogni talúka or Tamkúhi Ráj, which was founded by Fateh Sahái, Bhuínhár Rája of Hoshyárpur in Sáran. He claimed descent from Mayyura, founder of the Majhauli Ráj, by a Bhuínhár wife; and his descendants are still recognized as connections by the Majhauli family. Refusing to acknowledge British authority, he was after the battle of Baksar expelled from Sáran, and settled on an estate he had bought a few years before in tappas Bánk and Jogni. He brought with him a large amount of treasure, and received also the support of the Majhauli Rája, who was wise enough to see the advantage of retaining a friendly power as a rampart between himself and the Banjáras. By usurpation, or more commonly by voluntary transfers from weaker zamíndárs, he extended his possessions swiftly and widely over the south-east of Sidhua Jobna, and before his death was recognised as talúkadár of nearly 100 villages.

Foundation of the Padrauna talúka.

The second talúka, that of Padrauna, rose into importance much in the same way, although its founders had a severer struggle with the Banjáras before they succeeded in establishing any kind of security for their dependents. It originated in a grant made by the Rája of Majhauli to one of his followers, and the first grantee was a dependent who had risen from a menial capacity, and was rewarded by the grant of some of the villages most harassed by the Banjáras. This cheap method of providing for importunate claims accorded also with the policy which led the Rája to support Fateh Sahái.

The grant at first consisted of but two villages; but the state of the country gave the grantee an opportunity of extending his authority. The fact of his being a Kurmi furnished the pretext of claiming descent from Mayyura's fourth wife; and the influence he obtained from this connection with the Majhauli Rája, still the most powerful prince in the district, gave him an ascendancy which enabled him very quickly to make the neighbouring villages acknowledge his authority. The dread, moreover, of Banjáras and other marauders forced the weaker proprietors to obtain the support of some powerful ally. He usually, therefore, found them ready to surrender the nominal ownership of their villages, and to pay a certain percentage of their incomes, in return for the protection which he promised to afford them. The estates of the more independent he either by fraud or force annexed. In that age of misrule no redress could be obtained, except by those who were too strong to require it. The Majhauli Rája was unlikely to interfere; and this portion of the district had now become too poor to attract the rapacity of either Hannay or his subordinates.

Extension of the talúka.

In this manner the taluka rose into importance almost as rapidly as that of Fateh Sahai; and, owing to their common dependence on Majhauli, both parties refrained from aggression on each other's domains. Whatever may be thought of the coercion and fraud by which these talúkas were to some extent established, there can be no doubt that the security they afforded was of the utmost value to the subordinate landholders whose estates they enclosed. Without the central authority of the talúkadár these men could never have combined effectively to resist the Banjáras. Nor would there have been any means of ending the quarrels and violence which prevailed before. One rapacious master was better than a host of petty tyrants.

But in 1801 the arrears of subsidies, due under various treaties for the use of English troops, had reached an amount which the Nawáb Vazír found himself quite unable to pay; and to wipe off the debt Saádat Ali surrendered Gorakhpur and other tracts to the East India Company. Since the 10th November in the year just mentioned the district has been subject to British rule.[1]

Cession to the East India Company, 1801.

Its condition at the time of cession was about as wretched as could well be imagined. It is described as almost entirely without administration, overgrown with jungle, roadless, infested by robbers, and in many places laid waste by the armed retainers of the principal landholders. "I find it impossible," writes Mr. Routledge in 1801, "to convey to you any adequate idea of the desolated state of this country. I have been informed that in one year nearly 400,000 raiyats fled from it; and those who remained only cultivated by stealth for fear of opposition."

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[1] See Aitchison's Treaties, vol. II, p. 61, note.

The Bútwal domain in the north was considered less unfortunate; but it had been wasted by wars with Satási, and was still scoured by Nepálese marauders pretending to collect a tribute which the Rája did not owe. Like his brother chieftains, that Rája was little disposed to submit tamely to the new government. Plunder and private war had become as the breath of their nostrils. Despoiled by the Banjáras, the east was only beginning to recover under the protection of the newly-formed talúkas. The depopulation of the south-west had been successfully undertaken by the collectors of taxes; and the south-east, or Majhauli country, was the only flourishing part of the district. Its centre had always been occupied by a large tract of jungle, which the misgovernment of later days had greatly extended.

Nepalese war, 1814.

The fiscal and general administration of the district, from the date of the cession to that of the Nepalese war, has been elsewhere described. Long before the former event the Gurkhas had taken advantage of the prevailing anarchy to increase their possessions in the plains. Their encroachments had extended all along the Tarái country at the foot of the hills, but were most marked in what was then the north of this district. They had driven the Rája of Bútwal from his mountain domain of Pálpa, and followed up their success by the occupation of his Tilpur and Bináyakpur territories.[1] They had annexed Shiúráj, a tract on the left bank of the Arrah, just north of the modern Basti. For the revenue of these tracts they indeed professed themselves liable to the Oudh Government; but they paid it or not, just as best suited their own convenience.

Aggressions of the Gurkhas.

It has been already mentioned that at the first British settlement of land revenue the Rája of Bútwal himself engaged to pay the assessment on his nominal domains in this district, and that he was afterwards imprisoned for refusal to defray arrears. About 1805 the Gurkhas claimed Bútwal as part of the country conquered from him, and sent officials to collect the revenue. On his release from imprisonment the Rája was inveigled to Kathmándu, where he was murdered on the ground of alleged intrigues with the British. His family surrendered Bútwal to the direct management of the Company, and retired to enjoy their pension (*málikána*) in peace at Gorakhpur. Meanwhile, by the beginning of 1806, the Nepálese had annexed two-thirds of the disputed country. The provisional Governor-General, Sir George Barlow, who was then at Allahabad, sent them a letter demanding the evacuation of Bútwal, but offering to let them keep Shiúráj. This they answered by an offer to engage for the Bútwal revenue on the terms of the first settlement. But Sir George was shortly afterwards superseded by Lord Minto, whose attention was engrossed by other matters. The question dropped out of sight, and the Nepálese completed the annexation of Bútwal.

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[1] *Political and Military Transactions in India*, 1813-23, by H. T. Prinsep, Bengal Civil Service: London, 1825. This contemporary work is the best that can be consulted on the subject of the Nepálese war.

A commissioner is appointed examine their claims, 1810-11.

Emboldened by British indifference, they in 1810-11 crossed the Bútwal boundary and seized some villages of parganah Páli. This led at the beginning of 1812 to a remonstrance from Lord Minto, who, while repeating the offer of Shiúráj, demanded the instant evacuation of Bútwal. The Gurkhas replied by asserting a distinct right to all they had taken and more. Anxious to do them every justice, Lord Minto appointed a commissioner to investigate their claims. Proceeding to the northern frontier of this district, Major Paris Bradshaw in 1813 submitted a report on the whole dispute. He showed that the Gurkhas had no right to either Bútwal or Shiúráj; and Lord Minto thereon demanded the evacuation of both. The Nepál court sent a respectful and even affectionate answer, in which, without giving reasons, they said that Major Bradshaw's investigation had led them to a conclusion just the reverse of that formed by the British Government.

The Company resumes possession of the submontane country.

How Lord Minto would have met this reply it is vain to speculate. But at the end of 1813 he was succeeded by Lord Moira, who early in the following year peremptorily ordered the Gurkhas to quit both Bútwal and Shiúráj. The Magistrate of Gorakhpur was at the same time directed to march the Gorakhpur contingent into the disputed tract if the order were not obeyed in 25 days. The Nepálese, however, remained where they were, and the Magistrate (Sir Roger Martin) handed the dispute over to the military officer commanding. Three companies occupied Shiúráj and Bútwal without the slightest opposition. The Magistrate established police-stations at Chitwa, Basauria, and Saura in Bútwal, with subordinate outposts in Shiúráj (April, 1814).

Slaughter of its officials and declaration of war, 1814.

Before, however, the troops had rearrived at Gorakhpur, the Nepálese surrounded and attacked the three stations in Bútwal. Eighteen policemen were killed, and the chief officer at Chitwa was, after his surrender, murdered in cold blood (May). The Magistrate ordered the fugitive remnant to retire on Bánsi; meanwhile one of the Shiúráj outposts was attacked and four more policemen slain (June). War was now of course inevitable, but its declaration was for several reasons postponed till the 1st November, 1814.

The campaigns.

The larger operations of the two campaigns that followed were conducted on the Panjáb, Duáb, and Bihár portions of the Nepál frontier. But of the four columns engaged in the first campaign, one under General J. S. Wood was directed to make Gorakhpur its base of operations. Starting hence on the 15th of November, it was to penetrate through Bútwal into Palpa. The column consisted of about 4,000 infantry, including the 17th Regiment of British foot, and was strengthened by 11 guns of different calibre.

Action at Bútwal, January, 1815.

It was late in November before General Wood left Gorakhpur. Through Binâyakpur or Tilpur, and Bútwal, he marched without opposition. But the town of Bútwal itself lies at the foot of the hills, in the mouth of a pass; and across this pass the Nepâlese Colonel,[1] Vazír Singh, had built a strong stockade. To reconnoitre and carry this work General Wood left his Tarái camp on the 3rd of January. A Brahman servant of the Bútwal family, still living at Gorakhpur, offered his services as guide, and conducted the force up the banks of the Ghunghi. The last seven miles of the road lay through thick sál forest, but the General had been led to expect an open space in the immediate neighbourhood of the stockade. He was still in the wood with his advanced guard when the road brought them suddenly in front of their goal, now not more than fifty yards distant. The Nepálese opened a smart fire, and, before General Wood had completed a hurried reconnaissance, wounded two officers. But the main body, including the British regiment, soon arrived; a party that had sallied from the stockade was driven up the hills; and in pursuing them upwards three companies of the 17th succeeded also in outflanking the enemy's work. The enemy scrambled away up the hillside behind the stockade. But General Wood, thinking the fortification would be untenable unless the hill also were carried, forbore to press his advantage, and sounded a retreat. Flushed with the prospect of a certain and easy victory, his troops were grievously disappointed. They had lost 24 comrades to no purpose. The fatuous strategy of their leader can only be excused on the ground that he had been hurried and worried by a difficult morning's march.

Imbecility of General J. S. Wood.

The bravery displayed by the enemy, and exaggerated rumours of their strength, led him to imagine his own force inadequate for an advance. Parties of irregular cavalry were added to his force; but instead of attempting to penetrate the hills, he confined his operations to the defensive. Throwing up works at Lotan in Basti, he placed there a garrison to defend the main route from Gorakhpur. He himself moved with his main body to repel an incursion into Nichlaval.

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[1] The Nepâlese had early adopted English titles for their military officers. But these titles implied greater commands in their army than in the English. There were but one general and some three or four colonels on the whole of their army list. A captain commanded a battalion, and a laftan or lieutenant a company.

His vacillating policy rendered such incursions an almost daily occurrence. January, February, and even March, saw villages in the north of this district plundered and burnt. Though reinforced by further infantry and artillery, he still deemed himself too weak to act offensively. He burnt by way of retaliation several Gurkha villages, and marched whithersoever he heard the foe were advancing. He still, however, believed and represented the Nepálese force to be much greater than his own. And it was not till April, when directed to verify his belief by actual contact with the enemy, that he again appeared before Bútwal. On the 17th of that month he bombarded the place for several hours without result. He then laid waste the Nepálese possessions in the plain and returned to cantonments at Gorakhpur. In the middle of May the victories of General Ochterlony put an end to the first campaign, leaving Dehra Dún and Kumaun in the hands of the English.

Close of the first campaign and negotiations for the cession of the Tarái to the Company, 1815.

But the demands of the Company were not yet satisfied. In March the Nepálese General Amar Singh had been consulted as to the advisability of ceding also the Gorakhpur and Sáran Taráis, and had counselled his chief against it. In May the English had demanded the whole of the Tarái, whether in Gorakhpur, Sáran, or elsewhere. The Nepálese were, however, unready to surrender a tract in which most of their principal courtiers had been granted fiefs; and the Governor-General deemed preparations for a fresh campaign advisable. It was proposed to reinforce the Gorakhpur column, and place it under the command of Colonel Nicholls for renewed operations against Bútwal and Pálpa. In the second campaign, however, the Gorakhpur column took no part. Negotiations lingered on till the end of October. The British demand had by that time been reduced to the Tarái country between the Sarju and Gandak, and any other parts already held by our forces. Compensation to the extent of two lákhs of rupees was at the same time offered to disappointed Nepálese grantees. These terms were accepted, and a treaty signed at Sigauli on the 28th November.

Conclusion of the war, March, 1816.

But this treaty was, so far as the Gurkhas were concerned, a mere feint. Ratification under their great seal was promised in fifteen days, but never came; and it was soon ascertained that the Nepálese intended to continue the war. A formal intimation to that effect met the British army on its way to the border in February, 1816. Sir David Ochterlony this time penetrated into Nepál through Bihár, completing the campaign by the beginning of the following month. The Nepálese ratified the treaty of Sigauli on the 4th March, and the whole of the lowlands between Sarju and Gandak, *except Bútwal Khás*,[1] passed into the hands of the British.

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[1] *i. e.* Bútwal, excluding Bináyakpur and Tilpur.

But as a politic act of conciliation, the Governor-General decided to surrender to the conquered Nepálese as much of the Tarái as might not be required to form a straight and even frontier. The boundary was surveyed and marked out in the same year. It ran in a fairly direct line parallel to the trend of the hills, but, except just north of Páli and Shiúpur, did not approach their foot.

Between the close of the Nepálese war in 1816 and the outbreak of the Mutiny some forty-one years afterwards, the history of the district is marked by no important events, except the settlements and famines already described.

Rebellion of 1857-58.

The rebellion of 1857 was ushered in by disturbances towards the close of May. Some of the more turbulent landholders, including those of Paina on the Ghágra, burst out into acts of robbery and violence. On the 5th June, the headquarters of the 17th N. I., which supplied a detachment to Gorakhpur, mutinied at Azamgarh, and on the 7th July the convicts in the Gorakhpur jail made a desperate but unsuccessful effort to escape. On the 8th the infantry detachment attempted to seize the Government treasure, but were checked by Mr. Wynyard, the Judge, with some troopers of the 12th Irregular Cavalry. On the 10th, six European officers who had escaped from Faizábad were murdered in Nagar of Basti, and about the same time a detachment of the 17th N. I. plundered the opium treasury at Basti itself. Towards the close of July the landholders of the northern and western parganahs proclaimed our rule at an end, and the criminal classes reaped a rich harvest of plunder.* Six Nepálese regiments were now marched to Gorakhpur by Colonel Wroughton, and the remnant of the 17th N. I. was disarmed (1st August). But disorder still spread through the district, and in what is now Basti a number of the tahsílis were plundered. Mutineers from Sigauli attempted to plunder also the opium treasury at Salempur, but were repulsed by the guard. It is not very clear why the civil officers felt themselves forced to abandon their district on the 13th August. Sir Charles Wingfield thinks it "sufficient to say that they declined to remain with less than four regiments," while Colonel Wroughton declined to leave more than two. But there had as yet been no outbreak at Gorakhpur itself, and that post could hardly be deemed untenable. On the 13th, however, Europeans and Nepálese left together; the Joint Magistrate, Mr. Bird, alone remaining. The care of the district had been entrusted to a committee of five Rájas—Satási, Gopálpur, Majhauli, Tamkúhi, and Bánsi; and Mr. Bird hoped to supervise their labours.

Europeans evacuate the district, August 1857.

The retreating Europeans and Nepálese were followed from Gorakhpur by a body of insurgents under Muhammad Hasan, who was however repulsed with loss (18th July). On his return to Gorakhpur two days later he was welcomed by the jail guard, whose charges had been released, and by the Rája of Satási, who had turned rebel. Mr. Bird fled into the forest, and, notwithstanding the reward of Rs. 5,000 set on his head, reached Motihári in safety. The committee of Rájas of course dissolved itself. By the treachery of Satási and non-attendance of Majhauli, its numbers were by this time reduced to three. The Rájas of Barhiápar, Nagar, Chillúpár, and other chiefs, followed the example of Satási, openly siding with the rebels.

Muhammad Hasan establishes a rebel government.

The insurgent army camped near Gorakhpur, setting fire to most of the houses in the civil station and cantonments. But, considering himself secure in his new authority, Muhammad Hasan endeavoured as far as possible to prevent destruction of property. Large sums of money were extorted by violence from the merchants and bankers of the city. And in the words of Sir C. Wingfield, who was appointed Commissioner just after the rebellion, "the strong preyed everywhere on the weak."

The English re-occupy the district.

In a very short, time however, the reign of Muhammad Hasan came to an end. The Nepálese forces advanced under Sir Jang Bahádur from the north, and the British force under Colonel Rowcroft from the south. The former occupied Gorakhpur on the 11th January, 1858,[1] after slight skirmishes at Pipra on the Gandak, and Pipraich. The latter defeated the rebels under Harkishan Singh at Mairwa. The insurgents were driven through Gorakhpur city across the Rápti, and Muhammad Hasan fled with such speed that he the same day crossed the Ghágra at Tánda. British authority was re-established, and many disloyal landholders were punished by death or the confiscation of their estates.

Isri Partáb Ráe of Padrauna.

Thus in 1858 the Satási Ráj fell after an existence of 500 years. The Barhiápár title and estates[2] were forfeited, and it was some years before the Rája was pardoned and allowed to return to the district. Part of the Padrauna talúka shared the same fate, and the family having lost large sums in litigation with the Rája of Bettia, were only saved from utter ruin by the industry and ability of Isri Partáb, father of the present Ráe.[3] The Rája of Gopálpur had remained faithful; but his estates were so burdened by debt that it was absolutely necessary to sell the greater portion. The Rája's daughter-in-law, who purchased part of them, is generally known as the Ráni of Gopálpur. The Chillúpár Ráj came to an end; the Rája being hanged, and a small pension of about Rs. 30 paid to his widow. The Muslim Rája of Sháhpur in Dhuriápár met with the same fate. Part of his property was bestowed on the Gopálpur Rája, and may be said to have saved the latter from ruin. The Rája of Majhauli was so deeply indebted that, but for the timely intervention of Government, a few years must have seen him ruined. But his creditors were paid off by the State, and his lands placed under the Court of Wards, by which they are still managed.

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[1] Sir Charles Wingfield simply says the 6th, without mentioning the month or year; but the date has been taken from Colonel Rowcroft's own report.

[2] Such as they were; but extravagance and litigation had left very little to be forfeited.

[3] The family regained their prosperity by the purchase for a small sum of the Jangal Padrauna grant, held before by Mr. Sym. "The income derived from this rich tract," writes Mr. Lumsden, "has enabled Isri Partab to pay off his debts and recover a portion of the talúka." (*Sidhua Jobna Report*, para. 4).

The Rája of Anola remained almost undisturbed by the rebellion; while the Tamkúhi chief, who had prudently abstained from putting himself prominently forward on either side, preserved, and has since greatly increased his possessions. The Rája of Nichiaval, last representative of the Bútwal family, joined the mutineers, thereby forfeiting the stipend Government had since 1845 allowed him in compensation for his talúkadári rights in Tilpur. A year or two later Nepál was rewarded for its assistance by large territorial concessions in the north of the district. The evil effects of the rebellion have now passed away and the revenue of the settlement since effected with ease.

Separation of Basti, 1865.

The large income and area of the district, as it then stood, in 1865 caused its division into two charges by the separation of Basti. Even thus shorn, Gorakhpur is much larger than the average district, and further reduction of its area has been long discussed.

Looking back to the beginning of the century and of British rule, no one could deny that the strong arm and just intentions of our Government have despite defects of administration, developed the resources and multiplied the wealth of a land which native misgovernment had prostrated and ruined.

# GAZETTEER
OF THE
# NORTH-WESTERN PROVINCES

## GORAKHPUR DISTRICT.

## CONTENTS.

Page.

Amwa ... ... ... 460
Anola ... ... ... ib.
Anola parganah ... ... ib.
Baikunthpur ... ... ... 462
Bairauna ... ... ... 463
Bánsgáon I. ... ... ... ib.
Bánsgáon II. ... ... ... 464
Bánsgáon tahsíl ... ... ib.
Barhaj ... ... ... ib.
Barhalganj ... ... ... 467
Barhi ... ... ... 468
Belaharia ... ... ... ib.
Belghat ... ... ... 469
Belípár ... ... ... ib.
Bhágalpur ... ... ... ib.
Bhauápár parganah ... ... 470
Bináyakpur parganah ... ... 472
Biraicha ... ... ... 475
Bishanpur ... ... ... ib.
Captainganj ... ... ... 476
Chaumukha ... ... ... ib.
Chaura ... ... ... ib.
Chillúpár parganah ... ... ib.
Deoria ... ... ... 478
Deoria tahsíl ... ... ... 479
Dháni ... ... ... ib.
Dhúriápár parganah ... ... 480
Fakír-ki-kothi ... ... ... 485
Gagaha ... ... ... 486
Gajpur ... ... ... ib.
Gaura ... ... ... 487
Gháti ... ... ... ib.
Gola ... ... ... 488
Gopálpur ... ... ... 489
Gorakhpur ... ... ... ib.
Gorakhpur or Head-quarters tahsíl ... 499
Háta ... ... ... ib.
Háta tahsíl ... ... ... ib.
Haveli parganah ... ... 500
Itáya ... ... ... 505
Kaháon ... ... ... ib.
Kasia ... ... ... 506

Page.

Kázípur ... ... ... 510
Khakhundu ... ... ib.
Khánapár ... ... ... 512
Kotíbhár ... ... ... ib.
Lárh ... ... ... ib.
Maghar parganah ... ... 513
Mahárájganj ... ... 515
Mahárájganj tahsíl ... ... 516
Majhauli and Salempur ... ib.
Mansúrganj ... ... 519
Motirám-ka-udda ... ... ib.
Musela ... ... ... 520
Nichlaval ... ... ... ib.
Padrauna ... ... ... ib.
Padrauna tahsíl ... ... 523
Paikauli ... ... ... ib.
Paina ... ... ... 524
Paisya ... ... ... 525
Panera ... ... ... ib.
Pipráich ... ... ... ib.
Rámkola ... ... ... 526
Rampur-Khánpur ... ... ib.
Ránighát ... ... ... ib.
Rigauli ... ... ... ib.
Rudarpur-East ... ... ib.
Rudarpur-West or Rudrapur ... 530
Sahiya ... ... ... 531
Sahnjanua ... ... ... ib.
Salempur parganah ... ... ib.
Semra I ... ... ... 534
Semra II ... ... ... ib.
Sháhjahánpur parganah ... ib.
Sidhua Jobna parganah ... 537
Silhat parganah ... ... 541
Síswa-bázár ... ... 543
Sohanág ... ... ... 544
Surauli ... ... ... 546
Tamkúhi ... ... ... ib.
Tárakulwa ... ... ... ib.
Taria-Suján ... ... 547
Tilpur parganah ... ... ib.
Tútíbhári ... ... ... 550

**Amwa** Khás or Proper, a collection of scattered villages in tappa Rámpur Dháb of parganah Sidhua-Jobna, stands near the Champáran frontier, 68 miles by road from Gorakhpur. The Great Gandak, on whose bank it formerly stood, now flows some miles to the east. But the alluvial tract between Amwa and the river is still subject to occasional flooding.

Its population, 6,150 in 1872, is Amwa's only claim to notice. But except in numbers, that population is nowise remarkable. It consists chiefly of agriculturists belonging to low Hindu castes. The villages or hamlets which compose Amwa contain no private buildings of any importance, and no public buildings at all. So insignificant, indeed, is the place that in 1870 the Sanitary Commissioner[1] was unable to find it. And he very rightly came to the conclusion that, except in the form of scattered villages, no such town could exist.

**Anola** or Sangrámpur, a compact village in tappa Haveli of the parganah to which it gives its name, stands on a cart-track branching from the Gorakhpur-Belghát road, 13 miles south-south-west of Gorakhpur. It had in 1872 a population of 2,735 persons, chiefly husbandmen and Hindús.

The village stands on a slight eminence, and, being surrounded by thick masses of trees, presents at a short distance a rather picturesque appearance. Not far north of it lie some large patches of forest, which are preserved for the sake of the sport which they afford to the local rája. The strong bramble hedges that fence in the fields around the village show that deer, antelope, and other four-footed foes of cultivation are still numerous. The only public institution is an elementary school. The rája of Anola, whose family history has been elsewhere[2] told, inhabits a large brick house in the village; and a good many old brick wells may be found in the neighbourhood. But the prevailing material of construction is mud. A house-tax was formerly levied under Act XX. of 1856, but this has now been abolished. The name of the village is sometimes written as if it were derived from *ánwla* or *aonla*, the tree elsewhere known as emblic myrobalans. But between the place and the plant there seems to be no real connection. Anola is still spelt Anaula, and was once spelt Anhaula.

**Anola**, a parganah of the Bánsgáon tahsíl, is bounded on the south-east and north-east by parganah Bhauápár; on the north by Bhauápár and parganah Maghar; on the south-west by the Basti district, and on its irregular southern frontier by parganah Dhuriápár. The north-eastern boundary with Bhauápár is formed by the Amiár lagoon and Ámi river. The Kuána affords an occasional frontier with Basti; and the Tarena, which rises in the parganah, with Dhuriápár. Anola is divided into three tappas, Haveli, Mahsin, and Bankata. Containing 401 of the revenue divisions known as villages (*mauza*), it had in 1878[1] an area of 71,303 acres and a land revenue of Rs. 43,721.

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[1] See his report for that year, p. 38, para 119.

[2] Above, pp. 401, 436.

Population.

According to the census of 1872, parganah Ānola contained 325 inhabited sites, of which 217 had less than 200 inhabitants; 90 between 200 and 500; 12 between 500 and 1,000; 2 between 1,000 and 2,000; 3 between 2,000 and 3,000; and 1 (Bánsgáon) between 3,000 and 5,000. The population numbered 70,116 souls (32,683 females), giving 294 to the square mile. Classified according to religion there were 66,294 Hindús, of whom 30,916 were females; and 3,822 Musalmáns (1,070 females). Distributing the Hindu population among the four great classes, the census shews 9,818 Bráhmans (4,565 females); 4,735 Rájpúts (2,232 females); and 2,014 Baniyas (924 females); whilst the great mass of the population is included in the "other castes," which show a total of 49,727 souls (23,195 females). The principal Bráhman sub-division found in this parganah is the Kanaujiya (9,818). The chief Rájput clans are the Sarnet (2,414), Sakarwál, Bais, and Chauhán. The Baniyas belong to the following subdivisions: Kándu (425), Agarwál, Agrahri, Baranwár, Unai, and Kasaundhan. The most numerous among the other castes are the Bind, Teli, Koeri, Ahír, Lohár, Hajjám, Chamár, Dhobi, Kahár, Satwár, Gadariya, Kurmi, Bhar, Malláh, Nuniya, Káyath, Kalwár, Sonár, Kamángar, Kahár, Dom, Barhai, Bhát, Pási, Thathera, Máli, Bánsphor, Bári, Atith, Khatík, Khákrob, Kisán, Halwái, Bharbhunja, and Beldár. The Musalmáns are distributed amongst Shaikhs (3,317), Sayyids (10), Mughals (6), and Patháns (444), or left unspecified.

Physical and agricultural features.

The parganah is a well-wooded and well-cultivated plain, whose only prominences are the slight undulations adjoining the low basin of the Ámi. A memorial of ancient woodland survives in tappa Bankata, whose name means the "forest-clearing;" and at the assessment of 1839-40 there was still a large area of forest. But this has dwindled down till limited to the game-preserve, less than one square mile in extent, north of Anola.[2] The bulk of the parganah is cultivated and, thanks to the freshness of its cultivation, fertile. Of the total area 55,390 acres are recorded as either tilled or arable.[3] The extension of cultivation under British rule has allowed the land-revenue to increase nearly fourfold.

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[1] Government Circular No. 70A., dated 4th July, 1878. [2] See article on that village.
[3] Mr. Lumsden's settlement report, which gives the same total area as shown above.

The soils are loam (*dorus*) and sand (*balua*). There is no natural clay soil (*mattiyár*) although the manured lands around village homesteads sometimes pass by that name.[1] Water for irrigation is obtained from many ponds and the pools of many streams. Eighty-seven per cent. of the total area is watered. But the instability of the sub-soil, and the distance of water from the surface, render wells expensive. Of the two harvests, the largest and most remunerative is the spring. Its principal crops are barley, wheat, and pulses; but gram, peas, tobacco, and opium are extensively raised.

Economical features.

Anola can boast no other noteworthy products. The only considerable manufacture, that of coarse cloth, is not peculiar to the parganah. Weekly markets are held at five towns or villages, of which the most important for trade purposes is Bhainsa Mathu in Mahsin. The official capital is *Bánsgáon*, the historic capital Anola. The marts at which the parganah sells its crops are, however, rather outside it than of it. It is connected by road or river with many places, such as Gorakhpur or Barhaj. Two unmetalled highways traverse the centre, two cart-tracks the east of the parganah. The Ámi and the Kuána are navigable for at least two-thirds of the year.

History.

The parganah was first cleared and colonized by the dependents of the Sarnet Rájputs. The traditional leader of the colony was Randhír Singh, ancestor of the present rája of Anola. At what exact period he lived it is now impossible to say. But at the end of the sixteenth century we find Anola a parganah of the Gorakhpur division (*sarkár*) and Oudh province (*súba*), with a State rental of Rs. 5,028.[2] Part of Oudh it remained until ceded to the Company and included in its present district (1801). The land-taxes since imposed on it have been at the first assessment Rs. 11,698; at the second, Rs. 10,648; at the third, Rs. 9,542; at the fourth, Rs. 12,368; and at the fifth, Rs. 30.673. The sum last named had before the expiry of the fifth settlement risen to Rs. 43,200; and the demand of the next or current assessment has been shown above.[3]

BAIKUNTHPUR,[4] a village in tappa Kachuár of parganah Salempur Majhauli, stands on the banks of the Little Gandak river, about 40 miles southwest of Gorakhpur. It in 1872 had 869 inhabitants. The village is held by a family of Bisen Rájputs, an offshoot of the Majhauli house. It is remarkable as the site of the most important fair in the district, held by the Panhári Ji of Paikauli (*q. v.*) on the fifth of the bright half of Aghan.[5] The fair has been established for the last 52 years. On its principal day a dramatic performance, representing the Dhanuk Jug, or contest for the hand of Síta, daughter of Janaka, king of Mithila, is given. The successful suitor, Rámchandra, breaks the bow of Siva on a large masonry platform amidst the acclamations of the assembled spectators. The fair is attended by about 30,000 people ; while it lasts, a large market is established ; and as there is no good trade-centre in the neighbourhood, the surrounding villagers flock hither to lay in their annual supplies of cloth, vessels, &c. The sales are very large.

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[1] For a brief description of all these soils see above, p. 285.

[2] 2,01,120 *dáms*; see *Akbar's Institutes*.

[3] For some account of all these settlements see above, pp. 379-65.

[4] This article has been kindly contributed by Mr. Crooke.

[5] November-December.

BAIRAUNA Khás or Proper, a village in tappa Bairauna or Baironáu of parganah Salempur Majhauli, contains the ruins of an ancient fort attributed to the Bhars.[1] The distance by unmetalled road from Gorakhpur is about 37 miles. The population in 1872 was 738 only.

BÁNSGÁON, or "the village of bambus," is the capital of the tahsíl so named. It stands on a cart-track in tappa Mahsin of parganah Anola, 19 miles south of Gorakhpur. The population amounted in 1872 to 3,069 souls.

The town or village really consists of 10 hamlets, whereof the principal are Sháhpur Kabra or Báusgáon, Barában, Dunkhár, and Majhgawán. On the slight eminence crowned by Barában, "the great forest," stand close together the munsif's court and the tahsíli. Between them and Dunkhár, which contains the first-class police-station, lies the excise store-house. Beyond the police-station, in Sháhpur Kabra, rises the great mass of the village houses, which are mostly poor buildings of mud. The only public institutions not hitherto mentioned are the imperial post-office, a Government school, a hostel (*dharmsála*) built in 1871 by general subscription, two Hindu temples and one Muslim mosque. As might be expected, however, in a mere cluster of agricultural hamlets there is no building of any special interest.

In Báraban are some masonry structures and the greatest appearance of comfort, but as a whole the place looks like most Indian villages—poor, squalid, and untidy. Where, however, a short distance lends enchantment to the view, Barában nestling amongst its fine groves of mango trees looks well enough.

The land around the town is held by a great number of proprietors, some of whose holdings are barely sufficient to support existence. Owing probably to the nearness of Gorakhpur, into which the villagers carry their grain for sale, there is little local trade. But a market is held every Friday, and a fair on the ninth of the bright half of Kuár (September-October). On this latter occasion, writes Mr. Crooke, all the Sarnet Rájputs go to worship Devi at an old *asthân* or shrine. Cutting their bodies in seven places, they offer up the blood to the goddess. They also sacrifice a male buffalo, and carry round a young pig, which they kill by knocking it against the ground. The ceremony is in memory of their conquest of the Chauháns and occupation of Bánsgáon.

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[1] For some account of the manner in which the Bisens expelled the Bhars see articles on *Majhauli and Salempur*.

**BÁNSGÁON**, an agricultural village in tappa Rámpur Ragaha of parganah Sidhua Jobna, lies 64 miles by road east of Gorakhpur. Its only claim to notice is its population, which amounted in 1872 to 3,340.

Bánsgáon has an elementary (*halkabandi*) school. About a dozen years ago one of its landholders started an indigo factory which has long ceased working. The village is said to have been founded by Bhuínhárs from the south, and still contain many Bhuínhár inhabitants.

**BÁNSGÁON**, a tahsíl with head-quarters at the Bánsgáon first mentioned, is bounded on its irregular north-eastern frontier by the Rápti, which severs it from tahsíls Deoria, Háta, and Gorakhpur ; on the north, again, by the Gorakhpur or Head-quarters tahsíl ; on the west by the Basti district ; and on the south south-west by the Ghágra, which divides it from the Azamgarh district. Tahsíl Bánsgáon contains the parganahs of Anola, Dhuriápár, and Chillúpár, with all except the two northern tappas of parganah Bhauápár. It had in 1878 a total area of 394,648 acres, or over 616 square miles ; and a total land-revenue of Rs. 2,30,279. Its population in 1872 was 345,401, or 563 persons to the square mile. But a detailed account of the tahsíl will be found in the articles on its four parganahs.

**BARHAJ**, in tappa Raípur of parganah Salempur Majhaulí, is the principal mart of the Gorakhpur district. It stands on the junction of several unmetalled roads and a cart-track, 41 miles south-east of Gorakhpur. Tradition mentions that the Ghágra and Rápti used once to meet nearly four miles west of the town. But the tendency of the confluence has ever been to follow eastwards the current of the two rivers. In 1873 they mingled their waters just opposite Gaura, less than two miles west of Barhaj ; and Barhaj now stands on the Rapti, above its union with the Ghágra. The town had in 1872 a population of 4,970 persons, chiefly Bráhmans, Kalwárs, Malláhs, and Ahírs.

" Barhaj," writes Mr. Crooke, " is certainly the most thriving and about the dirtiest town in Gorakhpur. But besides its commercial importance, it has not a single feature of interest. From the Rápti it presents the appearance of a mass of squalid houses interspersed with the spires of a few Hindu temples. The river bank is covered with immense piles of wood, part for exportation, part for boat-building, which is an active trade, and the greater part to feed the furnaces of the numerous sugar factories. The only buildings even moderately respectable are a brand new masonry police-station (first class), and a Government (*halkabandi*) school. At right angles to the river is one long street, which passes by a bridge over the foul Rakba watercourse—the 'cloaca maxima' of Barhaj. This road was once metalled, but is now out of repair. As it approaches the river it loses itself in a maze of filthy lanes which wind on to the police-station and the gháts. The rest of the town consists of crooked irregular streets crammed with merchandise of all sorts.

"The school has about 60 boys on its rolls and an average attendance of about 40. All the pupils are from the poorer classes. None of the merchants' sons attend. One of the leading *mahájans* remarked lately to the writer that they did not send their sons to school because they did not want Government service, which was the sole end of education. They prefer to let their sons sprawl about the shops and pick up the *mahájani* alphabet from the clerks. One of the principal trades of Barhaj is sugar-refining. It is carried on, according to the usual system, by boiling down the lumps of raw sugar (*bheli*) in an immense caldron (*karáh*), skimming and filtering the syrup, and then coagulating it in earthen pots, finally dissolving the treacle from the saccharine particles by the moisture from a layer of river grass (*siwár*). The process is rather rude and there is little regard to cleanliness. The sugar produced is of the coarse brown variety known as Chinese.[1] Barhaj is the depôt for all the sugar produced in parganahs Sidhua-Jobna, Salempur Majhauli, and Sháhjahánpur. Dr. Planck ten years ago (1870) reckoned the number of factories at 40.[2] A visitor who sees the town only in its squalid every-day state would be surprised to watch on a market day the enormous string of carts which crowd into the place and render traffic in the narrow lanes almost impossible. Cloth and vessels are largely imported and sold for local use or distribution to the smaller district marts. Since the license-tax was introduced a new industry has been started, that of preparing a second set of ledgers for the inspection of the assessing officer. The most enterprising merchants are a colony of Márwáris, and some Kalwárs, Baniyás, and Irákis. Some of the Márwáris do a good trade in insuring boats and cargoes from the danger of the snags and rapids of the Rápti and Ghágra. The influence of the Barhaj trading classes in the neighbouring parts of the district is very large. They scatter advances through the villages for sugar and grain; and there are few threshing-floors or sugar-mills in the vicinity where one of their emissaries is not on guard during the harvest season. It must be admitted that the Barhaj dealers have rather an equivocal reputation. Judiciously managed bankruptcies are a regular trade.

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[1] *Supra*, p. 413, note.

[2] See above, page 412, table, "Remarks" column.

"In Barhaj sanitation and local improvements are at a very low level. As the trustee of the rája of Majhauli, the owner of the place, Government has no funds to spare for conservancy or local works. The most pressing work is to clear a road straight down to the Rápti landings and improve the town drainage. At present the refuse of the sugar refineries, added to the usual abominations of a native town, supply a bouquet of disgusting odours which Cologne could not rival."

The above description requires but little supplement. The Hindu temples therein mentioned are four or five modern structures dedicated to Mahádeo or Siva. There is at least one good-looking modern mosque; and to the list of public institutions must be added the imperial post-office. A few masonry houses are occupied by leading merchants. Numerous but ill-kept wells tap water at a distance of 25 feet from the surface. Many of the sugar factories are really considerable buildings, enclosing extensive courtyards. The manufactured sugar is shipped in large quantities for Calcutta, but is not the only great export of Barhaj. The town is an important depôt for the down-country distribution of grain. It in 1870 contained no less than 31 *golas* or granaries, courtyards surrounded with covered racks for the storeage of the laden sacks. Amongst minor exports must be mentioned wood, oilseeds, and hides; amongst the imports iron, cloth, and salt. But something on this subject will be found in the account of trade and manufactures for the district generally.[1]

The principal business quarters are Farehatta, Namakhatta or the salt-market, Dalhatta or the pulse-market, and Naya or New Bázár. At the east of the town is an extensive quarter of Malláhs or boatmen. Six hundred resident members of that caste earn their living by loading and unloading vessel with that grain. But at Gorakhpur and Dháni, higher up the Rápti, the numbers are only 250 and 100 respectively.[2] The Rakba or Bhágar water-course joins the Rápti, and its mouth forms a convenient dock for small shipping. On the Rápti itself may be seen a little forest of masts.

Markets are held every Tuesday and Wednesday, and on the full moon of October-November (Kárttik) Barhaj is enlivened by a fair. Near the town stand the villages of Gaura and Paina, where many of its merchants have villas. Though practically suburbs of Barhaj, these places will be described in separate articles. If their population be added to that of Barhaj, the result will be a total of 15,783 inhabitants.

History.

Legend derives the name of Barhaj from one Barahan or Barha-ji, a Bráhman hermit who turned Musalmán. His supposed tomb is still an object of veneration. Later still lived one Kunwar Dhir Sáhi, who built here a castle. This stronghold is said to have been stormed and destroyed by Musalmáns not long before the foundation of the modern town; but its ruins may still be seen. The founders of the existing Barhaj were the ancestors of the Majhauli rája, and its age is computed at about 110 years. Its rise to commercial prominence had been rapid. In 1870 Dr. Planck was informed that the first sugar factory had been started but 40 years before.

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[1] *Supra* pp. 411-21.

[2] Reports furnished by tahsildars to Mr. Alexander.

BARHALGANJ, a small town in tappa Haveli of pargana Chillúpár, stands on the crossing of the metalled Azamgarh and another unmetalled road, 36 miles south south-east of Gorakhpur. The former highway crosses the Ghágra just south of the town. Barhalganj was in 1872 inhabited by 4,449 persons.

It was formerly deemed to include four *muhallas* or quarters. The first, Lálganj, was called after the Lál Sáhib, brother of the rebellious Bisen rája of Narharpur. The second was Kasba Barhal or Barhalganj proper. The third, Chillúpár, which perhaps gave its name to the parganah, took that name from the fact that it lay across (*pár*) a small stream styled the Chillú. In the fourth, Gola or the granary, a grain-market was formerly held. But the separate existence of the three quarters last named has been almost forgotten, and the terms Lálganj and Barhalgánj may be considered nearly synonymous.

Public buildings.

The town consists chiefly of a street of masonry shops lining the sides of the Azamgarh road. It has a fine metalled market-place flanked by stone drains. There is a famous temple sacred to Shiva as lord of Jalesar (*Jalesar-Náth Mahádeo*). Another *thákurdwára*, known as the Charanpáduka, is under the management of the prior of Paikauli (*q. v.*) A little distance north of the town, beside the Azamgarh road, the leading merchant Jagmohan Dás has built a third temple. In the town itself is a fine masonry house belonging to the same citizen. Attached to the first-class police-station are a pretty garden and two mounted policemen, who patrol the road just mentioned. Barhalganj has also a parganah school, a hostel (*sarái*) for travellers, a dispensary, and an imperial post-office. Several fine groves surround the town; and the trimness with which its road and market-place are kept give it an exceptionally neat appearance. The Chaukidári Act (XX. of 1856) is in force; and during 1877-78 the house-tax thereby imposed, added to a balance of Rs. 71 from the preceding year, gave a total income of Rs. 871. The expenditure, which was chiefly on police (Rs. 480), conservancy, and public works, amounted to Rs. 730. Of the 944 houses 225 were assessed with the tax, the incidence being Rs. 3-8-11 per house assessed and Re. 0-2-11 per head of population.

House-tax.

Barhalganj has little trade of its own. But a good deal of traffic passes through it along the metalled road, on its way to or from the Ghágra shipping, Azamgarh, or Benares. Retained between calcareous (*kankar*) banks, the Ghágra is here unusually narrow. On the full moon of Kárttik (October-November) and the ninth of the bright half of Chait (March-April) large multitudes flock hither to bathe in the stream.

History.

Until the rebellion of 1857 the market belonged to the rája of Narharpur, a village about one mile east of the town. On the confiscation of his property it was found that the dues brought in about Rs. 2,400 yearly. But Mr. Collector Young, under whose direct management the estate was placed, remitted the collections and imposed the house-tax already mentioned. The removal of what was virtually a transit duty gave a great impetus to the prosperity of the town; but Barhalganj is still behind Dohari, the Azamgarh mart on the opposite bank of the Ghágra. Outside the town lie some lands known as Árázi Barhalganj, which when confiscated were bestowed on the rája of Gopálpur in reward for his mutiny services. He both mortgaged and sold them, an inconsistency which has led to long lawsuits not yet ended. Riots and disputes between the rival claimants have lately compelled the Collector to take this property also under direct management.

BARHI,[1] the site of a police-station and district post-office, stands on the left bank of the Rápti, in tappa Rájdháni of parganah South Haveli, 13 miles south-east of Gorakhpur. The population amounted in 1872 to 1,058 souls. The road from Gorakhpur to Barhi crosses the line of drainage from the Rámgarh and adjoining lakes, and is cut away every rainy season. It is not now kept under repair. The surrounding country is greatly exposed to inundation from the Rápti, and the soil is so sandy as to render the construction of buildings very difficult. It is proposed to transfer the third-class police-station to the adjoining village of Dihghát, which occupies a more elevated site. The first estabishment of this station was due to the host of highwaymen which once infested the road. A short distance east of Barhi, in the villages of Tongri, Upadaulia, and Rájdháni khás, are the remains of a great city and fortress coeval with the Sahankot of Rudarpur, and said to be the home of the Maurya dynasty.[2]

BELAHARIA, or Bela Haraiya, the site of a dispensary and post-office, lies in tappa Lehra of parganah North Haveli, on the road from Nichlaval to

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[1] This and the five succeeding articles are chiefly from the pen of Mr. Crooke, of whose notes some advantage was taken also in the last.

[2] *I.e.*, the dynasty of Chandragupta (Sandrakottos) and Asoka.

Karmaini-ghát, about 40 miles north north-west of Gorakhpur. It lies on the forest grant[1] of Mr. J. H. Bridgman; and an excellent house is occupied by his resident agent, Mr. W. Palmer. Hard by stands Sáhibganj bázár, an important mart for country produce. Bela Haraiya had in 1872 a population of 1,730 inhabitants.

**BELGHÁT**, a large agricultural village of the tappa so called in parganah Dhuriápár, stands on the junction of an unmetalled road and a cart-track, about 26 miles south south-west of Gorakhpur. The population amounted in 1872 to 1,513 persons. The village contains a first-class police-station and district post-office. It is the head-quarters of Bábu Rámavatár Singh, a Kausik Rájput of the Gopálpur family, who has a considerable estate in the neighbourhood. During the rains the place is difficult of approach from Gorakhpur, owing to the necessity of crossing the Kuána river. There is nothing of any interest in Belghát. Its name implies that the Sarju or Ghágra once flowed past it; and a late change of course has again brought the river within some two miles of the village.

**BELIPÁR**, a police outpost on the metalled Azamgarh road, stands about 14 miles south of Gorakhpur, in tappa Kaswánsi of parganah Bhauápár. It occupies the high ground overlooking the Amiár lagoon. The embankment known as the "Tucker bandh," which connects Belipár with Kaurírám on the other side of the marsh, begins a short distance south of the outpost. The population of the village is 679 only.

**BHÁGALPUR**, a market village in tappa Ballia of parganah Salempur-Majhauli, crowns the left bank of the Ghágra, 52 miles south-east of Gorakhpur. It had in 1872 a population of 1,540 inhabitants. The place was evidently the site of a very ancient city. Apparently the ruins at Khairágarh, which are now on the Azamgarh bank of the river, were once conterminous with Bhágalpur, and have been separated from it by a change in the course of the Ghágra. The ancient buildings on the Gorakhpur side have almost all disappeared, and only the ancient pillar described by Buchanan[2] remains.

> "Bhágalpur," writes that wordy author, "is said to be a corruption of Bhargiwápur,[3] and it is said to have been the residence of the family of Bráhmans which gave birth to Parasuráma, the incarnation of Vishnu. * * * Immediately below Bhágalpur the Dehwa (Ghágra) has laid bare some masses of brick rubbish, and this may possibly be part of the family abode, the remainder of which has been swept away by the river; but the quantity of bricks is trifling, and they are usually considered by the natives as having belonged to a mud fort built above by Sudrishta Naráyan, a Kumár or younger brother of the Bhojpur family who made some conquests in this part of the country. Near this fort, in a garden, is a stone pillar, which is a mere cylinder with a small flat cap, and totally

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[1] *Supra*, pp. 286-87.

[2] *Eastern India*, II, 364-66; see also Cunningham's *Archæological Survey Reports*, I, 85-86.

[3] *I e.* the town of Bhargiwa Sarwárias.

> destitute of elegance. There are no traces of buildings round it, and a considerable portion is probably sunk in the ground. It has contained a long inscription in an ancient character, which the Pandits cannot entirely read, many of the letters being of obsolete forms. The inscription is besides very much defaced, partly by the action of time, and partly by some bigot having attempted to cut through the pillar just in the middle of the inscription. The zeal of this bigot was cooled before he cut half through the pillar, and if he wrought with a sword, as is usually alleged, he must have had considerable patience to cut so far. It is however commonly believed that he desisted from terror, blood having sprung from the stone when he made a gash in it with one blow of the sword. Some say that this zealous person was a Muhammadan; others give the honour to a Yogi. This latter opinion has probably arisen from some persons having carved above the inscription, in modern characters, the words 'Ráj Yog,' 1007; but this, I am told, has no connection with a person of the order of Yogis, but implies accession to the Government, 1007. Neither the name of the person succeeding nor the era is mentioned, and the character being very different from the other part of the inscription, had even these circumstances been known, they would have thrown no light on the antiquity of the pillar. Many persons call it the staff (*láth*) or club (*gada*) of Parasuráma; but others say that it belonged to Bhím, the supposed son of Pandu, and others allege that it was erected by Bhagadatta, of whom I made frequent mention in the account of Rangpur."

During the last rains, 1879, the remains of an ancient masonry passage under the river are said to have been discovered.[1] The head-quarters of a sub-division of the Opium Department, Bhágalpur has a good opium bungalow with weighing sheds and other offices. Its bathing fair on the full moon of Kárttik (October-November) is attended by some 6,000 people.

**Bhauápár**, a parganah of the Bánsgáon and Head-quarters tahsíls, is bounded on its convex north-eastern frontier by the meandering Rápti, which divides it from parganahs Silhat and Haveli; on its concave south-western frontier by parganahs Maghar, Anola, and Dhuriápár; on its short eastern termination by Silhat; and on its short western termination by Maghar. A large portion of the boundary with Maghar and Anola is supplied by the Ámi river and the Amiár lagoon. Bhauápár is divided into seven *tappas*. Of these the two northern, Ret and Haveli, belong to the head-quarters tahsíl. The five southern, Kuswánsi, Pachási, Gurhmi, Kota, and Gagaha, are a part of tahsíl Bánsgáon. The parganah contains 432 of the revenue divisions known as villages (*mauza*). It had in 1878 an area of 91,200 acres and a land revenue of Rs. 58,477.[2]

Population.

According to the census of 1872 Bhauápár contained 280 inhabited sites, of which 151 had less than 200 inhabitants; 87 between 200 and 500; 29 between 500 and 1,000; 10 between 1,000 and 2,000; and 2 between 2,000 and 3,000.

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[1] Granted however its existence, this passage must not be deemed an anticipation of Brunel's Thames-tunnelling feat. The passage did not run under the river, but the river has run over the passage. General Cunningham mentions a tradition that the Ghágra once flowed three miles north of Bhágalpur.

[2] 49,610 acres and Rs. 32,307 belong to the Bánsgáon tahsíl; 41,520 acres and Rs. 26,170 to the Head-quarters.

The population numbered 82,526 souls (39,000 females), giving 1,153 to the square mile. Classified according to religion, there were 77,452 Hindús, of whom 36,660 were females, and 5,074 Musalmáns (2,340 females). Distributing the Hindu population among the four great classes, the census shews 13,065 Bráhmans (7,228 females); 5,296 Rájputs (2,479 females); and 3,560 Baniyas, (1,706 females); whilst the great mass of the population is included in the "other castes" of the census returns, which show a total of 12,444 souls (5,761 females). The principal Bráhman sub-division found in this parganah is the Kanaujiya (12,867). The chief Rájput clans are the Ponwár (1,292), Chandel, Sarnet, Sakarwál, Bais, Kausik, Solankhi, and Chauhan. The Baniyás belong to the Kándu (1,460), Agarwál, Agarahri, Baranwár, Unai, and Kasaundhan sub-divisions. The most numerous among the "other castes" are the Bind, Dosádh, Gound,[1] Teli, Koeri, Ahír, Lohár, Hajjám, Chamár, Dhobi, Kahár, Satwár, Gadariya, Kurmi, Bhar, Malláh, Nuniya, Káyath, Musahar, Kalwár, Rájbhar, Sonár, Kamángar, Kahár, Dom, Barhai, Barai, Bhát, Pási, Thatheri, Máli, Bánsphor, Bairági, Bári, Atíth, Kisán, Halwái, Kadera, Bharbhunja, and Beldár. The Musalmáns are Shaikhs (4,034), Sayyids (27), Patháns (426), and unspecified.

Physical and agricultural features.

The parganah is a long irregular strip of country with a maximum expanse of about 30 by 7 miles. The flatness of its surface is broken only by slight undulations whose ridges are often shaded by fine mango groves attributed to the Banjáras. The soil is fairly productive; and of the 9,867 acres returned as its total area at settlement 66,290 were either cultivated or culturable. The soils are loam (*doras*) and sand (*balua*). What is called clay (*mattiár*) is only found to a very limited extent in lowlying situations. The crops chiefly grown for the autumn harvest are *bhadain* or *bhadui* rice[2] and maize; for the spring harvest the usual cereals, the usual pulses, and indigo. Until a few years ago at all events no sugarcane was raised. Bhauápár is well drained by the Rápti and Ámi, which meet at the junction of tappas Kuswánsi and Gurhmi. The interfluvial tract including tappas Ret, Haveli, and Kuswánsi, is much exposed to inundation not only from the rivers themselves, but from the Nawar and Nandaur lagoons. During the monsoon this part of the parganah is a continuous sheet of water, spanned between Belipár and Kaurirám police outposts by the magnificent embankment known as the Tucker Bandh.[3] When the floods subside they leave a rich alluvial deposit; the beds of the smaller lagoons are sown with a winter crop; and the Ámi shrinks into a narrow stream winding through fertile corn lands. The south of the parganah is as a rule higher and sandier, while the spring crops are generally better than further north. Of the total cultivated area 61 per cent. is irrigated, chiefly from lagoons, artificial ponds, and former beds (*dohar*) of streams. But as water is very near the surface, temporary unbricked wells are easily dug.

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[1] *Sic* in the Census report. Perhaps Gond is intended.

[2] *Supra* p. 322.

[3] *Supra* p. 307.

Landholding families.

The leading families are the Sarnet Rájputs of Pándepár, Balwán, and Kota, the Palwár Rájputs of Gagaha, the Tiwári Bráhmans of Saigaura, and the Pánde Bráhmans of Balwán. The Náiks or Banjáras of Chauriya in tappa Gurhmi deal largely in cattle, and lend money and grain in the neighbourhood. The Satási family[1] has settlements in Gajpúr and Bhauápár villages; and at the latter place are the ruins of a large castle on the highland overlooking the Rápti. It was above[2] mentioned how in 1769, when a famine had killed the cattle, the tigers fell upon the inhabitants of Bhauápár. In the time of Buchanan (1835) the same beasts were still credited with slaying yearly some seven or eight people and 250 cattle of the neighbourhood. But the parganah has now been so long without tigers that it has almost forgotten their existence.

Marts.

The chief commercial mart is Kalesar in tappa Ret, near the bank of the Rápti, and adjoining the metalled road from Gorakhpur to Basti. This lately established emporium is an important depôt for the produce of the fertile parganah Maghar. Piprauli in the same tappa, south of Kalesar, is a thriving market, noted chiefly for the country cloth which is imported for sale from Gorakhpur, parganah Maghar, and the neighbouring villages. The minor *bázárs* are Saraiya, Siwái, Gajpur, and Daunrpár. The parganah is thoroughly traversed by the metalled Basti and Azamgarh roads and their unmetalled feeders, while an additional trade-route is provided by the navigable Rápti.

Antiquities and History.

The only remains of archæological interest are the Satási stronghold at Bhauápár and numerous mounds or other traces of old forts and villages attributed as usual to the Thárus. The *Institutes of Akbar* (1596) return Bhawápára as a parganah of the Gorakhpur division and Oudh province, with a State rental of Rs. 3,897 (1,55,900 dáms). How greatly cultivation has since then extended is shown by the revenues imposed at modern British settlements. These were, at the first, Rs. 15,430; at the second, Rs. 14,721; at the third, Rs. 14,750; at the fourth, Rs. 17,253; and at the fifth, Rs. 40,904. The demand of the next or current assessment has been shown above.

BINÁYAKPUR, the most northern parganah of the district and the Mahárájganj tahsíl, is bounded on the north north-east and west north-west by

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[1] P. 436. [2] P. 343.

Nepál, the boundary on the latter quarter being supplied by the Ghúnghi river; on its irregular south south-western frontier by parganah Haveli; and on the south-east by the Jharri river, which severs it from parganah Tilpur. To distinguish it from Bináyakpur of Basti, the parganah is sometimes called Bináyakpur East. It is divided into three *tappas*, Mirchwár, Nagwán, and Sirsia; and contains 79 of the revenue divisions known as villages (*mauza*)[1]. Bináyakpur had in 1878 an area of 93,116 acres and a land-revenue of Rs. 17,111.

Population.

According to the census of 1872 it contained 77 inhabited sites, of which 55 had less than 200 inhabitants; 18 between 200 and 500; 2 between 500 and 1,000; and 2 between 1,000 and 2,000. The population numbered 21,722 souls (10,409 females), giving 150 to the square mile. Classified according to religion, there were 20,028 Hindús, of whom 9,600 were females; and 1,694 Musalmáns (809 females). Distributing the Hindu population among the four great classes, the census shows 544 Bráhmans (222 females); 255 Rájputs (111 females); and 474 Baniyás (217 females); whilst the great mass of the population is included in the "other castes," which show a total of 18,755 souls (9,050 females). The principal Bráhman sub-division found in this parganah is the Kanaujiya (539). The chief Rájput clan is the Bais (127). The Baniyás belong to the Agarwál, Kándu, Agarahri, and Kasaundhan sub-divisions. The most numerous among the other castes are the Ahír (3,389), Hajjám (1,525), Chamár (2,177), and Kurmi (1,832). The following castes comprise less than one thousand members each: Dosádh, Teli, Koeri, Lohár, Dhobi, Kahár, Gadariya, Kurmi, Bhar, Malláh, Nuniya, Káyath, Musahar, Kalwár, Sonár, Kahár, Barhai, Barai, Bhát, Pási, Thathera, Bansphor, Bairági, Bári, Atíth, Khatík, Khákrob, Kisán, Halwái, Kumár, Kori, and Baheliya. The Musalmáns are Shaikhs (1,366), Sayyids (16), Mughals (5), Patháns (243), and unpecified.

Physical and agricultural features.

As a part or outskirt of the Sub-Himálayan Tarái, Bináyakpur is both wild and swampy. From the base of the lower Himálaya, some 15 miles distant, a series of rapid and roughly parallel streams flow down across its northern border. Excluding the Ghúnghi and Jharri, already mentioned as mere boundaries, we find the west of the parganah traversed by the Ghágar, Danda, and Ainjar, tributaries of the former; the centre by the Rohin and its affluents, the *Nidhi, Dhundi, Bhaghela*, and Manauwa. The course of all these streams lies almost due southwards. The Ghúnghi and Rohin, which rise in the hills themselves, are as usual distinguished from other rivers by their high banks of accumulated alluvial matter. These banks slope rapidly down to the level of the surrounding country, the beds of the rivers being often, probably, raised above that level.

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[1] This estimate includes forest grants.

Of the total area about 38,300 acres are or were jungle grants;[1] about 23,200 are reserved Government forest. But before 1872 some 26,720 acres of the jungle grants had been brought under cultivation; and when the term of the last grant expires, in 1906, tillage will have still further extended. Including the area just mentioned, the total cultivation amounts to about 39,910 acres.[2]

But how small a fraction of the total area this represents may be seen by referring to the first paragraph. The parganah consists chiefly indeed of marsh and forest; and of these the eastern tappa Nagwán is wholly composed. Here are numerous morasses growing long reeds, the resort of the tiger and wild buffalo; here probably may be found the origin of that malaria which makes Bináyakpur East twice as feverish as its western namesake, although not so unhealthy as its eastern neighbour, Tilpur. But in the remaining tappas reclamation has of late years proceeded rapidly. Along the banks of the Ghúnghi tillage has now reached the Nepál frontier. Along, however, a considerable part of that frontier, the parganah is a dreary land of grass dotted near streams with a few trees. Hither at the end of the rainy season large flocks are brought for pasture. But as they return southwards, the drovers find pasture gradually give way to rice-fields and sál forest to mango-groves. The owners of villages are chiefly Bráhmans, Rájputs, and Mongol-faced Thárus; the peasantry are mostly of the caste last named, Kurmís and Ahírs. In their system of cultivation advantage is taken of the many streams, which are dammed and diverted through artificial channels (*kula*) to water the fields. The principal crops are for the autumn harvest late (*jarhan*) rice; for the spring harvest cereals and pepper. But the people assert that, owing to the "coldness" left in the soil by the rains, little of a spring harvest is realized.

Economical features.

Its crops and timber are the parganah's only important products. But at its own little villages, such as Paisia and Sirsia, there is even in these little trade. Dháni, Nichlaval, and other marts of neighbouring parganahs are also the marts of Bináyakpur. Of officially recognized roads the parganah is entirely destitute.

History.

In the fourteenth century, Bináyakpur and Tilpur were colonized by the first rája of Bútwal, now a town of Nepál. This chief is said to have been a Chauhán Rájput; but if the tradition of his migration from Chittaur is to be trusted, was more likely to have been a Gahlot. His descendants intermarried with the Thárus and other hill-tribes; and at some date unknown a cadet of the family obtained Tilpur as a separate fief. Though the independence of the Tilpur rulers was never recognized, the separation between the two tracts continued. In the *Aín-i-Akbari* (1596) they are entered as separate parganahs of the Gorakhpur division (*sarkár*) and Oudh province (*súba*), Bináyakpur being credited with a State rental of Rs. 15,000 (6,00,000 *dáms*). The parganah was then, however, very much larger than now. It included, as it now does not, the eponymous village of Bináyakpur. When the tract was transferred from Oudh to the East India Company (1801), the rája of Bútwal was granted a money allowance in lieu of his claims on the *ábádkárs.*[1] But not many years afterwards the Nepálese ejected him from his hill domain of Pálpa, and in virtue of this conquest claimed and seized Bináyakpur also. Their presumption was ultimately punished in the Nepálese war, and Bináyakpur once more became British territory.

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[1] *Supra*, pp. 286-88.

[2] Or 13,190 acres, excluding the cultivation of jungle grants. See Wynne's *Settlement Report*.

But in the course of the campaigns the population had been greatly strengthened by the influx of refugees from Bútwal and the Taráí, and within the next twenty years Captain Stoneham was employed to bring this parganah and the neighbouring North Haveli into better cultivation. Lands were parcelled out, embankments were built, and channels for draining the marshes were dug. Thus began a work which has been toilsomely continued by the unassisted efforts of the people themselves.

After the rebellion of 1857-58, the friendly services of the Nepálese were rewarded with a grant of territory which, extending to the northern frontier of Haveli, severed Bináyakpur into two portions, east and west. On the formation of Basti (1865) the latter was included in that district. The first British assessment of the parganah took place in 1813, and the demands, then and since imposed, have been as follow:—1813, Rs. 520; 1839, Rs. 688; and 1864, Rs. 7,505.

**Biraícha**, a village in tappa Biraicha of parganah Haveli, stands near the right bank of the Little Gandak river, 34 miles north-east of Gorakhpur. The population amounted in 1872 to but 1,370; and Biraicha is remarkable only as the site of a third-class police-station and district post-office.

**Bishanpur** or Bishanpura is another small village noticeable for the same causes. It stands in tappa Patnipur of parganah Sidhua-Jobna, on an old bed of the Gandak and a cart-track, 62 miles east of Gorakhpur. Its police-station and post-office are of the same classes as those at Biraicha. But of its population, which is insignificant, the Magistrate-Collector is unable to supply details.

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[1] *Supra p.* 407.

CAPTAINGANJ, or Kaptánganj, a fairly thriving market village in tappa Parwarpár of parganah South Haveli, stands on the junction of two unmetalled roads, 28 miles east-north-east of Gorakhpur. The population amounted in 1872 to 3,647 souls. The village, writes Mr. Crooke,[1] was after the mutiny confiscated for the treason of its former owners, and the market has since remained in the hands of Government. A metalled road and masonry drains have been constructed. Hard by on the east flows the Little Gandak ; and the place has a considerable trade in sugar and country produce, which is sent down that river to Patna and Dánapur. Captainganj or Captain's market is the 2nd stage on the road from Gorakhpur to Padrauna. It has a good encamping-ground and an elementary school.

CHAUMUKHA, a police out-post on the crossing of the unmetalled Gorakhpur-Lotan and Captainganj-Karmainíghát roads, lies in tappa Bhari of parganah North Haveli, 25 miles north of Gorakhpur. East of it rises a dense, but somewhat stunted *sál* forest. The population amounted in 1872 to 933 only ; and the place is only noticeable as a halting-place on the junction of two important highways. It derives its name from a well with a tall *four-faced* platform, said to have been built by a former district officer as a traveller's refuge from the numerous wild elephants which then haunted the neighbourhood.

CHAURA, or Chaura Chauri, a village in tappa Keútali of parganah South Haveli, stands on the unmetalled Gorakhpur and Deoria road, 16 miles south-east of the former place. It was in 1872 inhabited by 132 persons only. But Chaura has a third-class police-station, a district post-office, a small hostel (*sarái*) for tavellers, a cattle pound, and an elementary school. It occupies some high ground overlooking a great depression which is flooded in the rains. When in early winter the water subsides, fever is prevalent. The village contains so few grain-dealers' shops that supplies must be brought a considerable distance.

CHILLÚPÁR, the smallest parganah of the district and the Bánsgáon tahsíl, is bounded on the north-east by the Rápti, which severs it from parganahs Salempur and Silhat ; on the west north-west by parganahs Bhauápár and Dhuriápár ; and on the south by the Ghágra, which divides it from the Azamgarh district. It is divided into five *tappas*, Majhaulia, Semra, Haveli, Kasba, and Sikandarpur ; and amongst these are distributed 210 of the revenue divisions known as villages (*mauza*). Parganah Chillúpár had in 1878 an area of 70,636 acres and a land-revenue of Rs. 42,070.

Population.

According to the census of 1872 it contained 163 inhabited sites, of which 88 had less than 200 inhabitants ; 50 between 200 and 500 ; 19 between 500 and 1,000 ; 5 between 1,000 and

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[1] From whose notes this and the two following articles are taken.

2,000; and one (Barhalganj) between 3,000 and 5,000. The population numbered 48,919 souls (22,342 females), giving 203 to the square mile. Classified according to religion there were 45,923 Hindús, of whom 20,963 were females, and 2,996 Musalmáns (1,379 females). Distributing the Hindu population among the four great classes, the census shows 8,025 Bráhmans (3,602 females); 3,510 Rájputs (1,629 females); and 1,516 Baniyás (731 females); whilst the great mass of the population is included in the "other castes," which show a total of 32,872 souls (15,001 females). The principal Bráhman subdivision found in this parganah is the Kanaujiya (7,931). The chief Rájput clans are the Ponwár (323), Chandel, Bais, and Kausik. The Baniyás belong to the following sub-divisions: Kándu (726), Agarwál, Agarahri, Baraswár, Unai, and Kasaundhan. The most numerous among the other castes are the Bind, Dosádh, Gound,[1] Teli, Koeri, Ahír, Lohár, Hajjám, Chamár, Dhobi, Kahár, Satwár, Gadariya, Kurmi, Bhar, Malláh, Nuniya, Káyath, Musahar, Kalwár, Sonár, Kamángar, Kahár, Dom, Barhai, Barayi, Bhát, Pási, Thathera, Máli, Bánsphor, Bairági, Bári, Atíth, Khatík, Kisán, Halwái, Kadera, Bharbhunja, Beldár, Kumár, and Kori. The Musalmáns are Shaikhs (2,559), Sayyids (56), Patháns (137), and unspecified.

Physical and agricultural features.

The plain of Chillúpár forms the point of the wedge between Rápti and Ghágra. Through it, after furnishing for some distance the boundary with Dhuriápár, the Taraina runs on to join the former river. The chief geographical feature is the wealth of large lagoons, which filling in the rainy season become almost dry before the end of the hot. Of such reservoirs the greatest is the Bhewri,[2] through which the Taraina flows. From them and artificial ponds the fields obtain most of their water. Except in the west of tappa Haveli, wells are devoted almost solely to garden crops. But an additional source of fertilizing moisture is found in the Taraina, which as it becomes stagnant is dammed for irrigation. A little over 40 per cent. of the cultivated area is watered. The parganah is perhaps the most highly cultivated in the district. No less than 45,331 acres were at settlement (1861) returned as tilled or arable. But arable waste is rare, and no traces of forest are left. The soils are loam (*doras*) and sand (*balua*), clay being unknown. The sand along the bank of the Ghágra is extremely light and poor.

As the water recedes towards the centres of the lagoons, their edges are sown with rice. This and indigo are the principal crops of the scanty autumn harvest. The spring harvest, which is by far the most important, consists mostly of wheat, barley, garden-crops, and the pulses *masúr*, gram, and *arhar*. A little sugarcane is grown. Though said to be of comparatively recent introduction, manure is highly prized. The soil is no longer so fresh as in other parts of Gorakhpur, and requires restoratives.

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[1] See article on parganah *Bhauápár*, "Population," note.

[2] *Supra p.* 304.

Economical features.

Its agricultural raw produce is Chillúpár's only noteworthy product. When not sold at Barhalganj, Semra, or some other local mart, this can be exported to other districts by the Rápti. But one metalled and one unmetalled road connect the parganah also with Gorakhpur, Barhaj and Gola, in the district itself.

History.

The earliest traditional masters of the parganah were as usual the Bhars. It is said that they were expelled about the middle of the fourteenth century by Dhur Chand Kausik, first rája of Dhuriápár. In the end of the sixteenth or beginning of the seventeenth, quarrels amongst his descendants enabled Bernáth Singh Bisen of Semra to seize most of Chillúpár, and to assume from that tract the title of rája.[1] From the time of this annexation Chillúpár probably dates its existence as a separate pargana. It is entered in the *Institutes* of Akbar (1596) as a separate *mahál* of the Gorakhpur division and Oudh province, with a State rental of Rs. 7,232 (2,89,302 *dáms*). The same authority mentions that at Chillúpár village is a brick fort. On its transfer from Oudh to the Company the parganah was included in its present district. The demands assessed on the parganah at successive British settlements have been at the first, Rs. 12,283; at the second, Rs. 12,145; at the third, Rs. 14,204; at the fourth, Rs. 14,543; and at the fifth, Rs. 31,257. The present demand of the next or current settlement has been shown above.

DEORIA, the head-quarters of the tahsíl so named, is a town of tappa Deoria, in the north of parganah Salempur. Through it passes an unmetalled road from Gorakhpur, 33 miles distant on the north-west. The population of 1872 was 1,069. But this estimate includes as usual the inhabitants of several separate villages which together form the nominal town.

Deoria has a tahsíli, a third-class police-station, a munsif's court, an imperial post-office, and an excise godown. Proposals were once made for removing the office first named to Musela or Salempur. It was formerly located at Mahuadih in Silhat, where the remains of one of the round towers formerly used for the deposit of Government treasure are still visible. Plans for the abolition of the excise godown have been based on the statements that the water of the neighbourhood is unsuitable for the manufacture of liquor, and that the demand for liquor is small.

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[1] The rájas of Chillúpár lived at Narharpur, near Barhalganj, and on that account were sometimes styled the Narharpur rájas. Their title became extinct in 1858, when the last rája was convicted of rebellion.

About half a mile from the sandy hillock on which stands the tahsíli may be seen the village of Mehra. Here is the market-place of Deoria. The only modern institution which remains to be mentioned is the encamping-ground. Near it in a field lies the grave of a British soldier who died here at the time of the expedition to Paina.[1]

Antiquities.

According to General Cunningham[2] the name of Deoria is commonly applied to some place which contains a temple or other holy building. Mr. Crooke notes that in the village of Bharauli, about a mile north of the town, and on a mound beside the Kurna watercourse, are an old statue of Shiva and the remains of what was probably a temple. "In the next village, Bamhni, south of the Kurna, there are more extensive ruins. It is said that about ten years ago one Rikhai Tiwári, of the adjoining village of Pinra, dreamt that there were some images in the mounds of Bamhni. He proceeded to dig and ultimately found an ancient *lingam* and *argha*[3] and a small black stone image about a foot high, now known as the Bhagáwati. The moulded black foundations of two old temples are visible. West of these temples is an ancient tank about 40 yards square; and up to the temples there are remains of what was apparently a flight of masonry bathing stairs. North of the Bhagáwati temple is a very old *pípal* tree.

"At the other side of the Kurna, where the Gorakhpur road crosses the water-course, are the remains of some Oudh governor's fort. The moat is still clearly traceable. On the top is a Musalmán tomb called the 'martyr man (*shahid mard*).' Here the country people make petty offerings, but none can say whom the grave contains."

DEORIA tahsíl will be described in the article on its single parganah Salempur, with which it is co-extensive and identical.

DHÁNI, an important market in tappa Rigoli of parganah North Haveli, stands on the meeting of two cart-tracks, 33 miles north north-west of Gorakhpur. The market-place really lies in Khánapár,[4] from which Dháni is a separate village. But it is always known as Dháni bázár. The population amounted in 1872 to 1,913, or including that of Khánapár to 4,886; but this population fluctuates from season to season.

For Dháni stands just west of the Dhamela. During most of the year this stream flows quietly about 30 feet below the level of its banks, which are steep and well defined; and at such seasons the place is crowded with traders.

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[1] *Supra*, Mutiny History. [2] *Arch. Surv. Reports*, I., 65. [3] The lingam is the phallic emblem of Shiva. The argha is the boat-shaped metal vessel from which libations are poured. [4] Not to be confused with the Khanápár in parganah Salempur.

But during the rains the river rises, and at many points overflows its banks. Floods and the violence of the current put a stop to trade and navigation; and the merchants return home to Gorakhpur, Barhaj, or elsewhere. The trade, which is Dhání's chief claim to notice, has been described above.[1] Its landlords, chiefly Rájputs and Bráhmans, derive from its market a large income. The streets are rather narrow, and the Dhamela landing might well be improved. The surrounding fields are very fertile, and let at rents which in some cases rise to Rs. 12 or 14 per acre. This rate is for Gorakhpur high indeed; and is perhaps demanded because the land produces about the best potatoes in the district. Near the town is a large lagoon which affords good fishing.

**Dhuriápár**, the largest parganah of the Bánsgáon tahsíl, is bounded on the east by parganahs Chillúpár and Dhuriápár, and on the north by parganah Anola, all of its own tahsíl; on the north-west by the Basti district; and on the south south-west by the shifty Ghágra, which divides it from the district of Azamgarh. The parganah occupies, in fact, the south-western corner of its district. It contains the 24 tappas of Páli, Tiar, Gur or Gaur, Dándi, Nahuri or Narrai, Kohara, Athaísi, Majuri, Khutahan, Barhaj, Chándpár, Karmaut or Karmút, Bhabnúli, Sháhpur, Bhadár, Parsi, Usri, Tháthi, Nakúri or Nakauri, Chodur or Chorur, Haveli, Bankat, Ratanpur, and Belghát.

Of these all except the last and largest lie north-east of the Kuána river. Dhuriápár is divided also into 1,213 of the revenue divisions known as villages (*mauza*). It had in 1878 an area of 203,099 acres and a land-revenue of Rs. 1,12,181.

Population.

In it, according to the census of 1872, were 945 inhabited sites, of which 666 had less than 200 inhabitants; 232 between 200 and 500; 36 between 500 and 1,000; 9 between 1,000 and 2,000; and one between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Madáriya or Gola, with a population of 5,147.

The inhabitants numbered 177,692 souls (82,153 females), giving 261 to the square mile. Classified according to religion there were 167,235 Hindús, of whom 77,258 were females; 10,454 Musalmáns (4,895 females); and 3 Christians. Distributing the Hindu population among the four great classes, the census shows 28,101 Bráhmans (13,123 females); 8,969 Rájputs (4,169 females); and 4,321 Baniyás (1,976 females); whilst the great mass of the population is included in the "other castes," which show a total of 125,844 souls (57,993 females). The principal Bráhman sub-division found in this parganah is the Kanaujiya (27,127). The chief Rájput clans are the Ponwár (346),

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[1] Pp. 414-418.

Chandel, Bais, Kausik, and Chauhán. The Baniyás belong to the following sub-divisions : Kándu (887), Agarwál, Agarahri, Barauna,[1] Unai, and Kasaundhan. The most numerous amongst the other castes are the Bind, Dosádh, Teli, Koeri, Ahír, Lohár, Hajjám, Chamár, Dhobi, Kahár, Satwár, Gadariya, Kurmi, Bhar, Malláh, Nuniya, Káyath, Musahar, Kalwár, Sunár, Kamángar, Kahár, Barhai, Baráyi, Bhát, Pási, Thathera, Máli, Bánsphor, Bairági, Bári, Atíth, Khatík, Khákrob, Kisán, Halwái, Kadera, Bharbhunja, Kumhár, Kori, Baheliya, Gosáin, and Jaiswár. The Musalmáns are Shaikhs (2,250), Sayyids (1,612), Mughals (49), Patháns (814), and unspecified.

The lowlands.

The parganah is a rather fertile plain, of whose total area 143,215 acres were in 1865 either culturable or cultivated. Its staple crop is that of the spring harvest. Now, as that crop requires plenty of irrigation, 81 per cent. of the cultivated land is watered. The water is drawn from lagoons, small ponds, wells, and streams. The lagoons are never large; but the largest are at Kaseh and Nenua in tappa Chándpár and at Karpáicha in tappa Tíar. The two former are silting up. The parganah is first bounded, and afterwards traversed, by two streans flowing south-east towards the Ghágra. Of these the most northerly is the Taraina, for a short distance the frontier with Anola. Running between raviny banks, it is on the close of the rains dammed for irrigation. The other and larger river, the Kuána, is for a few miles the boundary with Basti. Its lower reaches are navigable at all seasons ; but in the drier months by light craft only. This Kuána [2] divides Dhuriápár into two rather different portions. The *kachár* or alluvial lowlands of tappa Belghát and the *bángar*, uplands or remainder of the area. The lowlands clearly owe their origin to the deposits of the Ghágra, which from year to year and place to place still shifts across them. Owing to this fact, and to the great sandiness of their soil, they have never been brought into perfect cultivation. They are covered in places by tall wild grasses, and by picturesque palmyras, which in ancient days were called the kings of grasses (*trinarája).* But except tappa Khutahan, this is the only tract in which sugarcane is systematically cultivated. Even here there are no sugar factories. The cane is eaten raw, or its juice is merely boiled down into the coarse treacly syrup known as *gúr.* Throughout the lowlands water lies near the surface, but in the uplands its distance increases to about 18½ feet.

The uplands.

The uplands, writes Mr. Crooke, are " a fairly flat tract consisting generally of *doras* or light loam, well adapted for the cultivation of the *Bhadui* or autumn rice and the usual spring cereals. In some parts poppy is extensively grown, but the deficiency of large towns does not encourage the cultivation of vegetables, for which the soil is well adapted. As in most of the district there is nothing grand or striking about the scenery. A glimpse of the Himálayan snows can occasionally be seen on a clear morning in the cold weather. The horizon is shut in on all sides by splendid mango groves, [1] amidst which red-tiled hamlets nestle, each graced by a lordly pípal or bargad tree or surrounded by clumps of feathery bamboos. But the landscape has a quiet grace of its own when seen under an unclouded sky in the winter months. At this season the young crops cover the country with one sheet of green, varied only by the yellow flowers of the mustard. The sole exception to the general fertility is an *úsar* or saline plain extending over some 2,000 acres at the junction of tappas Gaur, Chándpár, and Kurmaut. Traversed and gnawed into ravines by a small watercourse called the Kachání, this tract is still haunted by herds of blue-bull which damage the neighbouring crops.

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[1] Probably intended for Baranwár, *i.e.*, Baniyas of Bulandshahr.

[2] And the Ghágra, where that river has usurped the Kuána's bed.

Shifting of the Ghágra.

"The most remarkable fact in connection with the recent history of Dhuriápár is the change in the course of the Ghágra, which occurred about eight years ago. Formerly this river met the south-western corner of the parganah at the village of Majdíp. Thence, taking a south-eastern course, it wound round by the villages of Shiúpur Raushanganj and Urdiha, and met the Kuána at the village of Narhon, about 2 miles south-east of the important commercial mart of Gola. But about the year 1871-72 it suddenly changed its bed and burst away due east from Majdíp, through a series of marshes and lowlying land, until it met the Kuána under the present town of Sháhpur or Biláon Khurd. Thenceforward the Ghágra and Kuána became one stream, and the old bed of the Kuána was considerably widened. The effect of this change has been to sever from the rest of the parganah over a third of tappa Belghát. The tract so severed, which now lies on the Ázamgarh side of the deep stream of the Ghágra, has a maximum length from east to west of about 13 miles, and a maximum breadth from north to south of about 4. At the recent alluvial settlement it became a question whether or not this portion of the parganah should be transferred to Ázamgarh. It was finally decided to retain it as part of Gorakhpur for the following reasons:—Its transfer would have involved sending the records to Ázamgarh and necessitated a re-adjustment of police and revenue jurisdictions. Most of the proprietors, moreover, live in the Gorakhpur district and fined it more convenient to do their business there. Up to the present (1880) the Ghágra has year after year changed its course. Its latest tendency is to push once more southwards, and resume its former channel by gradual erosion of the entire intervening country. The soil being a very unstable alluvium, all hope of controlling the movements of the river has been abandoned. The change in its course has caused enormous loss to the proprietors of the villages which have been destroyed; and Government has of course been compelled to make extensive remissions of revenue.

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[1] Mr. Alexander remarks that the groves are not quite so fine as in Anola or Bhauápár.

Antiquities.

" The parganah contains few objects of antiquarian interest. At Dhuriápár proper, which is said to take its present name[1] from a somewhat mythical Rája Dhúr Chand, there are the ruins of an enormous fort on the left bank of the Kuána. This, like all similar ruins in this district, is traditionally assigned to a Bhar or Tháru dynasty. All really known is that it was for long occupied as their headquarters by the Kausik Rájputs, who have divided into the two families now residing at Gopálpur and Barhiápár. Barhiápár is marked on the settlement maps as Bhadár Khás, in tappa Bhadár, at the extreme north of the parganah. Here is a series of enormous mounds, evidently marking the site of a very extensive city. The place has not yet, it is believed, been properly explored. Some of the mounds may perhaps represent the sites of temples. The writer at a recent visit could find no inscriptions or images in the neighbourhood. It is suggested that the remains are of the early Brahmanical period.

Leading families.

" The chief families in the parganah are the Kausik Rájputs of Gopálpur and Barhiápár. Both have lost most of their importance in modern times. The Gopálpur family is now represented by Dulhin Harpál Kunwari, nephew's wife of the late Rája Krishn Kishor Chand, who distinguished himself for loyalty in the mutiny. At the time of that rebellion the Barhiápár rája was Tej Partáb Bahádur Chand, who when accused of treason absconded. After a wandering exile of some 14 years, he was finally allowed to return. His estates and title were confiscated, the former being made over to Jhagru Tiwári, the loyal landholder of Rájgarh in tappa Narri. The present representative of this grantee, who near the end of the rebellion was killed in a skirmish at Chándípur ghát on the Ghágra, is Rámphal Tiwári. The Barhiápár family now hold but half their original estate. This moiety, which was entered on the revenue-roll in the name of the Ráni, escaped confiscation. The Ráni has adopted as heir her nephew Lálendar Bahádur Chand, commonly called the Lallan Sáhib. The Sikríganj domain is held by a family of Pindáris who were settled here after the great Central India campaign.[1] They are now represented by Muhammad Sháh and Muhammad Yár Kháns, who arrogate to themselves the title of Nawáb.[2] They receive the usual seignioralty (*málikána*) of ten per cent. on the revenue of the domain, which has been subsettled with Birtiyas and other under-proprietors.[3] Another branch of the Kausik family is settled at Belghát and is now represented by Rámawatár Sáhi, a man of considerable influence in this part of the district. Other leading Kausik families are the Bábus of Málanpár and Jaswantpur in Tappa Bhabnúli, and of Háta in tappa Majuri. Amongst Bráhmans the chief families are the Shukuls of Mánkor and Kakáijkor in tappa Majuri and the Pándes of Sariya. Most of the proprietors are Bráhmans and Rájputs. The villages are generally broken up into petty shares. The proprietors occupy the best lands as home-farm. Rent-rates are low except near Gola, Rs. 2 or 3 per *bígha* being the prevailing rate. Like most of the Gorakhpur proprietors, the people are extremely litigious. This evil is increased by the smallness of the shares. Widows' inheritances and alluvial lands are fertile causes of litigation. Crime is rare, and very few serious offences ever occur.

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[1] The former name of the parganah, and presumably of the village also, is said to have been Sherpur. But it is altogether unlikely that the Persian word Sher or Lion could have been imported into the district before the present name was crystallized. Dhúr Chand is supposed to have lived in the fourteenth century. The first invasion of the Persian-speaking Muslims took place much later. *Supra* pp. 434, 439.

Religious buildings.

"There is no specially noted shrine in the parganah. Before the change in the course of the river the chief bathing-place was Narhon in tappa Barhaj. Now the chief scenes of religious ablution are Bisra ghát, Jhapatiya ghát and Sháhpur. The enormous profits of the grain trade have lately enabled the Gola merchants to erect several Shiválas and other temples. Such are those built by Buddhu Kalwár and being built by Hanumán Kalwár. The latter promises to be, when complete, a very magnificent building. Dulhin Harpál Kunwari is raising a fine temple at Bisra ghát, a mile west of Gola.

Trade and manufactures.

"There are few or no manufactures in the parganah. The indigo factory at Beuri, adjoining Gola, formerly the property of Mr. Goutier, is now owned by Messrs. Moran and Co. of Calcutta. There is a branch concern at Dhuriápár proper. The parganah contains 21 places where markets are held. The chief grain marts are Gola-Gopálpur in tappa Barhaj, formerly on the Kuána, but now on the Ghágra; and Dhakwa Bázár on the Kuána in tappa Bhadár. The former belongs to the Gopálpur, and the latter to the Barhiápár family. From both are exported by river large quantities of wheat, linseed, and rice. Next to these Mr. Lumsden mentions Biláon Khurd. The minor markets for country produce are Uruwa in tappa Kurmaut, Sikríganj in tappa Parsi, Jhalia, Kúnri and Atánagar in tappa Belghát, Dhuriápár proper in tappa Bankat, and Málanpár in tappa Bhabnauli. Asaunji in tappa Tháthi is famous for excellent *gárha* cloth. Dhuriápár is the only parganah in the district which produces the wood of the *babúl* acacia. This is extensively exported for making the beds of sugar-mills (*kolhu*).

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[1] *Supra* p. 398.

[2] The title is not recognized by Government.

[3] Gorakhpur-Basti *Settlement Report*, I., 46-47.

Sport.

"There is little or no shooting. A few herds of *nilgái* and wild-pig frequent the *diwára* of the Ghágra. The numerous small ponds and marshes are in winter a favourite haunt of snipe and the various kinds of wild-duck. The Ghágra produces excellent fish, the chief of which are the *bhakura*, *rohu*, and *parhin*. It abounds with gavyals and crocodiles; and on the wide sandbanks immense flocks of wild geese congregate in the cold weather."

History.

We have already seen that the history of the parganah begins with its colonization by Kausik Rájputs in the fourteenth century. At the end of the sixteenth it is entered in the *Ain-i-Akbari* as a parganah of the Gorakhpur *sarkár* and Oudh province, with a State rental of Rs. 37,942 (15,17,708 *dáms*). But by this time the internecine quarrels between the Dhuriápár and Barhiápár branches of the Kausik tribe had enabled a Bisen to sever and annex Chillúpár (*q. v.*) Similar annexations continued until, at the close of the civil war, Dhuriápár had lost 16 out of its 40 tappas. The feud was at length suppressed by the Nawáb of Oudh, probably in the second quarter of the eighteenth century. Dhuriápár and Barhiápár then became, as above mentioned, separate principalities. But the effects of long war and anarchy were still visible for nigh a hundred years afterwards.[1] The parganah was not brought into proper tillage until long after its neighbours Anola and Chillúpár. But cultivation may now be said to have reached its average margin. The progress which has taken place since the fourth British settlement of land revenue (1813) may be shown by the amounts of the demands imposed before and after that assessment. Those demands were :—at the first settlement, Rs. 44,907 ; at the second, Rs. 41,947; at the third Rs. 37,743 ; at the fourth, Rs. 40,358 ; at the fifth, Rs. 88,436 ; and at the sixth or current (1865) Rs. 1,12,391. It will be observed that at the third assessment (1809) the demand was actually less than in the reign of Akbar.

FAKÍR KI KOTHI, or the Hermitage, is the site of a police outpost on the unmetalled road to Háta, 6 miles east of Gorakhpur. The Magistrate-Collector is unable to discover in his office any record of the population by the last census.

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[1] Mr. Lumsden asserts in his settlement report that the parganah had not altogether recovered even at the time of the last settlement (1835).

GAGAHA,[1] a police-outpost in tappa Gagaha of parganah Bhauápár, stands on the metalled road from Gorakhpur to Benares, 26 miles from the former. This place, which in 1872 had but 159 inhabitants, is the head-quarters of the Palwár Rájputs. Sir Henry Elliot is wrong in fixing the Palwár *Chaurási* in Anola.[2] It is really in tappa Gagaha. The Palwárs are said to have originally held but 84 *bíghas* of land, which increased by conquest to 84 villages. They speak of "*unchás kos-kí-bhát*," meaning that kinsmen from 49 *kos* distance attend their weddings and other ceremonies. But the 49 kos are thus reckoned :—

| | | | *Kos.* |
|---|---|---|---|
| Azamgarh district | ... | Kauriya ... ... | 7 |
| | | Chhota Gopálpur ... ... | 7 |
| | | Atraulia ... ... | 7 |
| Faizabad ditto | ... | Birhar ... ... | 14 |
| | | Surharpur ... ... | 7 |
| Gorakhpur ditto | ... | Gagaha ... ... | 7 |
| | | Total ... | 49 |

They also have the phrase "*unchás kos-ki-kũmak*," thereby boasting that they can get help from 49 *kos*. They were a most turbulent tribe. In the mutiny they attacked a party of Gurkhas escorting treasure. The story is that the Gurkhas threw a box of rupees among them, and, while they were seizing its contents, flung a shell filled with pepper over them, and then attacked them while they were still in a stupefied state. A number of Palwárs were taken prisoners, of whom all were beheaded with the deadly Nepálese knife (*kukari*), as the people say, "like so many goats." The villages of the defeated party were burnt, and a great part of their land was afterwards confiscated for rebellion. The Palwárs have never held up their heads since. Gagaha has an elementary Government school and a very ancient masonry well. Nodular limestone (*kankar*) is found in its neighbourhood.

GAJPUR, a small town on the right bank of the Rápti, in tappa Rámpúr Kota of parganah Bhauápár, lies 18 miles in a direct line south south-east of Gorakhpur.[3] It in 1872 had 3,290 inhabitants.

Gajpur once possessed a police out-post; and the Chaukídári Act (XX. of 1856) is still in force. During 1877-78, the house tax thereby imposed, added to a balance of Rs. 179 from the preceding year, gave a total income of Rs. 587. The expenditure, which was chiefly on police (Rs. 205), conservancy, and public works, amounted to Rs. 343. Of the 590 houses in the village, 149 were assessed with the tax, the incidence being Rs. 2-11-10 per house assessed and Re. 0-2-7 per head of population.

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[1] This and the following article have been kindly contributed by Mr. Crooke. [2] Beames' Elliot, II., 51. [3] Twenty-five miles by road.

Gajpur has not much trade, and is in fact little better than a halting-place for boats on the Rápti. Nearly opposite the village a bank of nodular limestone runs across the river. This, which is a serious impediment to boats, it has been proposed to remove by mining. The place belongs to the Satási domain. Near the river is a ruinous *kot* or castle occupied by the widow of the Lál Sáhib, son of the late attainted Rájá of Satasi. The castle was built by Ráni Sohás Kunwari, grand-mother of the Lál Sáhib.

GAURA, a western suburb of Barhaj, stands on the unmetalled road between that place and Barhalganj, 39 miles south-east of Gorakhpur. The population amounted in 1872 to 5,482 souls. Musalmáns are rare ; but Malláhs and other persons earning their livelihood by traffic on the Rápti are common. The place contains also many Rájputs, Bráhmans, Kurmis, Kalwárs or distillers, Sunárs or metallurgists, and Lunias or saltpetre-workers. Though Gaura is a suburb of Barhaj, and though both are parts of parganah Salempur, the former is situate in a tappa (Kaparwár) different from that of the latter.

Gaura has several *chini* sugar-factories ; but Barhaj absorbs most of the trade which might otherwise belong to it. The Chaukidari Act (XX. of 1856) is in force; and during 1877-78 the house-tax thereby imposed, together with a balance of Rs. 236 from the preceding year, gave a total income of Rs. 1,094. The expenditure, which was chiefly on police (Rs. 593), conservancy, and public works, amounted to Rs. 783. Of the 1,063 houses in the town 130 were assessed with the tax, the incidence being Rs. 2-9-7 per house assessed and Re. 0-2-2 per head of population. Except, perhaps, two temples of Shiva, Gaura can boast no noticeable buildings.

Its name is somewhat laughably derived from the Arabic *ghaur*, reflection—the reflection being that of the Majhauli Rája when asked to permit the foundation of the town. But Gaura was probably christened in much the same manner as Gauda or Gonda of Oudh and Gaur of Bengal. Some connection with Gaur Rájputs or Bráhmans may be suspected.

GHATI, a village in the tappa so named of parganah Salempur, stands in the fork between Khanua and Little Gandak rivers, about 45 miles in a direct line south-east-by-east of Gorakhpur.

The population amounted in 1872 to 913 only, and about the village itself there is nothing interesting. It contains, however, a second-class police-station and district post-office. The surrounding country is very fertile and well cultivated, growing large quantities of sugarcane, poppy, and other valuable crops. During the rains, owing to floods from the Chhota Gandak and its tributaries, the approach to the village is difficult.

**GOLA**, Madária or Gola-Gopálpur, a flourishing town of tappas Chándpár and Barhaj in parganah Dhuriápár, stands on what was once the bank of the Kuána and is now the bank of the Ghágra. On it converge three unmetalled roads from Gorakhpur, 33 miles distant on the north; and one of these continues its way to Barhalganj and Barhaj. By the last census (1872) the population mustered 5,147; but, since the change in the course of the Ghágra, must have very greatly increased. The most influential caste is the Kalwár, to which most of the local merchants belong.

Site and appearance.

Some fine groves which surround, and the river which flows past it, give Gola an appearance which at a distance is decidedly pleasing. A nearer inspection is not so satisfactory. In spite of the house-tax imposed some years ago for conservancy and other purposes, there is still room for improving the tidiness and fragrance of the town. Gola consists of one narrow straggling street of shops running parallel to the Ghágra and separated from it by a thick mass of mud houses, through which a network of narrow lanes leads down to the river landings. There are five muhallas or quarters, *viz.*, (1) Bhíkhíganj, said to derive its name from the metallurgists' (Sunar's) shops which used once to abound in it;[1] (2) Rúíháta, or the cotton-market; (3) Baramthán; (4) Dáldahi; and (5) Anjaiganj, or the grain-market. The third and fourth are small quarters on the bank of the river. On that bank are several large masonry houses. As remarked in the Dhuriápár article, the traders have of late years shown much rivalry in erecting fine temples. Gola has a new first-class police-station, an imperial post-office, and a good elementary (*halkabandi*) school. It is the head-quarters of a sub-division of the Opium Department.

Trade and house-tax.

The town is a considerable depôt for the collection and river-export of grain, but has little original trade. A brass-founder named Bishweshwar has a local reputation for making a kind of squirt used in sprinkling perfumes at marriages and other festivities. The Chaukídári Act (XX. of 1856) is, as already noted, in force. During 1877-78 the house-tax thereby imposed, added to a balance of Rs. 213 from the preceding year, gave a total income of Rs. 1,104. The expenditure, which was principally on police (Rs. 578), conservancy, and public works, amounted to Rs. 756. Of the 1,298 houses in the town 191 were assessed with the tax, whose incidence was Rs. 4-10-8 per house assessed and Re. 0-2-9 per head of population.

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[1] The reason of this derivation is not apparent. Bhíkhi is more likely to mean a beggar than a metallurgist. But it is not uncommon as a man's name; and after some person so named the quarter was probably called.

History.

Golá-Gopálpur, or Gopálpur's grain-market, was so called because founded by some former Rája of the neighbouring Gopálpur. The market still belongs to the family, and the present rája derives from its rents an income of about Rs. 5,000 yearly. The prosperity of Gola depends almost altogether on the caprices of the Ghágra. About the time of the great rebellion, when that river reinforced the Kuána with its channels, the town could as a grain emporium compete with Barhaj. But before 1872 such channels had ceased to flow; and when visited in that year by Mr. Alexander, Gola looked poor and squalid enough. The Ghágra has now in its full volume usurped the bed of the Kuána; and the town has resumed its place as a great distributor of grain. It can no longer, however, claim to be the rival of Barhaj.

GOPÁLPUR, a large village in tappa Chándpár of parganah Dhuriápár, lies on an unmetalled road about four miles north-west of the place just described. The population amounted in 1872 to 1,213, or including the inhabitants of Old Gopálpur, to 1283. The prevailing caste is the Rájput. Ever since the division of the parganah between its contending Kausik factions,[1] Gopálpur has supplied title and residence to a rája. A fine castle of brick is still occupied by ráni Dulhin Kuarin, widow of the late rája Krishn Kishor. From its walls can be obtained a good view of the surrounding country, which is rather low and liable to inundation. An excellent elementary school is held in a house belonging to the Ráni, who takes great interest in education. West of the village rises an extensive mound used as a brick quarry by the villagers. It was apparently a very large fort of the older Kausik colonists.

GORAKHPUR,[2] the headquarters of the district, lies between north latitude 26°42′ and east longitude 83°23, about 335 feet above sea-level and 134 miles from Benares.[3] Its population was 45,265 in 1847, 54,529 in 1853, and 50,853 in 1865. The census of 1872 gives its site an area of 727 acres, with an average of 70 persons to the acre. There were in the same year 51,117 inhabitants, of whom 33,986 were Hindús, 16,924 Musalmans, and 207 members of the Christian and other faiths. Distributing the population among the rural and urban classes, the returns show 1,444 landowners, 4,412 cultivators, and 45,261 persons pursuing occupations unconnected with agriculture. The number of houses according to the same returns was 11,538, of which 1,925 were built

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[1] See article on pargana *Dhuriápár*, "History."

[2] This article has been compiled from the accounts of Messrs. Alexander and Crooke; a minute, dated 22nd February, 1850, by Mr. E. A. Reade, C.B.; Mr. Planck's *Sanitary Reports*; Buchanan's *Eastern India*; the Census Report of 1872; and Thornton's *Gazetteer*.

[3] The distance is thus computed: By rail from Benares to Jaunpur, 32 miles; by road from Jaunpur to Gorakhpur, 102 miles; total, 134. Another route is by rail from Benares to Akbarpur of Faizabad, 84 miles; by road from Akbarpur to Gorakhpur, 71 miles; total, 155.

"with skilled labour," *i. e.*, of masonry, and 9,613 of mud. Of the former dwellings 1,188, and of the latter 6,574, were occupied by *Hindús.* Taking the male adult population, who numbered 18,815 persons over fifteen years of age, we find the following non-agricultural occupations pursued by more than fifty males:—servants, 5,057; labourers 2,038; cultivators and ploughmen, 1,948; weavers, 910; grain-dealers and sellers, 771; land-owners. 635; shoe-makers and sellers, 483; greengrocers, 380; cloth-merchants, 364: oil-makers and sellers, 350; carpenters, 292; tailors, 278; washermen, 277; porters, 265; beggars, 261; Government servants, 252 ; shopkeepers, 208 ; milkmen, 200 ; barbers, 199 ; fruiterers, 159 ; fishmongers, 155 ; grain-parchers, 148 ; gold and silver smiths, 144 ; water-carriers, 130 ; pandits, or doctors of Hindu divinity and law, 124 ; butchers, 112; pack-carriers on ponies or on bullocks, 107 ; cotton-cleaners, 104 ; dyers, 101; tobacconists, 97 ; betel-leaf-sellers, 95 ; wood-sellers, 93 ; toddy-sellers, 87 ; rope and string makers and sellers, 85 ; merchants, 84 ; black-smiths, 81 ; blanket-weavers, 80 ; sweepers, 74 ; book-sellers, 70 ; braziers, 67 ; and brick-layers, 62.

Site and appearance.

Bounded on the south-west on the navigable Rápti, Gorakhpur may be said to be surrounded on every other quarter by lakes. To north-west and north lies the Karmaini and Domingarh Táls ; to the east and south-east those of Rámgarh and Narhai. When the rains have swollen such waters, sailing becomes a favourite amusement with the European residents, of whom several possess tiny yachts. Not many miles east of the civil station lie forests which provide the additional pastime of shooting. The town itself seems to have found its origin in a small hamlet or village known as Old Gorakhpur, which was built, under circumstances hereafter mentioned, by a branch of the Sarnet Rájput house of Satási. Old Gorakhpur is now so widely severed from the more southern modern city as hardly to be deemed a part of it at all. As their numbers gradually grew, the settlers founded other hamlets near the first, and the later Muhammadan invaders built castles around which more villages sprung up. The names of these settlements, derived from their founders, from some local deity, or from some circumstances under which they were founded, often give a clue to their ages. Its piecemeal method of accumulation fully accounts for the large area over which Gorakhpur is scattered, as well as for its present appearance. Though containing less than 52,000 inhabitants, the town stretches more than three miles from north to south. Though its component villages have become *muhallas* or quarters of a single municipality, that municipality still seems in most places a collection of villages rather than one continuous town. The different quarters are often severed by market gardens and groves of fruit-trees and bamboos. For the soil is rich, manure is handy, and water but 12 or 15 feet from the surface. Wells are numerous, but their contents are for drinking purposes not so good as those of wells beside the Ganges.

The town may be divided into two parts.

But, in spite of its straggling character, Gorakhpur may be broadly divided into two portions—a northern with 29 and a southern with 39 quarters. The two are divided, not only by a strip of cultivation, but by a water-course which from a small pond connected with the Rámgarh lagoon finds its way to the Rápti.[1] They are so entirely separate that on leaving one for the other it is at first hard to believe that one has not altogether quitted the town.

A northern and

The principal quarters of the northern portion are Dilázárpur, Alínagar, and Captainganj. Of these the largest is Alínagar, where live all the wealthier native inhabitants of the city. Its tree-shaded main-street, lined by well-built masonry shops, is the best market-place in Gorakhpur. In the southern part of the town the chief *muhallas* are Basantpura, Mián-bázár, Urdu-bázár, Sáhibganj, Gola, and Ghanípur. The main-road of Basantpura is a narrow street winding parallel to the river. It has a few fairly good shops, but its neighbourhood, the south of the city, is a poor one. Mián-bázár lies on the eastern outskirt, and therefore adjoins the civil station. Its site drains towards the Rámgarh jhíl, and through it by an artificial cutting flows in flooded seasons the water of the Rápti. Its name is derived from the fact that the late *Mián* Sáhib of the Gorakhpur Imámbára founded here a fine market-place (*bázár*). Near the market-place is the house still occupied by his successor. Between Mián-bázár and the river lies Urdu-bázár or the Camp-market, the most important and populous quarter in the city. Many of its houses are brick built. Connected with it by a western road is Halseyganj or Halsey's mart, named after an Assistant Magistrate who some years later enriched Cawnpore with the fine market named Collectorganj. This Halseyganj is a small triangular space with a fenced and grass-grown centre. From another but a much earlier official, Routledge *Sáhib*, the Sáhibganj market and muhalla takes its name. Mr. Routledge[2] was first Collector of the district. Sáhibganj, which stands just north-east of the jail and river, passes between two great tanks, of which more will be said hereafter. It contains some substantial masonry houses and shops, and is the principal grain mart of the town. Leaving it by a northern road we reach Gola. Gola too means, as usual, a grain market; but its northern portion is a market for vegetables also. Here are sold the potatoes, pineapples,

a southern.

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[1] This watercourse has now half a dozen different names. When the Rápti si flooded the water-course may perhaps be said to run from the river to the Rámgarh jhíl. [2] *Supra* pp. 379-80.

yams, carrots, and radishes, for which the market-gardens of Gorakhpur are famous. The market-place stands on a raised site, shaded in the centre by trees, but blocked towards its northern end by a small mud-built imámbára. It is to the southern part of the city what Alínagar is to the north. North again of Gola lies Ghanípur, a Musalmán quarter, which is also the northernmost quarter of this part of the city. It includes the garden lands on the banks of the dividing water-course already mentioned.

Civil station and cantonments.

The civil station and cantonments lie east of the southern portion of the town. Neither are large of their class. The European residents of the former are generally limited to the judge, the magistrate-collector and his two covenanted assistants, the civil surgeon, the district engineer, the district superintendent of police and his assistant, the sub-deputy opium agent, the inspector of customs, the inspector of post-offices, and the postmaster. In the latter is located a native infantry regiment with its complement of officers ; but a troop of native cavalry has sometimes been detached hither from Kasauli. In 1841 there was, besides these forces, a detail of native artillery.[1] Within the cantonments and north of the military lines stands the military hospital. This has been surrounded with an earthwork embankment, and would be used as a place of refuge in case of disturbances.

Public buildings.

Before closing the descriptive part of this notice, it remains to mention some of the principal public buildings. The masonry *sarái* or hostel of Mr. Collector Chester stands in Basantpura, on the rising ground overlooking the stretch of modern alluvium which intervenes between the city and the river. Its high and turreted enclosing wall is entered by a great gateway ; the enclosure within is shaded by trees and includes a mosque. Dr. Planck (1870) complains that it is isolated from the rest of the city by mud houses, which block up its approaches until "what might be a great ornament seems lost in a corner." The same cause damages the appearance of the Imámbára. An imámbára, it should be explained, is a consecrated building where during the Muharram festival Musalmáns perform the rites of mourning for the Imáms Hasan and Husain. This imámbára was built, as above[2] related, by a holy mendicant named Raushan Ali, assisted by Asaf-ud-daula, Nawáb of Oudh (1775-97). Though an imposing, it is therefore not an ancient structure. The adjoining house of its guardian, the Mián Sáhib, was mentioned in the penultimate paragraph. The Khudái mosque, the principal place of ordinary Muhammadan worship, closes the vista formed by the long line of shops in the Urdu bázár. It is a plainly built and rather heavy-looking edifice, raised on a narrow plinth above an open space from which four roadways diverge. The builder was Kázi Khalíl-ur-Rahmán of Maghar; but the building was, as elsewhere[1] told, ordered by prince Muazzim, in whose honour Gorakhpur was for a short time called Muazzimabad.

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[1] Bengal and Agra Guide for that year, quoted by Thornton.

[2] P. 400.

The jail.

The jail marks the site of the old fort reared above the Rápti by rája Basant Singh of Satási, after whom the enclosing quarter, Basantpura, is named.[2] This stronghold was afterwards occupied as a cantonment by both the Muhammadan and the British masters of the district. But when the present cantonments were laid out east of the city, it became converted to its present uses. The last remains of the old castle were removed in 1874, during the extension of the jail; and the Rápti has now receded some distance to the west. The site is raised about eight or ten feet above the general level of the town, and the jail itself is built throughout of masonry. It has a double wall entered on the north by a not very imposing gateway; and is aired within by several open spaces grown with grass, flowers, or shrubs. Ventilation has been secured without by removing the surrounding houses, till on the city side there is now a clear precinct of about 40 yards width. The low-land abandoned by the river is cultivated as a jail garden.[3]

Shrine of Gorakhnáth.

The shrine of Gorakhnáth, adjoining the old Gorakhpur quarter, is more remarkable for the strange legends told of the saint in whose honour it was founded[4] than for any architectural merit. The building is buried in the enormous grove for which its multitude of mango-trees is said to have earned the name of Pachlakhia[5]; and is thus hidden from observation in a manner that somewhat adds to its mystery. Not far from the shrine is the Mánsarwar pond,[6] overlooked by another temple. The priests at St. Gorakhnáth's are Earbored Jogis.[7]

Mr. Commissioner Reade's dharmsála or hostel stands in the Aládád quarter, on the south of the city. It was built about 1837 for the use of landholders visiting the city, and is now a benevolent trust managed by Government. On the shores of the Domingarh lake and site of the old Domingarh castles[8] the same officer erected a large house intended as a sanatarium for the European residents of Gorakhpur. Of European houses at Gorakhpur itself, the finest is perhaps that belonging to Mr. Bridgman.[9] Other British buildings which deserve special mention are the church, orphanage and schools of the Church Missionary Society in the civil station. Three miles east of the city, at a place which bears the very appropriate name of Bishâratpur or Evangelopolis, the society has a branch establishment. In Urdu bázár it has a small masonry schoolhouse.

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[1] P. 443. [2] See p. 442. Basant Singh flourished about 1625. [3] Further particulars relating to the jail will be found at pp. 378-79. [4] For some account of St. Gorakhnáth see p. 436. [5] *I.e.*, the grove of five hundred thousand. Such exaggerations are in naming groves not uncommon. Thus at Farukhabad we find a Naulakha and a Lakhúla. [6] *Supra* p. 433. [7] Gazr., V. 592. [8] *Supra* pp. 433-35. [9] Pp. 287, 350.

The courts and offices of the judge, magistrate-collector, and other European officials will be found in the civil station. Gorakhpur has also a tahsíli, a new central police-station (*kotwáli*) in the Turkmánpur quarter, police outposts in several other muhallas, a central dispensary, a district (*zila*) and five municipal schools, and a central post-office. It has been already mentioned that some good native houses and shops may be seen in Alínagar, Urdu bázár, Sáhibganj, and other quarters of the city. But Gorakhpur is built chiefly of mud; and most of its dwellings have therefore a poor and squalid appearance. Its tiled roofs give it no doubt a neater look than is possessed by the towns of thatch, but this advantage is somewhat neutralized in its northern quarters by the monkeys, the chartered libertines of many an Indian city. According to Buchanan, these animals "in their insatiable curiosity to discover what is below them turn over tile after tile, thus setting whole roofs in disorder."

Sanitation.

An unfailing characteristic of mud-built cities is the large number of holes and pits from which the earth for buildings has been dug. Dry in summer, in the rainy season charged with stagnant of and unsavoury ditchwater, such excavations have always been the chief eyesore of Gorakhpur. But within the last fifteen years strenuous exertions have been made to reduce their number, and to turn the larger pools into graceful reservoirs. The largest were the Egrets' pond (*Bagládah*) and the Crows' pond (*Kawwádah*), between which the Sáhibganj road passes. The improvement of the former was taken up as a relief-work during the famine of 1873-74; and it has now been converted into a tank with regular sides, surrounded by a municipal garden. The Crows' pond, whose name popular legend prefers to derive from a princess named Kaulávati,[1] was similarly treated during the famine of 1877-78. It is now a magnificent oblong sheet of water. The overflow of these tanks is conducted into the Rápti.

To prevent the flooding formerly so common in the city, natural drainage lines have been widened and deepened. The west of Gorakhpur is now drained into the Crows' pond, the north into the Sonaha tál, the centre, south, and east into the Rámgarh jhíl. But these have not been the only improvements of late years. About 1870 Mr. Collector Young did much for the city in widening its main streets; and there were then no less than 14 public latrines.

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[1] See p. 433.

The rapid development during the last seven years of the municipal income has enabled the Municipal Secretary, Mr. Crooke, to push forward reforms with his accustomed energy. New roads have been constructed through the purlieus of the Mián-bázár quarter and the slums between Alínagar and Jafra bázár. Funds are now available for clearing a similar passage from Halseyganj to Birdghát on the Rápti, and for removing the unsightly houses between the Crows' and Egrets' tanks. Existing highways have been metalled and flanked by excellent masonry drains. Some police lines have been built opposite the jail, a vegetable market in Halseyganj, a new school on the Domingarh road, and new octroi outposts on various outskirts of the city.

Municipality.

From the duties collected at those outposts the municipal income is chiefly derived. The following table shows the expenditure as well as the income for two recent years :—

| | Receipts. | 1876-77. | 1877-78. | Expenditure. | 1876-77. | 1877-78. |
|---|---|---|---|---|---|---|
| | | Rs. | Rs. | | Rs. | Rs. |
| | Opening balance ... ... | 10,390 | 10,652 | Collection ... | 3,024 | 3,486 |
| Octroi. | Class I.—Food and drink ... | 19,503 | 19,270 | Head-office ... | 341 | 349 |
| | „ II.—Animals for slaughter, | 758 | 776 | Supervision ... | ... | ... |
| | „ III.—Fuel, &c. ... | 4,254 | 4,816 | Original works ... | 8,254 | 12,415 |
| | „ IV.—Building materials ... | 525 | 331 | Repairs and maintenance of roads. | ... | 8,366 |
| | „ V.—Drugs and spices, &c. | 511 | 441 | Police ... ... | 3,836 | 4,293 |
| | „ VI.—Tobacco ... | 464 | 787 | Education ... | 1,340 | 1,520 |
| | „ VII.—Textile fabrics ... | 8,004 | 6,201 | Registration of births and deaths. | 24 | ... |
| | „ VIII.—Metals ... | 1,099 | 881 | | | |
| | | | | Lighting ... | 2,016 | 1,845 |
| | Total ... | 35,118 | 33,503 | Watering roads ... | ... | ... |
| | | | | Drainage works ... | 1,750 | 2,370 |
| | Rents ... ... ... | 480 | 606 | Water-supply ... | 17 | ... |
| | Fines ... ... ... | 317 | 410 | Charitable grants... | 4,472 | 1,032 |
| | Pounds ... ... ... | 1,032 | 3,683 | Conservancy ... | 4,578 | 6,267 |
| | Miscellaneous ... ... | | | Miscellaneous ... | 647 | 331 |
| | Total ... | 36,947 | 38,202 | Total ... | 30,297 | 42,274 |

Trade imports.

In the year last shown the octroi fell at the rate of Rs. 0-7-11 per head of population. The corporation or municipal committee consist of 18 members, whereof 6 sit *ex officio* and the remainder by election of the rate-payers. In epitomizing the local imports, the municipal registers give also some idea of the local trade. Such imports may be thus shown, again for two years :—

| Articles. | *Net imports in* | | | | *Consumption per head in* | | | |
|---|---|---|---|---|---|---|---|---|
| | 1874-75. | | 1876-77. | | 1874-75. | | 1876-77. | |
| | Quantity. | Value. | Quantity. | Value. | Quantity. | Value. | Quantity. | Value. |
| | Mds. | Rs. | Mds. | Rs. | Mds. s. c. | Rs. a. p. | Mds. s. c. | Rs. a. p. |
| Grain ... ... | 2,72,977 | ... | 2,34,838 | ... | 5 11 8 | ... | 4 21 15 | ... |
| Sugar, refined ... | 3,847 | ... | 4,154 | ... | 0 2 15 | ... | 0 3 4 | ... |
| Do., unrefined ... | 19,365 | ... | 15,861 | ... | 0 15 0 | ... | 0 12 5 | ... |
| Clarified butter ... | 2,256 | ... | 2,661 | ... | 0 1 12 | ... | 0 2 1 | ... |
| Other articles of food, | 3,14,699 hds. | 15,457 | 2,73 924 hds. | 25,785 | 6 3 13 | 0 4 10 | 5 12 3 | 0 7 11 |
| Animals for slaughter. | 17,553 | ... | 2,044 | ... | ... | ... | ... | ... |
| Oil and oil-seeds ... | 10,742 | ... | 60,319 | ... | 0 8 4 | ... | 1 5 3 | ... |
| Fuel, &c. ... | 1;76,708 | ... | 2.41,408 | ... | 3 16 13 | ... | 4 27 0 | ... |
| Building materials ... | ... | 13,601 | ... | 37,474 | ... | 0 4 3 | ... | 0 11 8 |
| Drugs and spices ... | ... | 20,155 | ... | 20 428 | ... | 0 6 3 | ... | 0 6 4 |
| Tobacco ... | ... | 15,447 | ... | 15,454 | ... | 0 4 10 | 0 4 9 | ... |
| European cloth ... | ... | 5,19,558 | ... | 4,29,849 | ... | 9 12 6 | ... | 8 2 11 |
| Native do. ... | ... | | ... | 87,633 | ... | | ... | 1 10 2 |
| Metals ... ... | ... | 29,276 | ... | 73,184 | ... | 0 9 1 | ... | 1 6 8 |

Grain, fuel, sugar, oilseeds, and cotton are, therefore, the chief articles of trade. The city itself produces little except tobacco and the vegetables above mentioned. Its manufactures are few and unimportant. The only specialities are the carpentry, chiefly palanquins, made in the Raiganj quarter, and the turnery, such as round boxes, made in Ráiganj and Ihâta Pánde. In the account already given of the district trade[1] will be found some scattered references to Gorakhpur. But it is not a commercial city. With the exception of the officials, the troops, and the traders who supply the local demand for necessaries, the population is chiefly agricultural.

History.

The name of the town was probably derived, as already told,[2] from St. Gorakhnáth, whose shrine adjoins old or original Gorakhpur. A quarrel in the Satási family induced some of its members to quit the ancestral castle beside the Rámgarh jhíl, and migrate hither in the beginning of the fifteenth century. But legend says that Mánsarwar tank in the same neighbourhood was excavated in the tenth century by a king named Mán Sen, who was overthrown by the Domkatár founders of the Domangarh fort.[3]

It seems certain that the cluster of hamlets which first constituted Gorakhpur lay somewhat north of the present site. There are grounds for believing that the Rápti then flowed considerably north and east of its modern course, sweeping round through that site and the Rámgarh jhíl. "Evidence of this," writes Mr. Reade, "is constantly furnished by the discovery of drift wood and portions of *dinghis* (boats) in excavating new wells." The first settlers probably found their position defended by the great Haveli forest to east and north, by the Rohin to the west, and by the Rápti to the south.

In 1567 and 1570, during the reign of Akbar, Gorakhpur was visited for a first and second time by Muslim invaders. They built here a brick fort which is mentioned at the end of the century by Akbar's *Institutes.* But as the position of that fort is unknown, its erection furnishes us with no clue as to the date when the recession of the Rápti made way for the present city. That recession, however, took place before 1610, when the Muslim garrison was ejected and a fort built on the site of the present jail by rája Basant Singh of Satási. About 1680 the founder of the Khudái mosque, Kázi Khalíl-ur-Rahmán, was appointed governor. He re-expelled the Hindús, repaired Basant's fort, and threw into it a garrison. Mr. Reade informs us that the citadel of the fort was built by Muizz-ud-dín Khan, "who first seems to have been able to establish security of life and property in the neighbourhood of the forests." But by Muizz-ud-dín is probably meant prince Muazzim, afterwards the emperor Bahádur Sháh, who visited Gorakhpur towards the close of the century. For many years the city was in his honour officially styled Muazzimabad.

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[1] *Supra* pp. 413-18.

[2] Page 436.

[3] It should be observed, however, that Mansarovar is the name of a great Tibetan lake with which the mythology of the Hindús has always been sufficiently familiar. And ponds named after that lake may be found in other places.

Before the middle of the last century the Musalmán garrison had shown a tendency to assert independence of the emperor and his Oudh nawáb. On the part of the latter, therefore, a large army under Ali Kásim visited the city and razed a tower of refuge which the rebels had built on the site of the old Domangarh castle. About the same time Gorakhpur was visited by the Jesuit father Tieffenthaler. He mentions that the Rápti was crossed by a bridge of boats 100 paces in length; and that the circuit of the city was three miles, though the residents reported it as seven. He notices the Khudái and another mosque, which being ruinous in Buchanan's time is probably no more. His plan of the fort shows a square building with a bastion at each corner and two intermediate bastions on each curtain.

In the second year of the next or present century the town and district were ceded by the now independent Oudh nawáb to the British. The first collector pitched his tents near what is now the racquet-court, on the margin of a pond whose edges had been cleared of jungle. Round his camp, to keep off the tigers, was drawn a cordon of elephants. The cantonment was located in the Captainganj quarter, on the site of a house and grounds afterwards called Crommelin's. But in summer both the civil and military officers used to take refuge in the fort, which had been repaired, and was probably cooler. In 1810, when the behaviour of the Nepálese brought the importance of Gorakhpur as a military station into prominence, the Company's troops were removed from Faizabad in the nawáb's territory and posted here. A larger cantonment was necessary, and that now existing on the east of the city was laid out. "The natives," writes Buchanan, "will not in general consent to cut any tree that has been planted; and it required a very odious exertion of power to clear so much ground as was sufficient to from a parade and a kind of breathing-hole for the European officers of Government." Meanwhile a civil station of double-storied houses had arisen on the other side of the town. But the civilians were not long in following the soldiers, and thus their present settlement arose. The security afforded by the presence of a large military force, and the abolition of a cess hitherto imposed on the native inhabitants by the rája of Satási, largely increased the number of persons who made the town their home. In 1815, during the first Nepálese campaign, Gorakhpur became the head-quarters of a column under General J. S. Wood. The collector who was his contemporary, Sir Roger Martin, laid out a racecourse bisected by the Bhauápár road. But this hippodrome no longer exists.

The growing size of Gorakhpur had not hitherto been accompanied by a growing attention to cleanliness. But in the third decade of the century the city had the good fortune to be ruled by a collector who of all officials in these provinces has perhaps earned for himself the longest immortality. Mr. R. M. Bird steadily directed his efforts to clearing and bridging the natural lines of drainage. These efforts did not cease when Mr. Bird was promoted to the commissionership ; but they were brought to an abrupt close by a Government order transferring to imperial or provincial purposes all the funds (Rs. 26,000) which had been saved for the improvement of the town. About 1835 that town was visited by Buchanan, who describes the buildings as very mean and the streets as "crooked, dirty, and filled with impediments." In this state of relapse Gorakhpur continued until 1850, when Mr. Reade describes its sanitary condition as "deplorable." He, however, drew up a minute,[1] laying down the lines of those improvements which have ever since been steadily effected. Some impetus to reform was given by the appointment in 1868 of a municipal committee, and Gorakhpur is now as tidy and well ventilated a place as could be found in the North-Western Provinces.

GORAKHPUR, the Head-quarters, Sadr, or Hazúr tahsíl of the district, has its offices at the place just described. It is a tract of very irregular shape, but its minor excrescences and indentations being disregarded, it may be said to be bounded on the south, east, and east north-east by tahsíl Háta ; on the north-east by tahsíl Mahárájganj ; on the west north-west by the Basti district ; and on the south south-west by intruding angles of the Bánsgáon tahsíl. The Rápti forms for some distance the boundary, first with Basti and afterwards with Bánsgáon. The Head-quarters tahsíl includes the two northern tappas of parganah Bhauápár, the whole of the Gorakhpur parganah Maghar[2], and 10 tappas on that side of parganah Haveli which adjoins the Rápti. It had in 1878 a total area of 419,819 acres and a total land-revenue of Rs. 2,63,340. Its population in 1872 was 330,875, or 506 persons to the square mile. But a detailed account of the tahsíl will be found in the articles on its three parganahs.

HÁTA, a village in tappa Badaholi, of parganah Sháhjahánpur, stands on the unmetalled Kasia road, 28 miles east of Gorakhpur. Not far west of it flows the Mohan brook: The population amounted in 1872 to 1,033 persons only ; but Háta has since 1872 been the head-quarters of a tahsíl.

It contains, besides the tahsíli, a first-class police-station, an imperial post-office, a tahsíli school, and a branch dispensary.

HÁTA, a tahsíl with court and treasury at the place just described, is bounded on the east north-east by the Padrauna tahsíl, the Khánua river forming in places the boundary ; on north-by-west by the Mahárájganj tahsíl ;

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[1] Mr. Reade was then a Member of the Board of Revenue. [2] It should be remembered that adjoining this parganah Maghar is another in the Basti district.

on its concave western frontier by the Head-quarters and Bánsgáon tahsíls, the Rápti being for a short distance the border with the latter; on the south south-west again by the Rápti, which severs it from the Bánsgáon tahsíl; and on the south-east by tahsíls Deoria and Padrauna. Tahsíl Háta includes the parganahs of Sháhjahánpur and Silhat, and 6 tappas on the central eastern side of parganah Haveli. It had in 1878 a total area of 367,867 acres and a total land-revenue of Rs. 2,81,699. Its population amounted in 1872 to 287,230 souls. But further details of area, revenue, and population will be found in the articles on the three parganahs of the tahsíl.

HAVELI or Haveli-Gorakhpur, the largest parganah of the district, forms part of the Mahárájganj, Head-quarters, and Háta tahsíls. On east-by-north it marches with parganah Sidhua Jobna, the boundary being the Little Gandak river; on the north-east its angles protrude into parganahs Tilpur and Binávakpur; on the north-west the Ghúnghi river severs it from Nepál and Basti; on west south-west, or south-west by west, it is bounded chiefly by the Dhamela and Rápti, which divide it from Basti and parganahs Maghar and Bhauápár; its irregular south-eastern frontier indents or is indented by parganahs Silhat and Sháhjahánpur. It contains 28 tappas,—namely, Sumákhor, Katahra, Rigauli, Sikra, Lehra, Matkopa, Bhári-Baisi, Banki, Baraicha, Unti, Andhaya, and Lekhman, all in tahsíl Mahárájganj; Patra, Khutahan, Pachwára, Kasba, Maráchi-Chandúr, Gaura, Haveli, Keútali, Rajdháni, and Rasúlpur, all in the Head-quarters tahsíl; and Padkhori, Bharsand, Parwarpár, Agaya, Bandwár, and Dedúpar, all in tahsíl Háta. The parganah contains 2,001 of the revenue divisions known as villages (*mauza*). It had in 1878 an area of 909,117 acres and a land-revenue of Rs. 4,69,843.[1]

Population.

According to the census of 1872 Haveli contained 1,592 inhabited sites, of which 657 had less than 200 inhabitants; 713 between 200 and 500; 174 between 500 and 1,000; 25 between 1,000 and 2,000; 6 between 2,000 and 3,000; and 4 between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Gorakhpur, but this had over 50,000.

The population numbered 541,846 souls (253,856 females), giving 580 to the square mile. Classified according to religion there were 483,011 Hindús (226,038 females), 58,319 Musalmáns (27,576 females), and 516 Christians. Distributing the Hindu population among the four great classes, the census shows 33,185 Bráhmans (15,574 females); 5,894 Rájputs (2,546 females); and

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[1] 505,284 acres and Rs. 2,08,368 belong to the Mahárájganj, 100,265 acres and Rs. 87,258 to the Háta, and 303,568 acres and Rs. 1,74,217 to the Head-quarters tahsíls.

15,648 Baniyas (7,409 females); whilst the great mass of the population is included in the "other castes," which show a total of 482,284 souls (200,509 females). The principal Bráhman sub-division found in this pargana is the Kanaujiya (32,448). The chief Rájput clans are the Bais (1,521), Ponwár, Chandel, Sirnet, Sakarwal, Kausik, and Chauhán. The Baniyas belong to the Kándu (3,121), Agarwál, Agarahri, Barawa, [1] Unai, and Kasaundhan sub-divisions. The most numerous among the other castes are the Bind, Dosádh, Gond,[2] Teli, Koeri, Ahír, Lohár, Hajjám, Chamár, Dhobi, Kahár, Satwár, Gadariya, Kurmi, Bhar, Malláh, Nuniya, Káyath, Musahar, Kalwár, Rájbhar, Sonar, Kamángar, Kahár, Dom, Barhai, Baráyi, Bhát, Pási, Thathera, Máli, Bánsphor, Jogi, Bairági, Bári, Atíth, Khatík, Khákrob, Kisán, Halwái, Kadera, Bharbhunja, Beldár. Komar, Kori, Baheliya, Gosáin, and Jaiswár. The Musalmáns are Shaikhs (34,872), Sayyids (948), Mughals (204), Patháns (10,955), and unspecified.

Physical and agricultural features.

North Haveli.

The settlement reports divide Haveli into two portions; the northern containing the six tappas first named, and the southern the twenty-two remaining sub-divisions. North Haveli had in 1865 an area of 358,659 acres, whereof 158,200 were cultivated, 59,807 were cultivable, and 115,511 formed parts of forest grants more or less reduced to cultivation. On the east an unbroken plain of flourishing fields, it towards the centre, as tappa Katahra is reached, becomes worn into undulations by numerous water-courses. In the troughs of such undulations lie considerable stretches of low moist land grown chiefly with late rice (*jarhan*). But the cultivation is unmistakably inferior to that of the tract we have just quitted, and is, moreover, subject in places to the ravages of four-footed marauders from the great forest. Between tappas Katahra and Lehra that forest even yet forms an almost impenetrable barrier. It is no purely local feature, but a part of the great wedge of woodland which stretches from Nepál to some 20 miles south-east of Gorakhpur city. The rivers along which it grows are the Rohin and the Rohin's affluents, the Jharri or Piyás and the Chillua. The Rohin is the only stream that completely crosses Haveli; and the Jharri is its only important feeder which does not rise within that parganah. About two miles west of the former river the forest ceases and the cultivation of tappas Lehra and Sumákhor begins. This tract consists of a northern or Jangal Burídi and a southern or Rajgat sub-division. The name of the former shows it to have been shorn from the forest[1]; but it is less fertile than the latter, which was brought under cultivation earlier. Passing westward over Mr. Bridgman's great forest grant, we finally reach tappas Rigauli and Sikra, the richest perhaps of Haveli. Watered by many a lagoon and by the pools of many a stream, they receive every rainy season rich alluvial deposits which, in return for no other labour than sowing, yield most luxuriant spring crops. After traversing a corner of the tract, the navigable Dhamela throws itself into the Rápti.

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[1] See article on parganah *Dhuriápár*, "population," note. [2] Article on parganah *Bhaunápár* "population" section, note.

South Haveli.

South Haveli had in 1867 an area of 553,639 acres, whereof 225,973 were cultivated and 82,968 cultivable. The proportion of forest grants, which as in North Haveli have been more or less brought under tillage, was 172,891 acres. As in North Haveli, the woodland belt continues to bisect the parganah, and though greatly narrowed and sometimes pierced by modern clearings, still girds with a broad fringe of forest the country north and west of the capital. East and west of this belt the landscape might but for its many mango-groves be called open. On both sides the land is thickly peopled and thickly cultivated, but much of the low western side is subject to inundation from the Rápti and its tributaries. The fine alluvial soil always produces a rich spring crop; but the autumn outturn, especially beetween Rápti and Rohin, is often endangered by the floods. Though everywhere common, lagoons are on this side of South Haveli commonest.[2] On the eastern side of the forest the land rises into undulating ridges (*dhús*) of sand. Large patches of waste land are commoner than on the west; but the soil is sufficiently fertile to produce large quantities of sugarcane. This part of the parganah is drained by the Túra, Pharend, Mohan, and Majhni, of which the last forms the boundary line with Silhat. In the extreme south the surface is much broken by deep watercourses which convey the drainage of tappa Rajdháni to the Rápti. These and floods have between them caused the abandonment of the road along the bank of that river, from Gorakhpur to Barhi.

Soils.

The soils of the parganah are as usual divided into loam (*doras*), sand (*balua*), and clay (*mattiyár* or *karaila*). But of that last named south Haveli has but little, and this fact fully accounts for its small outturn of winter rice. On the banks of the Ghúnghi and Rápti, as well as on the eastern side of North Haveli, is a good deal of the marly soil

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[1] Like the name Bankata, so common in these provinces, Jangal Burídi simply means the forest clearing.

[2] "The principal of these," writes Mr. Crooke, "is Rámgarh, which is connected with a string of smaller marshes, and extends due south nearly as far as the Barhi police-station. In the rains this line of *jhíls* becomes one mass of water. A considerable part of their drainage passes into the Rápti by a *nála* (watercourse) under the village of Lahesara, about 4 miles from Gorakhpur. The question of draining the Rámgarh jhíl has been for some time under consideration. It has been proposed for this purpose to deepen the Lahesara and other nálas. There can be little doubt that this would be a most valuable sanitary improvement, and would greatly improve the climate of the city and cantonments."

Irrigation.

Crops.

called *bhát*. Land flooded by Rápti is known as *kachár*. On the distinction between the three great natural classes of soil just named the people lay little stress, for in each are found very great differences of quality. The numerous streams and lagoons afford ample means of irrigation; and Mr. Lumsden was satisfied that not 10 per cent. of the cultivated area in South Haveli was left unwatered for want of facilities. The average depth of water is but 11½ feet from the surface, and unbricked wells are easily dug. The staple crop of the parganah is autumn (*bhadui*) rice. But as already mentioned, winter rice is not altogether absent, and the drying margins of lagoons are in summer largely planted with the rice called *boro*. Another great crop of the autumn harvest is *másh* or *urd* pulse; and sufficient indigo is raised to keep several factories at work. At the spring harvest the principal staples are wheat, barley, linseed, and gram. For the excellence of their wheat the western tappas, and especially Pachwára, are noted. The cultivation of poppy is comparatively limited.

Trade and communications.

Except those of indigo and sugar, which latter is refined at many factories, the parganah has no important manufactures. Its crops are in fact its only noteworthy products. The principal markets are Gorakhpur, Dháni, Captainganj, Pipráich, Rigauli, and Sáhibganj; but there are also many smaller village marts, such as Gaura, Jaswal, and Partawal. The mileage within Haveli of the metalled Benares road is small. But some half dozen unmetalled roads traverse the parganah on their way to Gorakhpur, and one on its way from Padrauna to Karmaini-ghát. Additional trade routes are provided by the rivers Rápti, Dhamela, Rohin, and Little Gandak, of which all are navigable.

Antiquities.

"The chief places of archæological interest," writes Mr. Crooke, "are the great Dom fort at Domingarh, near the junction of the Rohin and Rápti; the immense Maurya city at Upadaulia or Rajdháni proper in tappa Rajdháni; the tomb of Abdul Kádir 'Hazrat at Itáya in tappa Khutahan; the Jhár Khandi Mahádeo in tappa Haveli; and remains of forts at Mathia in tappa Unthi, Mednipur in tappa Bahraicha, Baila Gaunar and Baghár in tappa Kiútali, and Barhampur in tappa Rasúlpur.

Sport.

"A good deal of shooting may be got in the parganah. The jungle east of Gorakhpur itself abounds in deer, nílgai, and pig, and several leopards have been shot there. Tigers have disappeared owing to the cutting of the forest which once ran in one unbroken line up to the Tarái. There are immense quantities of duck and teal in the lakes of Râmgarh, Chillua, and Jamuár, and there is excellent snipe-shooting in the neighbourhood of Gorakhpur. The black partridge is found in the east of the parganah."

History.

What existing tribe can claim the honour of having first peopled parganah Haveli is doubtful. The earliest ruler of whom tradition speaks was one Mán Sen, who is variously called a Tharu or a Ráthor. He was overwhelmed about the middle of the tenth century by the Domkatárs or Domwárs, a race of somewhat mixed origin. In the fourteenth century, again, the Domkatárs succumbed to the Sarnets, whilst a chieftain said to have been a Chauhán occupied some small northern part of the parganah. The two principalities thus founded, those of Satási and Bútwal, continued their existence into the present century.

With the appearance of the Muslims, towards the close of the sixteenth, the parganah assumed its present name. Haveli signifies the land surounding a fort, the fort in this case being that of Gorakhpur.[1] In the Institutes of Akbar (1596) Haveli Gorakhpur has a State rental of Rs. 14,209 (5,68,385 *dáms*). The smallness of the sum shows how large a part of the parganah must still have been under forest. We know that a hundred years later Prince Muazzim was attracted to Gorakhpur by accounts of the grand sport which the neighbourhood afforded; and the turmoils of following centuries are unlikely to have favoured the increase of cultivation. Much of the woodland south-east of Gorakhpur is said to have sprung up during the devastations of the Banjáras in the beginning of the last century.

With the beginning of the present however, when the parganah passed to its present rulers, a marked improvement took place. After the Nepálese war (1816), the Jangal Burídi villages were bestowed for reclamation on refugees who had fled the scene of campaign. Forest grants to other persons still further increased the area under the plough. But the spread of cultivation under British rule is best proved by the steadily rising demands of successive revenue assessments. These demands were at the first settlement (1803) Rs. 55,660; at the second (1806), Rs. 59,688; at the third (1809), Rs. 70,045; at the fourth (1813), Rs. 79,290; at the fifth (1840), Rs. 2,76,610; and at the sixth or current (1865-67), Rs. 4,00,109. The remaining forest is so valuable that reclamation has probably reached its limit; but during the term of the fifth or last assessment large tracts of waste and woodland were converted into fields. The extension of tillage was not the sole effect of this conversion. The climate was improved, facilities of traffic increased, and the security of life and property was established against the attacks of robbers and the ravages of wild beasts.

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[1] See article on Gorakhpur city, "History."

Itáya, a hamlet in the forest, about 8 miles north-east of Gorakhpur, is a place of worship much affected by the Musalmáns of that city. Its shrine is thus described by Buchanan, to whose account Mr. Crooke thinks nothing need be added:—

> "It is a small monument dedicated to a saint named Abdul Kádir Hazrat Ghaus Lázim Dastgír. He was buried at Baghdád, but he fasted 40 days and nights in the forest here, and the keeper says that he is the saint's descendant. As such a fast is considered by the people here as rather an ordinary exertion of holy men, the keeper, in order to enhance the merit of his monument, has brought a brick and lamp from Kichhauchha in the dominions of the Nawáb Vazír. He has 100 bighas free from assessment, and from 1,000 to 1,500 people assemble on the day of the longnamed saint."

In 1872 Itáya had but 307 inhabitants.

Kaháon, a small village in tappa Máil of parganah Salempur-Majhauli, lies three miles north of Máil and 46 south-east of Gorakhpur. It had in 1872 a population of 352 persons only.

Kaháon is part of the Majhauli domain, now under the Court of Wards. Its only interest arises from its Buddhist or Jaina antiquities. Chief of these is a coarse grey sandstone column, standing 24¼ feet from the surface, and popularly known as Bhímsen's pillar (*láth*). For 4½ feet from the base it is square, each face being 1 foot 10 inches broad; for the next 6¼ feet it is octagonal; as it tapers further upwards towards its bell-shaped capital it is first fluted into 16 sides and afterwards circular. A metal spike at the top would seem to show that the pillar was once crowned by a lion or some other termination. In small niches on each side of the square abacus above the capital are naked figures, and on one side of the base is a sculptured image of some divine being facing west. The image rests its back on what is supposed to be a canopy of cobra's heads, and at each of its feet is the representation of a votary. On the three northern faces of the octagonal portion is a fairly legible inscription in the Gupta character of the Allahabad column.[1] It merely mentions that one Madra, "the constant and friendly patron of Bráhmans, Gurus, and Yatis," dedicates five images of Indra. The term Yati is in the present day applied to Jain priests, who are generally Bráhmans. The naked figures of the columns, with their crisp curled hair, must, says General Cunningham, belong either to the Jains or the later Tantrika Buddhists. It may be added that the cobra canopy, though applied also to other deities and prophets, is the special symbol of the great Jain *tírthánkára*, Párasnáth. The date of the inscription is 141, but the era is still a point of dispute amongst the learned. If Dr. Fitz-Edward Hall is right in supposing the *sambat* intended, the pillar was raised in 84 A.D.; if General Cunningham's choice of the *Sáka* be approved, the year of erection was 219 A. D. The overthrow of the Gupta or Maurya dynasty occurred some hundred years later.

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[1] Copies of the inscription and engravings of the pillar will be found in Buchanan's *Eastern India*, II, and Cunningham's *Archæological Reports*, I.

In the immediate neighbourhood of the pillar are three ancient tanks or *gars*[1] known as the Purena Karnahi, and Jhakarahi or Sopha. Around the pillar are no traces of the enclosure mentioned by Buchanan, and the old well has been filled up. Near the edge of the Karnahi tank is a small ruined temple, almost levelled with the ground. This may have been the two storied pyramidal building seen by Buchanan. On the rubbish is a black stone image of Buddha, now broken into two pieces but once about 7 feet high. The natives call this Akáskámini, and the same name is applied to another large tank east of the village. Arrangements are being made for protecting this idol from the weather. Curiously enough, it seems to have escaped Buchanan's notice. The fragments of two images mentioned by him are not now visible. Nor could they be discovered at the time of the archæological survey (1861-62).

The officer who effected that survey presumes that the pillar must have been placed opposite the temple in which the *Panchendra*, or five images of Indra, were enshrined. Several temples and other buildings are likely to have been crowded round the column; for it would otherwise be hard to account for the great size of the mound on which both column and village stand. Though not more than 6 feet in height above the fields, this eminence extends from west to east upwards of 1,200 feet, with an average breadth of 400. The village contains some fine old wells, whose gigantic bricks must surely have been taken from some ancient building. It may be mentioned that the inscription on the pillar would seem to call that village Kakubharati; and from some compound of Kakubha, such as Kakubháwan, the name Kaháwan or Kaháon might easily have come. "The pillar," writes Mr. Crooke, "is analogous to that at Bhágalpúr, which is about 7 miles south on the banks of the Sarju (Ghágra). But the Kaháon pillar is much more elaborately carved, and is not disfigured by some zealot as is that at Bhágalpur. Kaháon is probably one of the Buddhistic stages between Bhágalpur and Kasia, as mentioned in the article on Sohanág. No fair is held, but milk and other dainties are offered to the image by the neighbouring villagers."

KASIA, the head-quarters of the sub-division so named, is a village of tappa Mainpur-Sabekhor, in parganah Sidhua-Jobna. It stands on the crossing of two unmetalled roads, 37 miles east of Gorakhpur. The population amounted in 1872 to 918 persons only.

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[1] This strange word is by General Cunningham derived from Sanskrit *gri*, to wet. But may it not be another form of *garha*, *gadhaiya*, &c.?

Kasia contains a first-class police-station, an imperial post-office, a branch dispensary, and the court and residence of the officer in charge of the sub-division. It was not long ago proposed to make the village the head-quarters of a separate district. But that scheme is for the present shelved; and Kasia still derives its chief importance from its Buddhist associations and Buddhist remains.

Antiquities.

The latter lie south-west of the village, near the Khánua and other branches of the Little Gandak river. They consist of (1) a lofty mound of solid brickwork, styled Devísthán or Rámabhár-Bhawáni; (2) an oblong eminence bearing a much-ruined relic-temple (*stupa*) and named the castle of the dead Prince; (3) a large statue of Buddha the Ascetic; (4) a low square mound covered with broken brick, near the village of Anrudhwa; and (5) a number of small earthen hillocks which are scattered like barrows over the plain north and east of the great mound.

Devisthán.

The Rámabhár mound (*tíla*) derives its names of Devísthán and Bhawáni from the fact that its summit is now sacred to the consort of Shiva. The goddess has no temple; but some votive figures of baked clay, shaded by a fine old banyan-tree, mark the place as her own. The mound is situated on the western bank of the Rámabhár lagoon,[1] which forms part of the bed of the Roha watercourse, a discarded channel of the Little Gandak. Devísthán is somewhat less than a mile distant from Kasia, and still rises 49 feet above the surrounding fields. It is probably the ruin of a great brickwork relic-temple; and at its south-eastern foot General Cunningham[2] discovered the remains of a smaller *stupa*. The wedge-shaped bricks of this latter building showed its diameter to have been 16½ feet only.

Mátha kúar kákot.

Nearly 1,600 yards north north-west of the Rámabhár mound lies that known as the castle of the Dead Prince, or Prince Mátha (*Mátha kúar ká kot*). This, which is now covered with scrub-wood and broken bricks, rises over 30 feet above the plain. Some 600 feet in length by from 200 to 300 in breadth, it would seem to have been formed from the ruins of two large buildings and of several small ones. At its highest point stands a Buddhist relic-temple of the usual type, *i. e.*, a round brickwork tower with spherical grass-grown roof. General Cunningham concludes that this tower was built between 200 and 600 A. D., on the débris of some older building. Its original diameter, now somewhat reduced, was about 27½ feet; and its original height would, according to the usual proportion, have been twice that figure. Small detached mounds and wedge-shaped bricks seem to show that several lesser *stupas* must have once adorned the eminence. Towards its north-west end are some rather large spaces quite clear of bricks; and these may be supposed to represent the courtyards or other vacant intervals between the buildings. The mound is shaded in places by fine *pípals*, sacred trees of the Hindús. But the total absence of statues seems to show that it was crowned by few or no Hindu temples.

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[1] *Supra*, p. 302

[2] *Archæological Survey Reports*, I., 77.

Statue of Buddha.

The Buddhist statue of the "Dead Prince" himself lies prostrate some 1,100 feet from the standing stupa just described. Carved from the dark-blue stone of Gaya, it represents Buddha the Ascetic seated under the Bodhi tree near that city. The sculpture is 10½ feet in height by 4¾ feet in width; and the figure itself is colossal, the breadth across the shoulders alone being 3 feet 8½ inches.[1] The statue has, however, been split from head to foot and otherwise injured. The short inscription on its pedestal has been almost worn away by constant use as a whetstone. Beside it on the east is a low square mound, once perhaps the site of the temple which enshrined it. By local legend this statue is sometimes described as the remains of a wicked king, who was first petrified and afterwards cleft in twain by a holy hermit.

The Anrudhwa mound.

Between the Rámabhár and Mátha kúar mounds lies a lower eminence some 500 feet square, which, from its neighbourhood to the village of Anirudhwa or Anrudhwa may be called the Anrudhwa mound. This mound bears some fine pípal trees, and some ruins which from their square shape are perhaps the ruins of a Buddhist monastery. The adjacent village clearly derives its name from Aniruddha, the cousin of Buddha. But of both persons more hearafter. General Cunningham identifies the mound and village as the site of the ancient Buddhist city.

Barrows.

To north and east of the Mátha kúar mound are a host of low grassy barrows from 3 to 6 feet in height and from 12 to 25 in diameter. That they are tombs General Cunningham is certain. Megasthenes (circ. 300 B.C.) describes the Indian sepulchres as plain tumuli of low earth. But neither here nor elsewhere at Kasia did the General's excavations result in any discovery. An old resident told him that these mounds were called Bhímáwat, which perhaps means "fearsome spots"; and that ghosts were sometimes seen flitting about them. The common people have a legend that these are the graves of some gypsy tribe once numerous in the neighbourhood.

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[1] A sketch of the carving will be found in Buchanan's *Eastern India*, I.; and of its site in Cunningham's *Archæological Reports*, I.

History.

Such are the existing remains of Kasia. Its many Buddhist shrines have been effaced by the floods of the Little Gandak, or destroyed to supply material for the humbler structures of surrounding villages. But for over 1,100 years Kusinagara, the city of the holy grass,[1] was a place of importance and sanctity. It was here that, about 550 years before Christ, Buddha died, or in the language of his followers, obtained nirvána.[2] On his death the assembled mendicants were consoled by the venerable seer Aniruddha, who was not only his cousin, but one of his ten great disciples. The gods, said this Aniruddha, were looking down on earth and bewailing the saint with dishevelled hair and uplifted arms. The death, he added, must be announced to the Mallian chieftains. And the Mallian chieftains came with garlands, and bright raiment, and music; and for six days the body lay in state, attended by the people of Kusinagara. On the seventh, when the nobles attempted to lift it for cremation, they found themselves unable to move it. This, explained Aniruddha, was because they intended to carry it into the city by a southern gate; let them carry it through the northern. They assented, and the body was lifted. Bearing it on a bier formed of their lances, they brought it to the coronation-hall of the Mallians. Here was the funeral pile; but the chieftains were unable to ignite it, and Aniruddha said that the gods would prevent its burning till Mahákásyapa arrived; for Mahákásyapa had been the saint's chief disciple. At length from Padrauna (Páwa) came this Mahákásyapa; and when he had opened the end of the pile, it burnt without mortal lighting.

Chinese pilgrims.

Kasia now became a great place of Buddhist pilgrimage, and as such was in the fifth and seventh centuries visited by the Chinese writers Fa Hian and Hwen Thsang respectively. The latter informs us that Buddha died in a sál-forest rather more than half a mile from the city, that is from the modern Anirudhwa. The forest was at a short distance from the Hiranyavati or Ajítavati river. This is now called the Little Gandak; but in conversation with General Cunningham a man of Padrauna styled it Hirana, which is of course a relic of the name first given.[3] From these details it may fairly be assumed that Buddha died on the spot now called the Castle of the Dead Prince. On the scene of his death were erected three large and three small stupas, all standing in Hwen Thsang's time. The largest, 200 feet in height, had been built about 250B.C. by Asoka. That monarch also erected here a pillar whose inscription described the nirvána of Buddha. In a great *vihára* or monastery on the same site was a recumbent statue representing Buddha as about to enter that state. The ruins of this monastery and of Asoka's stupa were by General Cunningham identified with existing remains on the Mátha kúar mound.

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[1] Kusa, *Poa cynosuroides*. In the Buddhist books Kusinagara has several alternative forms, such as Kusinágara, Kusinára, and Kusigrámaka.

[2] *i. e.*, emancipation from matter and re-absorption into the essence of the Deity. The Buddhists say that their prophet's death took place on the full moon of Baisákh (April-May) 543B C.

[3] Buchanan makes the Hirana a *feeder* of the Little Gandak. But in the districts adjoining the Tarái rivers often desert their beds, which thereon become mere affluents. The name of Hirana may still live in those of more than one branch or affluent of the Little Gandak.

Of the city itself Hwen Thsang remarks that its walls are ruined and its interior almost deserted. But that its circuit had formerly been about two miles (12*li*) was clear from the brickwork foundations then still visible. The ruined mound of Anrudhwa General Cunningham would identify with the palace of the Mallian kings, where according to the Ceylonese account above given Buddha was burnt. But there are other legends as to the exact spot where the cremation took place; and these the General would reconcile by supposing that the Rámabhár mound was its scene. We know that the place was marked by a famous stupa, and we have already seen that the remains of stupas exist on that mound. Hwen Thsang describes Kusinagara as 116 miles north-east of Benares, and about 148 miles north-west of Vaisáli. The distance by modern routes is much the same.

KÁZIPUR or Fazlnagar, a village of parganah Sidhua-Jobna, stands on the meeting of an unmetalled road and a cart-track, 47 miles east-by-south of Gorakhpur. It had in 1872 but 419 inhabitants, and is remarkable only as the site of a first-class police-station and a district post-office.

KHAKHUNDU or Khukhundu, a village in tappa Khakhundu of parganah Salempur, stands on the unmetalled road from Gorakhpur to Gathnighát, 44 miles south-east of the former. It has a first-class police-station, and a population by the last census of 1,424. But its chief claims to notice are antiquarian.

Antiquities.

The remains cover nearly one square mile on the southern outskirt of the village. They include a few large tanks and about 30 low mounds bristling with broken bricks and thick scrub-wood. Of the mounds all the largest are square, leaving little doubt that they were once the sites of temples. But the fine trees which now shade their summits, the sacred figs,[1] the *bel*, and the tamarind, and the *siras*, have overthrown the houses of the gods.

Most of the mounds (*deora*) have no special name. The greatest, which lies just between Khakhundu and the hamlet of Parhalahi, is 120 feet square at base and 16 feet in height. One or two have been already ransacked in the house-building peasant's search for bricks; but except Barágáon in Bihár, General Cunningham has seen no place which would still so well repay the excavations of the antiquary. "Amongst the rubbish," he writes, "we might expect to find both statues and inscriptions, and perhaps other objects, all of which would help to throw light on the rise and progress of modern Bráhmanism, more particularly during the long period of its struggles with expiring Buddhism."[1]

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[1] The *banyán*, the *pípal*, and the *pákar* are all represented.

But on the tops of the mounds many ancient and interesting objects are even now visible. There are four-armed figures of Vishnu, and representations of the same god under five of his ten incarnations. There are phallic emblems of Shiva, and statues of himself, his wife Párvati, and his son Ganesha. So much for stone antiquities; but there are also fragments of walls, of bricks with flower ornaments and other mouldings, and of the plaster that covered the walls. In some cases the remains, whether sculpture or masonry, are distinctly Jain in character. Thus on the pedestal of one statue we see naked or "sky-clad (*digambara*)" figures, and an antelope, the cognizance of the 16th Jain hierarch (*tírthankara*) Santanáth. In the headdress of a naked figure, which General Cunningham deems to represent Shiva, is a smaller naked figure, which he calls a Buddha. A mutilated four-armed figure in another spot is called Jug-víra, "the hero of the age;" and this title might not unfitly be applied to Mahá-víra, "the great hero," the 24th hierarch and pontiff of the present age. On a long low mound of bambu-hidden ruins General Cunningham discovered the remains of an octagonal building which he was inclined to believe a Buddhist relic-temple (*stupa*).

Modern Jain temple.

Though it now contains no Jain residents, Khakhundu has still a Jain temple. This is a small modern structure, square, flat-roofed, and brick-built. Inside, squatting beneath a triple umbrella, is a blue stone figure. Over his head flits an aërial drummer; and on his pedestal is a bull symbolizing the fact that he is Adináth, the 1st Jain heirarch. By the people, however, he is mistaken for the 23rd, Párasnáth. Another statue, surmounted by a naked Buddha-like figure, resembles that mentioned at the end of the last paragraph. The temple is often visited by Agarwála Saráogis from Gorakhpur and Patna, who say that the proper name of the village is Kishkindapura. Kishkinda is the title of a Southern Indian mountain, celebrated in the Lay of Ráma; but coming as it does from a class little distinguished for veracity or learning, the derivation must be distrusted.

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[1] *Arch. Survey Reports*, I., 91.

The Chinese Buddhist pilgrim Hwen Thsang, who visited Kasia about 635, encountered 30 miles south-west of that city a large town; and in this town dwelt a Bráhman millionaire who was devoted to Buddhism. From its position one might at first suspect that the town was Rudarpur. But it was on the route from Kasia to Benares, and through Rudarpur that route could not have passed. Such an alignment would have involved the passage of the Rápti as well as the Ghágra. General Cunningham is satisfied that the old high road crossed the latter river at some point below its reinforcement by the former; and popular tradition places the ancient ferry at Máil. The General suggests, therefore, that the town must have been Khakhundu, which by the old winding tracks would have been about 30 miles from Kasia, and which is the most extensive of the several ruined towns[1] in this part of the district.

KHÁNAPÁR, or "the other side of the Khánua," stands near that branch of the Little Gandak, in tappa Haveli of parganah Salempur. Fifty-two miles south-east of Gorakhpur as the crow flies, the village is 61 miles distant from that city by road. It in 1872 contained but 1,435 inhabitants, and is remarkable only as the site of a third-class police-station.

KOTIBHÁR, a village in tappa Purání Karhi of parganah Tilpur, stands on the unmetalled road from Gorakhpur to Nichlaval, 40 miles north-east of the former. The population amounted in 1872 to 575 only; but Kotíbhár has a third-class police-station and district post-office.

LÁRH or Lár, a town of tappa Balia and parganah Salempur, is the principal place in the south-eastern corner of the district. Flanking the junction of two unmetalled roads from Gorakhpur and Carhaj respectively, it lies 58 miles south-east of the former. It had in 1872 a population of 4,382 persons.

Site and appearance.

"From a distance," writes Mr. Crooke, "it looks one of the most imposing towns in the district. It is surrounded by beautiful mango-groves and fields in unusually excellent cultivation. On a closer inspection it is found to contain no building of importance except the imámbára. The *bázár* is narrow and incommodious, and the merchants' houses are mean in the extreme." Lárh has, however, a first-class police-station, a parganah school, and an imperial post-office. It possesses also a hostel (*sarái*) for travellers; but this a poor structure, standing on a site exposed to floods. Besides the imámbára, which in design and workmanship is the best modern Muslim building in the district, there are two or three mosques. All these places of worship are due to the strong Muhammadan fervour of the Iráki Shaikhs, who are the principal merchants of the town. Though their name would point to a Mesopotamian origin, their physique and appearance indicate an extensive admixture of Hindu blood.

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[1] See articles on *Bhágalpur, Kaháon*, and *Sohánág*.

The Irákís.

The Irákis might be called the only enterprising Muslims in the district. Exporting to Calcutta and Patna large quantities of grain, spices, indigo, hemp, linseed, and sugar, they import in exchange cloth. This again they export, by way of Dháni or Nichlaval, to Nepál. They some time since attempted to start sugar refineries. But the black-ants which abound in the town are said to have impeded the business, and all the sugar of the neighbourhood is now refined at Barhaj. The Chaukidári Act (XX. of 1856) is in force at Lárh; and during 1877-78 the house-tax thereby imposed, added to a balance of Rs. 208 from the preceding year, gave a total income of Rs. 948. The expenditure, which was chiefly on police (Rs. 398), conservancy and public works, amounted to Rs. 614. Of the 901 houses in the town 251 were assessed with the tax, whose incidence was Rs. 2-15-2 per house assessed and Re. 0-2-9 per head of population.

Trade.

House-tax.

Lárh has no history. It has however a Hindu *temple*, whose foundation is ascribed to the descendants of a local saint. Now as this saint had a cow which was carried off by a tiger, his name was probably Vasishta.[1] The stolen animal was rescued by following the trail of foam (*lár*) which had dropped from her mouth. And hence, says tradition, the salivaceous name of Lár.

MAGHAR or Hasanpur-Maghar, a parganah of the Head-quarters tahsíl, is bounded on the east by parganahs Bhauápár and Haveli; on the north by Haveli and parganah Maghar of Basti; on the west by the parganah last named; and on the south by parganah Anola. The greater part of the boundary with Bhauápár is formed by the Ami river, and the whole of that with Haveli by the Rápti. The parganah is divided into the nine tappas of Gahasánd, Satgawán, Uttar-Haveli, Aurangabad, Bharsánd, Bhadesari, Suras, Pachúri or Pachauri, and Khajúri. It contains 333 of the revenue-divisions called villages. It had in 1878 an area of 74,661 acres and a land-revenue of Rs. 62,953.

According to the census of 1872, parganah Maghar contained 264 inhabited sites, of which 149 had less than 200 inhabitants; 89 between 200 and 500: 17 between 500 and 1,000; 8 between 1,000 and 2,000; and one between 2,000 and 3,000.

Population.

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[1] *Supra*, p. 355.

The population numbered 65,810 souls (16,113 females), giving 567 to the square mile. Classified according to religion there were 62,199 Hindús (29,280 females) and 3,611 Musalmáns (1,652 females.) Distributing the Hindú population among the four great classes, the census shews 8,575 Bráhmans (4,081 females), 1,619 Rájputs (710 females), and 2,517 Baniyas (1,212 females); whilst the great mass of the population is included in the "other castes," which show a total of 49,488 souls (23,277 females). The principal Bráhman sub-division found in this parganah is the Kanaujiya (8,369). The chief Rájput clans are the Sakarwál (451), Bais, and Solankhi. The Baniyas belong to the Kándu (1,427), Agarwál, Agarahri, Unai, and Kasaundhan sub-divisions. The most numerous among the other castes are the Bind, Teli, Koeri, Ahír, Lohár, Hajjám, Chamár, Dhobi, Kahár, Satwár, Gadariyá, Kurmi, Bhar, Malláh, Nuniya, Káyath, Musahar, Kalwár, Rájbhar, Sonár, Kahár, Dom, Barhai, Baráyi, Bhát, Pási, Thathera, Máli, Bánsphor, Bairági, Bári, Atíth, Khatik, Bharbhunja, Beldár, Kumár, Gosáin, and Jaiswár. The Musalmáns are Shaikhs (1,933), Sayyids (16), Mughals (8), Patháns (500), and unspecified.

Physical and agricultural features.

Maghar is a flat and fairly fertile plain, sloping almost imperceptibly down to the Rápti. The tract skirting and once formed by that river, a fine alluvial tract famed for its wheat, includes tappas Gahasánd, Satgawán, Uttar-Haveli, and Aurangabad. The five remaining tappas, or southern portion of the parganah, are equally if not more productive. But after crossing them the river Ámi forms, as already mentioned, the boundary with Bhauápár; and the land along its banks is comparatively poor. Here the fields are either low and liable to flooding, or cut into small ravines through which the freshets of the monsoon rush down to join the stream. In tappa Bhadesari are yet left remnants of the forest which once clothed the face of the parganah. Groves of mango and mahua are still numerous elsewhere. But since the time of Buchanan (1835), who describes Maghar as scantily cultivated and covered in great measure by trees, tillage has made rapid strides. The parganah is now as open as any in the district. The soil is chiefly loam (*doras*); but clay (*mattiyar*) is not unknown, and along the banks of the Rápti is a little of the marly *bhát*. A few small lagoons are scattered over the parganah, and the great Bakhira mere intrudes into the north-western corner from Basti. The land adjoining this *jhíl* is subject in the rains to inundation.

Communications and trade.

The metalled Gorakhpur and Basti road passes from east to west through the heart of the parganah; and an unmetalled line of the third class spans its north-eastern corner. The navigable Rápti provides a third trade-route. The principal market villages within the parganah itself are Sahnjanua, Bhíti, Gahasánd, Harpur, Pachauri, and Khajúri. But the marts chiefly used by the inhabitants are in the adjoining parganah Maghar of Basti. Such are Mendháwal, Bághnagar, and Hanumánganj. It is almost needless to remark that the one great product of Maghar is its agricultural raw produce.

History.

Its earliest existing colony was that founded by Sarnet Rájputs. In the end of the fourteenth, or beginning of the fifteenth century Jai Singh, a grandson of the first rája of Satási, settled at Maghar, now in Basti. His possessions rapidly extended until their circuit was 84 miles, and he assumed the title of rája. His descendant Bánsdeo moved to a place called Komar, which he renamed Bánsi; and Ratan, the son of Bánsdeo, gave the new capital the additional title of Ratanpur. Hence, in the *Institutes of Akbar* (1596), Maghar forms part of a larger parganah called Ratanpur or Ratanpur-Bánsi. Some twenty years earlier Maghar village had become the quarters of a Musalmán garrison; but some thirty years later the rája of Bánsi or Maghar expelled the intruders. About 1680 the Musalmáns re-occupied the place in force; and it was probably at this time that Maghar, with the Musalmán prefix of Hasanpur, was severed from Ratanpur-Bansi. In 1801, on their cession to the British, both Hasanpur-Maghar and Ratanpur-Bánsi became separate parganahs of Gorakhpur, and on the separation of Basti, in 1865, twenty tappas of the former and the whole of the latter were transferred to the newly-formed district. Since thus shorn the parganah has not been subjected to any fresh assessment of land-revenue. What portion of former demands fell on its remaining nine tappas is uncertain; and those demands need not, therefore, be shown.

MAHÁRÁJGANJ, the head-quarters of the tahsíl so named, is a village of tappa Sonári and parganah Haveli. The terminus of a third-class unmetalled branch from the road between Gorakhpur to Nichlaval, it stands 36 miles north-east-by-north of the former. Its population amounted in 1872 to 1,249 only.

The tahsíli is a strong masonry building which cost over Rs 20,000, and might be defended against a force which lacked artillery. But this is not the only Government establishment at Mahárájganj. There are a first-class police-station, an imperial post-office, and a branch dispensary. The patients attending the last suffer chiefly from goître and fever. The neighbourhood of the Tarái and of the Sonári forest render the surrounding country unhealthy. And this circumstance, together with its isolation, makes Mahárájganj as unpopular a station amongst native officials as Padrauna. An excise godown which formerly existed has been closed, and its materials are being utilized in the construction of a new building which will house the dispensary.

The tahsíli establishment was removed hither from Mansúrganj about 1870, when the increased land-revenue of the northern parganahs demanded its location nearer the northern frontier.

MAHÁRÁJGANJ, a tahsíl with court and treasury at the place just described, is bounded on the north-north-east by the Gandak river, which divides it from the Champáran district, and for a much longer distance by Nepál; on the north-west by the Ghúnghi river, which divides it from Nepál and the Basti district; on the west by Basti, the rivers Dhamela and Rápti supplying some two-thirds of the boundary; on south-by-west again by the Rápti and Basti, and by the Head-quarters and Háta tahsíls; on the east-south-east by the Padrauna tahsíl, and for a short distance by the Gandak and Champáran. Tahsíl Mahárájganj contains the whole of parganahs Tilpur and Bináyakpur, with 12 tappas of parganah Haveli. It had in 1878 an area of 782,164 acres and a land-revenue of Rs. 2,74,074. Its population amounted in 1872 to 355,504 persons, or about 259 to the square mile. But further details concerning the tahsíl will be found in the articles on its three parganahs.

MAJHAULI and SALEMPUR, adjoining villages of tappa Haveli and parganah Salempur, stand on either bank of the Little Gandak river, 53 miles south-east of Gorakhpur. They may be considered as one town, of which Majhauli is the Hindu and Salempur the Musalmán quarter. In 1872 they had between them a population of 4,850 persons, amongst whom Rájputs, Bráhmans, and Muslims were largely represented.

The more ancient of the two is Majhauli, which rises on the north or left bank of the river. Here are the residence of the Majhauli rájas, four temples of Shiva, and a parganah school. In Salempur on the right bank are an imperial post-office, two mosques, and a market-place. The markets are held every Wednesday and Saturday; and to them the crops are conveyed along the Gorakhpur and Gathnighát road, which passes through Salempur.

The Chaukidari Act (XX. of 1856) is in force at Salempur-Majhauli.

House-tax.

During 1877-78 the house-tax thereby imposed, together with a balance of Rs. 169 from the preceding year, gave a total income of Rs. 891. The expenditure, which was chiefly on police (Rs. 480), conservancy, and public works, amounted to Rs. 642. Of the 797 houses in the united villages, 310 were assessed with the tax, whose incidence was Rs. 2-5-1 per house assessed and Re. 0-2-1 per head of population.

The Bisens of Majhauli.

"In connection with this town," writes Mr. Crooke, "it may be interesting to give some account of the great Bisen house of Majhauli, certainly the most important of the ruling families in Gorakhpur. It claims descent from an ascetic called Mewár[1] or Mayur Bhat. There are various accounts of his origin. Some say he came from Hastinápur and was the son of one Ashwa Tháma; others that he was an emigrant from the Panchbati Maharáshtrades. He read Sanskrit for a while at Benares, and became a proficient in astrology. Quitting that city at last under a divine impulse, he settled in Kakrádih village of parganah Sikandarpur in Azamgarh. The whole of that parganah gradually became his own. He had three wives, the first a Bráhmani named Nagseni; the second Súrajprabha, a Súrajbans Rajpútni; and the third Haikumári, a Gautam Bhúinhárin. But besides these he had a Kurmin concubine. He is said to have been a contemporary of Bikramájít of Ujjain. By his wife Súrajprabha he had a son, Biswa or Bissu Sen, the ancestor of the Bisens; by Haikumári, a son Balkal or Bagmar Sáhi, the ancestor of the Bhuínhár families of Kuwári and Tamkúhi; by Nagseni, a son Nages, Nagesar, or Nagsen; and by his concubine a son Indardawwan Mal. At this time the west part of parganah Salempur was held by three Bhar brothers, of whom the chief was Suraha of Surauli, while Bíru held Bairauna and Níru the fort of Nai. Taking advantage of the opportunity afforded by the marriage of Suraha's daughter, Mayur captured the Surauli fort. This seems a common narrative in connection with the early Rájput conquest, and is told in other places in connection with the downfall of the Bhars and Thatheras.[2] Mayúr then founded a fort in Kundilpur of tappa Haveli, which is now called Kunára, and lies about two miles south-east of Majhauli. All his wives came to live there; but his Kurmin concubine lingered on at the old castle of Kakrádih. Sáran district was then held by Chakra Naráyan Rájbhar. Mayur conquered him also. In his eld he surrendered the kingdom to Biswa Sen and went off on a pilgrimage to the Himálaya, where he died. From Indardawwan Mal, who remained in possession of Kakrádih, a large Kurmi house has sprung. To the third brother, Balkal, Biswa Sen gave the north-eastern portion of his kingdom, that portion which now forms the Támkuhi and Hathwa estates. Nagsen, the fourth brother, got some villages near Majhauli and planted the Chaubaria Rájputs to watch the frontier.[3] After Biswa Sen came 79 generations, all of whom retained the title of 'Sen.' The 80th rája, Hardeo Sen, obtained for his bravery the title of *Mal* from one of the Dehli emperors. Then followed 23 generations, of whom nothing is known but their names.

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[1] Beames' Elliot, I., 42, and *supra*, pp. 353, 354, 433.

[2] Oudh Gazetteer, II., 65, 107, 408.

[3] See article on *Surauli*.

For the rájas who followed some scraps of history may be gathered from papers in possession of the Dharmner branch of the family. Bhím Mal, who reigned from 1311 to 1366 A.D., is said to have been arrested for arrears of revenue by Mubárak Khilji. Despatched to Dehli, he was there condemned to be crushed to death by an elephant, but showed such bravery that he was released and restored to his kingdom. The fact that nothing is really known of the ráj till the fourteenth century seems to show that this was the true period of its origin. This is indeed about the time given by the Oudh Rájputs, such as the Sombansis, Nikumbhs, and Katiárs.[1] As to the immediate successors of Bhím Mal, we have only the dates of their accessions and deaths. But Bodh Mal, who is said to have succeeded in 1564, is also said to have been arrested by Akbar for default of revenue. He was sent to Dehli, converted to Muhammadanism and called Muhammad Salím. On his return the Ráni refused to allow him into the Majhauli castle. He therefore settled at the town of Nagar, on the opposite bank of the Little Gandak, and founded the town of Salempur; while the ráni managed the ráj during the minority of her son Bhawáni Mal. As it goes on the chronicle has nothing of interest. Bhawáni Mal was succeeded by his brother Lachhmi Mal, whose grandson, Partáp Mal, became rája of Bhágalpur.[2] Then followed Bhim Mal and Shiú Mal. On the latter's death the estate was managed by his mother, Bachana Kunwari. Ajít Mal was rája from 1753 to 1805. During his time the British took over the district. His wife, Dilráj Kunwari, had a daughter who married the rája of Rewah. Dilráj Kunwari administered the ráj till 1815. Then followed Tej Mal from 1815 to 1843, when the present rája, Udai Naráyan Mal, succeeded. By a career of extravagance and bad management he ruined his estate. Finally it was in 1870 put under the Court of Wards, in whose charge it still remains.

"Among the Gorakhpur Bisens the chief families are those of Narharpur in parganah Chillúpar[3] and of Baikunthpur, Dharmner and Mahend in Salempur. In the parganah last named the Misrs of Piyási in tappa Bhitni of Dogari in tappa Donr, and of Rewáli in tappa Ballia, all claim kinship with the family through Nagseni, wife of Mayúr Bhat. Connected with them are the Misrs of Chainpur and Charnadih in Azamgarh. Similarly, through Mayúr Bhát's Kurmin concubine the Kurmís of Madhoban and Lakhnaur in Azamgarh assert their relationship with the Bisens. But while accepting the Bráhman connection, the Majhauli family disclaim any kindred with the Kurmis. They admit their cousinhood with the Oudh Rájas of Rámpur Bhinga and

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[1] Oudh Gazetteer, II., 63-5, 318-19, 429.

[2] The title is now extinct.

[3] The title of rája, once held by this branch of the tribe, was forfeited for rebellion.

Mánikpur, but assert that these houses were all founded by cadets of the Majhauli family.

"They assert that their territory was originally bounded by the Ghágra, the Rápti, and the Naráyani or Great Gandak rivers. If so, very little is now left of their former greatness. They have generation after generation proved improvident and bad administrators. They have never produced a single man of any note. Still they have made good marriages with the Sarnets of Bánsi, Rudarpur, and Anaula; with the Súrajbans families of Mahúli in Basti; with the Kausiks of Barhiápár and Gopálpur; with the Hayobans of Hardi in Ballia; with the Gaharwárs of Mánda in Allahabad and Bijaipur in Mirzápur; with the Baghels of Rewah, and with the Chandels of Agori-Barhar and Bijaigarh in Mirzápur."

"The Majhauli castle or *kot* is a block of commonplace brick building on a sandy bluff overlooking the Little Gandak river. All the present structures are modern in date and of no military strength. The castle occupies however a position which in resolute hands, and particularly in the rainy season, would be capable of defence. But the Majhauli Bisens never seem to have been a fighting race. In their great contest with the Satási ráj they lost parganah Silhat; and since then proprietary rights have been conferred on the Bráhman *birtiyas* in many of their best villages."

MANSÚRGANJ, a village containing a third-class police station and an imperial post-office, lies in tappa Padkhori of parganah Haveli, 18 miles north-east-by-east of Gorakhpur. It had in 1872 a population of 675. What was known as the Mansúrganj jurisdiction at the time of Buchanan's survey contained a great part of parganahs Haveli and Sháhjahánpur. The tahsíli itself was at Mansúrganj, and the building which housed it is now used as the police-station. Broken up about 1870, the tahsíl was distributed between the Head-quarters and Háta jurisdictions. The tahsíl offices were then removed to Mahárájganj.

MOTIRÁM KÁ UDDA or Adda Motirám is a police outpost on the Deoriya road, 8 miles south-east of Gorakhpur. It is also known as *Cháh shikasta*, or the broken well, the well in question being a large masonry structure in the forest hard by. The outpost, which lies amidst dense *sál* woods, was established here to watch the road and protect travellers from the gangs of Doms and other robbers who formerly infested the neighbourhood. They have long since been dispersed and the road is now as safe as any other in the district. The climate of the place is very feverish in the rains. It contains a few huts only and its population is not separately shown. In the forest around it are found leopards, deer, and pigs.

MUSELA or Miúsela, a village on the unmetalled road from Gorakhpur to Lárh, lies 46 miles south-east of the former, in tappas Khakhundu and Puraina of parganah Salempur. The village consists of Little Musela in the former and Great Musela in the latter tappa. It had in 1872 a population of 153 souls only; but has a district post-office.

NICHLAVAL, an ancient market village of tappa Khás and parganah Tilpur, stands on the meeting of several unmetalled roads and cross-country tracks, 51 miles north-east by north of Gorakhpur. The principal road is that from Gorakhpur itself. Nichlaval had in 1872 a population of 1,098 inhabitants, and is the principal mart in the north of the district.[1] It is, moreover, the site of a third-class police-station and a district post-office. Not many miles distant stand the ruins of a castle which is said to have been the scene of a sharp fight during the Nepálese campaign.[2]

PADRAUNA or Paraunа, the head-quarters of the tahsíl so named, is a cluster of five villages in tappas Pakri-Gangráni and Bargáon of parganah Sidhua-Jobna. It stands on the banks of the Bánri watercourse and the junction of several unmetalled roads, 49 miles east-by-north of Gorakhpur. Its population amounted in 1872 to 5,092 souls. The villages composing the town stand on a forest-grant[3] whose population was by former censuses lumped together with that of the town itself. And to this day the town is called Jangal Padrauna, or Padrauna forest.

Unhealthiness of site.

The Bánri watercourse which passes through the site of Padrauna was once probably a bed or branch of the Great Gandak. This idea is suggested not only by its appearance and direction, but from the fact that in making during the late scarcity (1877-78) a tank near his house, the chief (*rái*) of Padrauna unearthed a large boat. The Bánri is now, however, a running stream in the rainy season only. Even then it cannot be called a river, as its course ends in a succession of large pools which have no defined outlet. Hence perhaps the name of Bánri or "tail-less." The overflow of these pools, and the succession of stagnant puddles to which the watercourse is reduced in summer, are accused of rendering Padrauna malarious. But malaria is not its only malady. Goitre (*ghegra*) is very common in the neighbourhood, and there are an unusual number of the partially dumb-idiots called *baug*, who in trying to make themselves understood go through most unpleasant facial contortions.

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[1] *Supra* pp. 414-15.

[2] P. 454, *ad fin.*

[3] See pp. 286-38, 350-51.

The chief of Padrauna, popularly but wrongly styled its rája,[1] is a Kurmi; and to this and other low castes most of the population belong. Padrauna is not, therefore, what the high-caste Hindu is willing to consider a nice place; and he has expressed his contempt for it in the following couplets :—

"*Marne cháho, már na kháe,*
*Chalo, chalo, Parauna jáe.*"

"Should you want to die, don't kill yourself; but go, go to Padrauna."

"*Kurmi rája, marua an, Bánri nadi, khairá ban;*
*Rája praja ekhi rang, ghar ghar náche músal chand.*"

"The rája is but a Kurmi, the grain is but *marua* millet, the river is but the Bánri, the forest is but of catechu acacias.

"Rája and retainers are just alike; from house to house the only thing that dances is the pestle in the mortar."

By omitting negatives and other means the inhabitants have ingeniously attempted to pervert these proverbs into expressions of admiration. But their readings meet with little support; and whatever the reading, it is still deemed an insult to recite one of these couplets to a Padrauna man.

Buildings.

Padrauna proper stands in tappa Pakri-Gangráni; but the other important components of the town, Chháoni and Sáhibganj, are parts of tappa Bargáon. Chháoni is so called because it was a cantonment of the Oudh Nawáb's forces; Sáhibganj is so called because founded by an English indigo-factor, Finch *Sáhib*. The former is the market-place; the latter is the head-quarters of a colony of very enterprising Márwári merchants, who deal in cloth and trade with Nepál. It is also the site of a Government schoolhouse, an excise godown, and an indigo factory, which is unoccupied partly on account of its unhealthiness. Padrauna has besides these buildings a small though strong tahsíli, a first-class police-station, and an imperial post-office. In the north of the township are two temples called Shyámdhám and Rámdhám. The former was built about 65 years ago by Ishwari Pratáp, chief of Padrauna; and the latter about 25 years ago by his son, the present rái. Near these temples is a grove whose trees were brought from a sacred plantation at Mathura; and between them has been made a reservoir filled by the Bánri. This reservoir is called Bhúp's Ocean (*Bhúp sagár*), after Bhúp Singh, a reputed ancestor of the Padrauna family. That family, writes Mr. Crooke, "have always been devotees; and the collection of modern temples erected by them is probably the finest in the district. The present chief's house is an imposing cluster of buildings."

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[1] No such title finds its way into the official list of rájas and nawábs for the North-Western Provinces.

House-tax.

The Chaukidari Act (XX. of 1856) is in force at Padrauna; and during 1877-78 the house-tax thereby imposed, added to a balance of Rs. 79 from the preceding year, gave a total income of Rs. 829. The expenditure, which was chiefly on police (Rs. 382), conservancy, and public works amounted to Rs. 626. Of the 821 houses in the town 322 were assessed with the tax, the incidence being Rs. 2-5-3 per house assessed and Re. 0-2-5 per head of population.

Antiquities. Buddhist.

In Chháoni, which lies south of Padrauna proper, is a large mound covered with broken brick and surmounted by a few statues. Two hundred and twenty feet in length from west to east, it is 120 feet broad, and at its western end rises 14 feet above the surrounding fields. A long trench on this higher or western side looks as if it had once formed the matrix of a wall since dug out for the sake of its bricks.[1] Bricks sufficient for two houses had in 1861-62 been already excavated from a parallel wall whose traces were still visible on the eastern side. General Cunningham[2] concludes, therefore, that the mound must have been the site of a conventual Buddhist courtyard, about 100 feet square, with cells on each side for the accommodation of the monks. In the centre of the yard, whose entrance was seemingly on the eastern side, stood probably a *stupa* or relic-temple. We know that on the cremation of Buddha's corpse the people of Padrauna or Páwa obtained one-eighth of the relics; and General Cunningham's excavations discovered wedge-shaped bricks of two sizes, such as the circular Buddhist stupas were always built of. Besides these traces of two relic-temples was unearthed the base of a grey sandstone pillar. And pillars of Asoka or some other Buddhist ruler are generally found in association with stupas.

Jaina,

In a small roofless brick building a short distance north of these remains are a few old statues. The temple is dedicated to Háthi Bhawáni, or the Bhawáni of elephants, that is, perhaps to the goddess as mother of Ganesha. Rude votive figures of elephants in baked clay lie scattered about. But the idol from which the temple derived its name was not that of a Hindu goddess, but of some naked Jain saint squatting under a triple umbrella. Since this statue was sketched by Buchanan,[3] about 1835, it has disappeared. Its pedestal has been broken into three portions, each containing a more or less perfect figure. Two represent seated Buddhas, and the third a naked female nursing a baby. These fragments are still visible on the mound, and the remainder of the pedestal is preserved in the village. Buchanan tells us that when the big Jain statue was set up to represent a Hindu goddess, a devotee attached to the Oudh forces then at Padrauna indignantly smote off a part of its face with his sword.

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[1] Buchanan tells us that the trench was actually made "in search of materials for building" by a tahsildár named Sakhát-ul-lah (*circ.* 1815).

[2] *Archæological Survey Reports,* I, 74.

[3] *Eastern India,* plate I., fig. 2.

and Musalmán.

About four miles east of Padrauna is the tomb of Burhan the martyr (*shahíd*). At this, which is said to be of great antiquity, flowers, oil, coppers, and bannocks (*chapáti*) are still offered. A few votaries seem to gather for the purpose of worshipping it every Thursday night. This Burhán was perhaps a comrade of the almost mythical Sálár-i-Masaúd. The tomb of a martyr so called is still shown at Budáún,[1] where he is said to have been one of Sálár's principal officers.

History.

General Cunningham identifies Padrauna with Páwa, a place which the Buddhist Páli annals mention as exactly the same distance away from Kusinagara or Kasia. The old name of Padravana, he says, might easily have been corrupted into Padar-ban, Parban, Páwan, and Páwa. If Padrauna is the same as Páwa, it must be at least 2,430 years old, for the latter place is mentioned in connection with Buddha's death. In the beginning of the fifteenth century, when the neighbourhood was ruled by Madan Sen, his family priest, Rasu Musahar, is said to have worshipped at a temple on the old mound.[2] But the buildings of the existing Padrauna are modern. The place seems to have been refounded about 90 years ago by Gopál, first chief of Padrauna ; and its Sáhibganj quarter is some 40 years younger.

Padrauna, a tahsíl with court and treasury at the palace just mentioned, will be described in the article on its one parganah, Sidhua-Jobna, wherewith it is co-extensive and identical.

Paikauli,[3] a large village in tappa Surauli of parganah Salempur, stands about 7 miles south-west of Deoriya, and had in 1872 a population of 1,596 inhabitants. It belongs to a family of Chaubaria Rájputs.[4] The place is remarkable for a large *math* or monastery occupied by Vaishnava Bairágis,[5] whose prior or *mahant* is known as the Panhári ji. The title is said to be derived from *Phal Ahári*, because he eats fruits only, rejecting grain and meat. Greatly respected by natives, he spends his time wandering about this and the Sáran districts. The shrine or monastery has been established in Paikauli for 52 years, and there are branch establishments at Ajudhia of Faizabad, Barhalganj, and Baikunthpur.

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[1] See Gazr., V., 90,157.

[2] *Eastern India*, II., 355-56 ; and *supra* p. 437.

[3] This article has been kindly contributed by Mr. Crooke.

[4] See article on *Surauli*.

[5] For some account of the Bairágis see Gazr., V., 591.

The prior presides at several religious fairs, of which the following are the principal :—

| District. | Place. | Time. |
|---|---|---|
| Gorakhpur | Baikunthpur ... | Aghan (November-December), bright half 5th. |
| | Dohari Barhalganj ... | Asárh (June-July), bright half 3rd. |
| | Sohanág ... ... | Baisákh (April-May), bright half 3rd. |
| Sáran ... | Sirkarpur ... ... | Kárttik (October-November), bright half 10th. |
| Gházipur... | Dadri Chatthar ... | Ditto ditto full moon. |

The late mahant Síya Rám Dás died last year (1879), and has been succeeded by Ajudhia Parshád Tiwári of Mahuáin in parganah Kopamau of Azamgarh. The monastery is supported by contributions of grain and other offerings presented by worshippers. The prior has refused to accept landed property. His disciples give vivid accounts of the dangers his predecessor experienced in carrying on his pilgrimages during the mutiny. There are no fine buildings at Paikauli ; but the Thákurdwára and some extensive sheds for the accomodation of the ascetics deserve notice.

PAINA, a town in tappa Raipur of parganah Salempur, stands on the unmetalled Barhaj and Lárh road, near the left bank of the Ghágra and 44 miles south-east-by-south of Gorakhpur. It in 1872 had 5,331 inhabitants.

The name is locally derived from *paina*, a stick or goad for plough-cattle. It is said that on coming to the Ghágra to perform some religious austerities a devotee begged and obtained from the prince of the time a stick's length of land. On this narrow space he lived for many years ; on it when he died was built a shrine, and around the shrine sprung up a village. That village still contains two temples of Shiva. It has, moreover, a Government school, where Urdu and Hindi are taught.

Many of the inhabitants are boatmen (*malláh*), who live by conveying traffic up and down the Ghágra, between Barhaj and Patna. But the chief castes of the village are the Rájput and herdsman (*Ahír*). In the mutiny the landholders plundered and obstructed the Government commissariat trains. To punish them a small force under Mr. Collector Bird occupied the village, which was afterwards confiscated and bestowed on the loyal rája of Majhauli. It is said that the occupying levies carried off some of the Rájput women ; and none of the neighbouring Rájput families will even yet give their daughters in marriage to the thus disgraced Paina Chhatris.

**Paisiya**, Piásiya, or Naikot,[1] a village on the Nepál border, stands in tappa Mirchwár of parganah Bináyakpur, 40 miles in a direct line north of Gorakhpur. It had in 1872 a population of 397, and is the site of a third-class police-station and district post-office. The village is situated near a large marsh called the Ainjar Tál, which is fed by the overflow of the neighbouring Ghúnghi river. The staple crop of the neighbourhood is Aghani or winter rice. In the rains the flooded condition of the neighbourhood renders approach to the village very difficult.

**Panera** or Kamásin, a village of tappa Banki and parganah Haveli, stands on the unmetalled Captainganj and Kármainighát road, 24 miles in a direct line north-by-east of Gorakhpur. It in 1872 had 1,588 inhabitants. The surrounding country has been lately cleared, but there still survives a considerable space of forest. Panera has a third class police-station and district post-office. The proprietors are Ahírs. There is nothing of any interest in the neighbourhood.

**Pipráich**, a small market and post town in tappa Pattra of parganah Haveli, stands on the Pharend river and unmetalled Padrauna road, 13 miles east north-east of Gorakhpur. The population of 1872 was 2,208.

The market flanks either side of the road as it passes through the town. A short distance west of that town the Pharend or Phren is crossed by a rude wooden bridge. The market is held weekly; there is a fair local trade in grain, cloth, and metal vessels; a good deal of sugar is refined; and Pipráich may be considered the head-quarters of the sugar trade in its own part of Haveli. But it is not a thriving place. With some adjoining estates it is included in the untaxed domain of the Gorakhpur Mián Sáhib.[2]

The progress of the market has been checked by competition with the neighbouring and rival mart of Sidháwa, the property of Government treasurer Sarju Parshád. The only buildings are a new third-class police-station, an imperial post-office, a Government elementary (*halkabandi*) school, and a temple of Mahádeo on the banks of the Phren.

The school will shortly be housed in a new structure which the Mián Sáhib has promised to erect near the police-station. In the same locality is one of the old round towers built in more disorderly times for the safe custody of treasure on its way to head-quarters. The Chaukidári Act (XX. of 1856) is in force at Pipráich; and during 1877-78 the house-tax thereby imposed, added to a balance of Rs. 75 from the preceding year, gave a total income of Rs. 525. The expenditure, which was chiefly on police (Rs. 192), conservancy, and public works, amounted to Rs. 405. Of the 431 houses in the town 120 were assessed with the tax, the incidence being Rs. 3-12-0 per house assessed and Re. 0-3-3 per head of population.

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[1] This and the three following articles are from the pen of Mr Crooke. [2] *Supra* p. 40).

RÁMKOLA, a large agricultural village held by Rájput proprietors, lies in tappa Pápur of parganah Sidhua-Jobna. Through it passes the unmetalled road from Padrauna to Gorakhpur, and its distance east north-east of the latter is 38 miles. The population amounted in 1872 to 2,058 persons.

Rámkola has a third-class police-station, a district post-office, and a tahsíli school. The last-named institution is sparsely attended, and its removal to the Sáhibganj market-place of Padrauna is contemplated.

RÁMPUR-KHÁNPUR, a village in tappa Patna of parganah Shájahánpur, had in 1872 a population of 2,308 inhabitants. Its distance east south-east of Gorakhpur by road is 38 miles.

Here the Chaukidari Act (XX. of 1856) is in force. In 1877-78, the house-tax thereby imposed, added to a balance of Rs. 323 from the preceding year, gave a total income of Rs. 1,209. The expenditure, which was chiefly on police (Rs. 306) conservancy and public works, amounted to Rs. 687. Of the 630 houses in the village 108 were assessed with the tax, whose incidence was Rs. 8-3-3 per house assessed and Re. 0-6-2 per head of population.

RÁNIGHÁT is a village on the Little Gandak river in tappa Gháti of parganah Salempur. Lying 46 miles in a direct line south-east of Gorakhpur, it had in 1872 a population of 206 souls. Here, on the banks of the river, are the remains of a very large fort, concerning which nothing is accurately known. It was probably one of the strongholds raised to guard the passage of the river by the early Rájput invaders.

RIGAULI, a village in the tappa so called of parganah Haveli, is the site of a third-class police-station and an imperial post-office. Built near the junction of the Rápti and Dhamela rivers, and the point where the Captainganj and Kármaini-ghát road meets their united stream, it lies 20 miles in a direct line north-by-west of Gorakhpur. The population amounted in 1872 to 667. Near Rigauli is the Kármaini-ghát ferry over the Rápti. The adjoining country is very much cut up by old channels of that river, the Dhamela, and their numerous affluents. It is also liable to inundation from lagoons.

There is a small market-place; and a colony of Manihárs or Chúrihárs carry on the manufacture of glass or lac bracelets (*chúri*).

RUDARPUR,[1] next to Gorakhpur the largest town in the district, lies in parganah Nagwán Tíkar of parganah Silhat, 27 miles south-east-by-south of

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[1] This article has been compiled mainly from a note by Mr. T. Stoker, C.S. But further aid has been derived from the memoranda of Messrs. Alexander and Crooke; from Mr. Planck's sanitary report for 1870; and from Buchanan's *Eastern India*.

Gorakhpur. An unmetalled road from that city to Barhaj is here met by two similar highways from Háta and Deoria respectively. The population amounted in 1872 to 6,491 ; but if adjacent hamlets were included in the estimate, would perhaps amount to about 9,000.

This Rudrapur or Rudarpur must not be confused with the village so named in parganah Anola. To prevent such confusion it has long been the local practice to spell the former Rudarpur and the latter Rudrapur. But the distinction is not always as clear to outsiders as it might be, and it is a pity that the two places were not differentrated in the same manner as the two Fatehganjes of Bareilly ; the Rudarpur of Silhat being called Rudarpur East and the Rudarpur of Anola Rudarpur West.

Site and appearance.

Rudarpur is an isolated country-town situated in the midst of a wild much-broken landscape, the watershed of the Majhna and Kurna rivers. The Majhna sometimes takes the name of its affluent, the Pharend; but is here most often called the Bathua. Running close by the town, on the west, a deep though narrow stream, it is in the rains navigable by boats which ascend from the Rápti. The Kurna, dry in summer, passes Rudarpur on the south-east. The town itself occupies a fairly raised and well-drained site on the Majhna slope of the watershed. But during the monsoon, when the flow of the neighbouring rivers is blocked back by the flooded Rápti, a good deal of water accumulates around it. In the same season a good deal of dirt and refuse is washed down to stagnate in the many excavations of the town. For though largely built of ancient brick, Rudarpur has many a hut constructed of mud quarried on the spot.

West of the town, almost as far as the Rápti, extends a great but uncultivated plain. On the north the land was but lately reclaimed from forest, and is still held as a forest-grant.[1] The only traces of forest now left are a few stunted *sál* clumps, and many *mahua* trees, which on account of their vinous flowers have been allowed to remain in the fields. On the east a large tract of rather uneven waste stretches towards Deoria. On the south is the junction of the two rivers. As the surrounding country affords great facilities for grazing, many cattle are herded in the town at night. Rudarpur is then said to contain more bullocks than human beings. Cowsheds are numerous in or about the many unmade spaces sometimes called roads; and a considerable number of pigs is kept. It may therefore be gathered that the inhabitants are chiefly low-caste Hindús ; and this is indeed the case. The Khatík pig-breeders live in the north-east, the Chamár curriers in the east of the town. In the midst of the Chamártola quarter, occupied by the latter,

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[1] *Supra* pp. 286-88.

Mr. Planck once observed a gigantic manure-heap which was "quite a considerable hillock." The abundance of manure renders the outskirts of the town particularly fertile. The market-gardens, fenced in with prickly pear or other hedges, produce especially fine tobacco. Water lies some 25 feet from the surface, and there are many large wells, of which not a few furnish water as good for drinking as for irrigation.

Since Mr. Planck's visit (1870) the sanitation of the town has been much improved and several roads have been made. Its principal place of business is the Gola or grain-market on the banks of the Majhna. This market is of moderate size, and the landing-slope which connects it with the river is steep. It consists of two open but shady spaces, on which three roads concentrate. Both the spaces and the roads are flanked by some good shops. From the former a short and tortuous watercourse passes down to the river. The road ascending northwards from the Gola has a cluster of well-built brick houses belonging chiefly to Baniyas; but beside it stand the imperial post-office and branch dispensary. The last-named institution was built and mainly supported by the late ráni of Satási;[1] and since her death its chances of permanence have become small. Her representatives have already announced their intention of discontinuing the subscription with which she was wont to enrich the Government elementary school. That school is housed in one of the old buildings forfeited for the rebellion of the late rája. The only Government establishment remaining to be noticed is the first-class police-station. Perhaps the tidiest part of the town is the large quarter inhabited by fortune-tellers (Bhenduria). On the whole Rudarpur has a prosperous, if somewhat neglected and decayed appearance.

Trade and

It is still a rich place. Amongst inhabitants are a large number of saltpetre-workers and metallurgists. The Gola has a very thriving aspect, and is the entrepôt whence the grain and *gur* syrup of the neighbourhood are exported by river. Some of this trade is said to reach Calcutta. But except by river the trade is purely local. It is prevented from developing by the cordon of quagmires which, created in the rains, at most seasons opposes wheeled communication with the rest of the district. The Chaukídári Act (XX of 1856) is in force at Rudarpur; and in 1877-78, the house-tax thereby imposed, added to a balance of Rs. 283 from the preceding year, gave a total income of Rs. 1,983. The expenditure, which was chiefly on police (Rs. 738), conservancy, and public works, amounted to Rs. 1,420. Of the 1,427 houses in the town 196 were assessed

House-tax.

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[1] See last paragraph of this article.

with the tax ; the incidence being Rs. 8-2-8 per house assessed and Re. 0-3-11 per head of population.

Antiquities and history.

But it is for its antiquities that Rudarpur is chiefly remarkable. Outside it on the north-east is the ruined fort named after its traditional founder Sáhan's or Sánh's castle (*Sáhankot or Sánhkot*). But Sáhan's claim to the honour of its foundation is not undisputed. It has been above[1] mentioned that the old name of Rudarpur was Hansakshetra or Gosfield; and that after the second destruction of Ajudhya, about 512 B.C., a Rájput prince named Vasishta Singh fled hither and founded a stronghold called New Káshi, that is New Benares. When Vasishta had completed 999 out of the 1,000 temples with which he had intended to adorn his fortress, he was overwhelmed by the Bhars and other "impure" tribes. The new masters of Rudarpur were probably Buddhists; and Mr. Carlleyle[2] believes that Sáhankot was once a castle of the Maurya kings. It was perhaps held by the same masters as the similar Sáhankot at Upadaulia of Rájdháni, about 12 miles distant. Buchanan adds that the goose from whom Hansakshetra or Hansatirtha derives its name was the emblem of Brahma, and that Brahma was the same as the Máhá Muni of the Buddhists. But the present ruins are undoubtedly the remains of a castle built on the old site by Rudra or Rudar Singh Sarnet, Rája of Satási. He flourished towards the close of the seventeenth century, and from him Rudarpur derives its name. The etymology which connects the town with the god Rudra or Shiva is worthless.

The castle is now a quadrangle about 350 yards square, enclosed by a great mound of brick which rises some 40 feet above the surrounding country. In Buchanan's time there seem to have existed traces of a wall six feet thick ; and from the débris of this wall the mound is of course formed. Around it runs a moat which in places has been filled up ; and along its eastern side, about 200 yards from its base, runs the Majhna. On the south-eastern corner are remains of strong outworks, built perhaps to cover the ford of that river. In one of these fortifications Mr. Stoker discovered two large blocks of hewn lime-stone, which seemed to have been intended, but never used, for a gateway. Behind the fort, and defending the north or north-western side of the town, he found a long ridge of clay and rubble brick. With fragments of brick and stone the country all round Rudarpur is strewn, and from this great artificial quarry the inhabitants draw material for any building of the better order.

Dúdhnáth temple.

Another ancient monument of Rudarpur is the Dúdhnáth temple. To this is attached a convent of Bharati Atíths, presided over by a prior or mahant. The temple itself occupies a site which bears traces of some far more ancient building. It is a small and rude brick-structure surmounted by a pyramidal roof and surrounded by a flat-roofed cloister or gallery. "The image of Shiva," writes Buchanan, "to whom a temple of such celebrity is dedicated, of course came to its place without human aid, and in the most remote ages of the world; but according to the priests it was not discovered until after the authority of the pure Rájputs was established. A cow, as usual, pouring her milk (*dúdh*) on the ground, an opening was made and the god brought to light. It is on this account that the image is called Dúdhnáth." A little south of the temple have been several other figures, including one of Buddha. Additions were made to the temple by rája Bodhmal Bisen of Majhauli, who, as already[1] mentioned, was converted to Islam about 1570. Whether this act of generosity took place before or after his conversion is uncertain; but the Dúdhnáth shrine is as popular amongst the less educated Muslims as amongst the Hindús themselves. Beside it, on the Shivaráttri festival, is held a twelve-day fair of the usual half-religious and wholly profane character. And pilgrims sprinkle the phallic emblem of the god with Ganges-water brought from distant Hardwár and Prayág (Allahabad).

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[1] P. 429.

[2] Of the Archæological Survey.

From the time of rája Rudar Singh to that of the great rebellion Rudarpur was the head-quarters of the Satási family. In the latter revolt the last rája joined. He was not a very energetic rebel, and for that reason perhaps escaped the penalty of death; but he has since died in transportation at the Andamans. His extensive palace, adjoining the Sáhankot, is now in ruins. All his estates, except those which he had mortgaged to his daughter-in-law's Madrasi father, were forfeited. But on the confiscation the right of the daughter-in-law to the encumbered land was recognized. This lady, Bankat Narsaiya, *alias* Mangal Kunwari, lately (1879) died at Benares. She was generally called ráni of Satási; but as her father-in-law was attainted, and as her husband could not therefore succeed him as rája, she had no right to the title. From her husband, with whom she did not agree, she was separated. She made him a small allowance, which he eked out with alms from his father's old retainers. And she is understood to have left most of her property for religious purposes.

RUDRAPUR, a village of tappa Haveli and parganah Anola, stands on the meeting of two unmetalled roads, 10 miles south-west of Gorakhpur. It had in 1872 but 490 inhabitants, and is remarkable only as the site of a third-class police-station and elementary (*halkabandi*) school.

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[1] See article on *Majhauli* and *Salempur*.

**Sahiya**, in tappa Balia of Salempur, is one of the several once Buddhist villages found in the south and centre of that parganah. It stands about three miles east of Bhágalpur (*q. v.*), and had in 1872 a population of 415 persons.

Here is a temple said to have been founded by Pratáp Mal Bisen, first rája of Bhágalpur, who seems to have flourished about 1700. A flat-roofed quadrangular building, it stands on a heap of bricks which are probably Buddhist remains. From these remains its idol was confessedly recovered; and its idol is a Buddhist statue. The image rests its left foot on the figure of a Buddha, and resembles one formerly visible in the subterraneous temple of the Allahabad fort. It is called, according to the taste of the worshipper, Thákur Chatarbhuji-Naráyani, or Chaturbhuja Vishnu.

**Sahnjanua** or Sahjanua is the site of a third-class police-station and district post-office in tappa Gahasánd of parganah Maghar. Situated on the metalled road from Gorakhpur to Basti, it is 10 miles west of the former, and the first stage on the route to Fyzabad of Oudh. The population amounted in 1872 to 344.

In the village are a good encamping-ground, a small bungalow belonging to the Public Works Department, a Government arboricultural nursery, and a temple sacred to Shiva.

**Salempur** or Salempur-Majhauli, a parganah coinciding with the Deoria tahsil, is bounded on the east by the Sáran district; on the north-east by Sárán and parganah Sidhua-Jobna; on the north north-east by parganah Sháhjahánpur; on the north-west by parganah Silhat; on the south-west by the Rápti, which severs it from parganah Chillúpár; on the south south-west by the Ghágra, which divides it from the Azamgarh district; and on the south-east again by Sáran. Other rivers besides the Ghágra and Rápti form in places the boundary. Thus the Little Gandak is for short distances the frontier-line with Sháhjahánpur and Sáran; the Khánna and Jhárahi with Sáran only; and the Kurna for a long distance with Silhat. Parganah Salempur had in 1878 an area of 375,881 acres and a land-revenue of Rs. 2,96,886. It is divided into 23 tappas—Samogar, Nai-Gajhari, Ráipura, Bairauna, Surauli, Deoria, Gubráin, Kachnár, Satiyáon, Khakhundu, Puraina, Máil, Balia, Donr, Salempur, Barsipár, Gháti, Bhitni, Haveli, Gautmán, Sohanpur, Balwán, and Kaparwár. It contains 1,453 of the revenue divisions known as villages (*mauza*).

Population.

According to the census of 1872 it possessed 1,262 inhabited sites, of which 763 had less than 200 inhabitants; 359 between 200 and 500; 99 between 500 and 1,000; 35 between 1,000 and 2,000; two between 2,000 and 3,000; and two between 3,000 and 5,000. The only towns with more than 5,000 inhabitants were Gaura and Paina.

The population numbered 318,648 souls (147,944 females), giving 540 to the square mile. Classified according to religion there were 293,412 Hindús, of whom 136,367 were females; 25,227 Musalmans (11,572 females), and 9 Christians. Distributing the Hindu population among the four great classes, the census shows 43,254 Bráhmans (20,154 females); 21,937 Rájputs (9,984 females); and 8,948 Baniyas (4,218 females): whilst the great mass of the population is included in the "other castes," which show a total of 219,273 souls (102,011 females). The principal Bráhman sub-division found in this parganah is the Kanaujiya (40,572). The chief Rájput clans are the Bais (3,482), Ponwár, Chandel, Sakarwál, Kausik, and Chauhán. The Baniyas belong to the Kándu (5,161), Agarwál, Baranwár, and Unai sub-divisions. The most numerous among the other castes are the Ahír (43,684), Chamár (22,875), Kori (18,343), Koeri (17,593), Gond (11,266), Teli (9,164), Bhar (8,971), Lohár (8,176,) Kalwár (7,754), Nuniya (7,453), Dosádh (6,530), Malláh (6,451), Hajjám (4,761), Kamángar (4,263), Satwár (3,763), Dhobi (3,810), Kahár (3,976), Kurmi (5,458), Káyath (4,168), Bairági (2,252), Barhai (2,027), Sonár (1,779), Gadariya (1,875), Bind (1,532), and Bári (1,054). The tribes comprising less than one thousand members each are the Musahar, Rájbhar, Kahár, Dom, Bhát, Pási, Thathera, Máli, Bánsphor, Bairági, Atíth, Khatík, Khákrob, Kisán, Halwái, Kadera, and Bharbhúnja. The Musalmáns are Shaikhs (19,897), Sayyids (110), Mughals (37), Patháns (1,530), and unspecified.

Physical and agricultural features.

In general fertility Salempur perhaps excels any other parganah of the district. Of its total area 257,593 acres were at assessment (1863) returned as cultivated; and tillage must since then have made still further inroads on the 40,508 acres which were uncultivated though cultivable. The parganah is studded with a host of fine mango-groves, but, except in a few villages of tappa Deoria, no traces of forest survive. Salempur bears, in fact, all the appearance of a long-settled country. Its husbandmen, especially the Kurmís of Deoria, are laborious and skilful agriculturists. But beyond the charm of verdant cultivation, almost uninterrupted save by shady groves, the landscape has few attractions. Though in the north a slight ridge or two may be sighted, the parganah as a whole is wofully flat. Its surface is drained by several rivers flowing southwards to swell the Ghágra. Besides those already mentioned are some of a smaller order, such as the Kasli and Kuora. Of many lagoons, the chief are those named the

Takia, Daurara, and Gurer. Such streams and lagoons between them provide ample means of irrigation. But as water lies near the surface wells also can be dug at a small expense.

Its wealth of irrigation, indeed, almost secures the parganah from the visitations of famine. Floods, and not droughts, are the natural calamities which here are most to be dreaded. Inundations from the Ghágra sometimes sweep off the autumn rice (*bhadui*) and interrupt the sowings for the spring harvest. By herbivorous marauders cultivation is seldom troubled. The parganah is markedly devoid of game. The waterfowl and the snipe which haunt the margins of lagoons furnish the only sport obtainable. In spite of the abundant moisture the climate is fairly healthy. But in the rainy season fever prevails, and at all seasons the inhabitants of some villages suffer from goitre (*ghegh*). The soil is in most parts the light loam known as *doras* ; but there are also a few patches of the sand (*balua*) and clay (*mattiyár*), whereof that loam is a mixture. The calcareous *bhát* or *chauriár bhát* present themselves as usual in the neighbourhood of the Rápti, where surgarcane is widely grown.

Crops.

This and poppy are the parganah's most valuable products. Like potatoes and other vegetables, the latter is most successfully grown by the Deoria Kurmís. The clay patches along the brinks of streams or lagoons are utilized for the growth of fine winter rice (*Aghani*). Tappa Khakhundu is famous for its splendid fields of *arhar* pulse. Cotton cultivation is little understood, and therefore little practised. The name of *bájra* millet is unknown. But as elsewhere, the principal staples of the spring harvest are barley and wheat.

Trade and communications.

The manufactures of Salempur are insignificant ; but those which are most important have been mentioned in the article on its principal mart, Barhaj. The most noticeable centres of trade, next to Barhaj, are Lárh, Majhauli, Salempur, and Bhingári of tappa Haveli. In the last class may be placed such mere market-villages as Bhágalpur, Rájpur, Kaparwár, Paina, Khanapár, Karaundi, Samogar, Balwán, and Khakhundu. At Bhágalpur, Baikunthpur, and Sohanág are held great yearly fairs described in the article on each. The roads which connect all these places with one another and with surrounding parganahs are unmetalled fair-weather lines, four of the second and three of the third class. But the Ghágra, the Rápti, and the Little Gandak may be deemed the chief trade-routes. The two first are navigable for the whole, and the last for two-thirds of the year.

"The chief proprietors," writes Mr. Crooke,[1] "are Bráhmans and Rájputs. The leading Rájput families are the great Bisen house of Majhauli, with offshoots at Baikunthpur, Dharamner, Bhingári, Khanapár, Bairauna, Karaundi, and Kaparwár. Among the Bráhmans the most important families are the Misrs of Piyási, Dogari, and Rewáli, and the Tiwáris of Pínri. The Chaubaria Rájputs are mentioned in the notes on Majhauli and Surauli.

Leading families.

"There are several remains of considerable antiquity, such as the Buddhistic pillars at Bhágalpur and Kaháon; the Jain or Bráhmanical temples at Khakhundu and Bharauli (tappa Deoria); the forts at Bhágalpur, Surauli, and Nai; the shrine at Sohanág; ruins of various kinds at Sahiya, Ránígbát, Baryárpur (tappa Kachnár), Bairauna, Khonda (tappa Ráipura) and Bamhni (tappa Deoria); besides innumerable *díhs* or village mounds, all over the parganah attributed by popular rumour to Bhars and Thárús."

Antiquities.

In these Bhars or Thárús, who were perhaps Buddhists or Jainas, tradition discovers the earliest inhabitants of the parganah. The first Aryan colony seems to have been founded about 1700 by Bissu Sen Bisen, first rája of Majhauli; but in the article on that place will be found all that need be said of him and his descendants. At the end of the sixteenth century the parganah formed part of Dehwapára Kuhána, which included also Sidhua-Jobna and Sháhjahánpur. In the middle of the eighteenth, the power of its rája saved Salempur from the ravages of the Banjáras. The year 1801 saw it ceded to the British and included in its present district. The land-tax demands since then assessed on the parganah have been Rs. 67,035 in 1803; Rs. 67,737 in 1806; Rs. 82,158 in 1809; Rs. 88,141 in 1813; Rs. 2,23,709 in 1840; and Rs. 2,90,740 in 1863.

History.

**Semra** or Simara, an agricultural village in tappa Lehra of parganah Haveli, stands not far east of the unmetalled road from Gorakhpur to Lautan, 36 miles north-by-west of the former. It contained in 1872 but 515 inhabitants, and is remarkable only as the site of a first-class police-station.

**Semra** Hardeo is the site of a district post-office in tappa Bargáon-Chaura of parganah Sidhua-Jobna. Adjoining the Champáran frontier, it lies 48 miles in a direct line east-by-north of Gorakhpur. It in 1872 had 2,096 inhabitants.

**Sháhjahánpur**, a parganah of the Háta tahsíl, is bounded on south-east and north-east by parganah Sidhua-Jobna; on north north-east by parganah

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[1] From whose notes and from the settlement report of Bábu Piári Mohan this article has been chiefly compiled.

Haveli; on west south-west by a short length of Haveli and a long length of parganah Silhat; on south south-west by parganah Salempur. The whole of the boundary with Silhat is furnished by the Duránchi; a small part of that with Salempur by the same river; small parts of those with Salempur and Haveli by the Little Gandak; a great part of that with Haveli by the Mohan; and a great part of that with Sidhua-Jobna by the Khánua. The parganah had in 1878 an area of 88,432 acres and a land-revenue of Rs. 78,454. It is divided into nine tappas, named Bachauli, Bhatni, Chakdiya, Nagwa, Pariápar, Patnán, Bhainsádabar, Majhua, and Tárakulwa. And it contains 258 of the revenue divisions called villages (*mauza*).

Population.

According to the census of 1872 it had 246 inhabited sites, whereof 83 had less than 200 inhabitants; 118 between 200 and 500; 38 between 500 and 1,000; 6 between 1,000 and 2,000; and one between 2,000 and 3,000.

The population numbered 81,562 souls (38,272 females), giving 591 to the square mile. Classified according to religion there were 70,850 Hindús, (33,207 females); 10,711 Musalmáns (5,065 females), and one Christian. Distributing the Hindu population among the four great classes, the census shows 5,224 Bráhmans (2,445 females); 2,961 Rájputs (1,392 females); and 2,330 Baniyas (1,031 females); whilst the great mass of the population is included in the "other castes," which show a total of 60,335 souls (28,339 females). The principal Bráhman sub-division found in this parganah is the Kanaujiya (5,138). The chief Rájput clans are the Ponwár (666), Chandel, Sakarwál, Bais, Kausik, and Chauhán. The Baniyas belong to the Kándu (1,882), Agarwál, Baranwa, and Kasaundhan sub-divisions. The most numerous among the other castes are the Dosádh (2,020), Gound[1] (2,024), Teli (2,645), Ahír (9,207), Lohár (1,738), Hajjám (1,179), Chamár (7,529), Dhobi (1,282), Kahár (1,548), Kurmi (9,885), Bhar (2,515), Malláh (1,003), Nuniya (1,757), Kalwár (2,118), and Kamángar (1,018). The following clans comprise less than one thousand members each:—Bind, Sonár, Kahár, Dom, Baráyi, Pási, Máli, Bánsphor, Bairági, Bári, Atíth, Khákrob, Kisán, Halwái, Khadera, Beldár, Kumár, Baheliya, and Jaiswár. The Musalmáns are Shaikhs (8,598), Sayyids (10), Mughals (44), Patháns (1,369), and unspecified.

Physical and agricultural features.

Sháhjahánpur is a flat and well-cultivated tract which, adjoining as it does Salempur, can hardly be called very fertile. Buchanan (1835) mentions it as consisting chiefly of waste land covered by long dismal grass and stunted trees; but tillage has since then advanced across it with rapid strides. Of the total area 61,220 acres were at assessment (1862) returned as cultivated and 15,113 as culturable. In tappa Pariápár the general monotony of level is relieved by a few sandhills from 10 to 30 feet high, which form the continuation of a ridge which divides part of Silhat from part of this parganah. But the only difference of elevation elsewhere is the slight difference between the watersheds (*bángar*) and the basins (*kachhár*) of the Duráuchi, the Mohan, and the Little Gandak. All these rivers in the rainy season overflow their banks; and in winter, when the floods have subsided, their basins are cultivated. The Little Gandak winds from north to south through the whole length of the parganah. The abrupt ascent from its low banks to the uplands is gnawed into many ravines by the drainage descending to the river. The soils of the watersheds are loam (*doras*) and clay (*mattiyar* and *kurail*). The calcareous *bhát* soil is found along the edges of streams; and the sandy *balua* is found in spots where, as in the part of Pariápár just mentioned, the west-wind has driven it across from Silhat. The crops produced by these soils are just the same as described in the article on parganah Salempur.

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[1] See article on parganah *Bhuaápár*, footnote concerning this caste.

Trade and communications.

Those crops are the parganah's only important product. As before noticed, Sháhjahánpur has only one village with over 2,000 inhabitants, and it cannot therefore be expected to possess any manufactures worthy of mention. At Hetimpur, indeed, are a small dying business and a few sugar factories. But trade is on the whole minute, and communications are therefore scarce. Through the parganah, near the northern border, runs the unmetalled Gorakhpur and Kasia road. On this the villages of Háta and Hetimpur are situate; and from this two other unmetalled lines pass south south-westwards into Silhat and Salempur. On one of them stands Tárakulwa.

History.

In the beginning of the fifteenth century Sháhjahánpur and part of the neighbouring Sidhua-Jobna were seized, probably from the aboriginal Bhars, by the Rájput Medhan Singh. Also called Madan Sen, he was perhaps the same rája of Sáran and Champáran as gave the Muhammadan governors of those tracts so much trouble. It is not unlikely that his descendants acknowledged themselves tributary to the Afghán princes of Bengal; for when towards the close of the sixteenth century Akbar crushed those princes, the rája of Majhauli was allowed to annex this parganah. Medhan Singh's family were extirpated, and their lands parcelled out amongst the victorious Bisens. Towards the close of the same reign (1596) Sháhjahánpur formed part of the great Dehwapára-Kuhána parganah, in the Gorakhpur division of the Oudh province.[1]

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[1] But see also p. 274.

Its present name is derived from a still existing village within its limits; and that village, again, was perhaps called after the emperor Sháhjahán (1628-58). The parganah was ceded by Oudh to the British in 1801, and since then has been assessed with the following land-revenues :—Rs. 15,734 in 1802; Rs. 10,645 in 1806; Rs. 11,242 in 1809; Rs. 12,406 in 1813; Rs. 39,445 in 1840; and Rs. 77,070 in 1862.

SIDHUA-JOBNA, a parganah coinciding with the Kasia sub-division and Padrauna tahsíl, marches on north-east-by-east with the Champáran district, the Great Gandak river and one of its former beds affording in places a boundary. On west north-west the frontier is supplied by parganas Tilpur and Haveli, on west south-west by parganahs Haveli, Sháhjahánpur, and Salempur; and on south-by-east by the Sáran district. The border with Tilpur is formed by the Little Gandak, and with part of Sháhjahánpur by the Khánua branch of that river. Parganah Sidhua-Jobna had in 1878 an area of 593,990 acres and a land-revenue of Rs. 3,37,202. It is divided into 22 tappas, *viz.*, Batsara or Batesara, Nagwan or Naugawán, Pápur, Dándúpur, Bánsi-Chiriágora, Bargáon-Chaura, Pakri-Gangráni, Sándi, Parwárpár, Mainpur-Sabakhor, Bhalua, Rámpur-Ragha, Ránipur-Dháb, Pirthípur, Dhuria-Bijaipur, Sipahi-Kuchia, Jhankaul-Gángi-tíkar, Khán, Malsil-Sareini, Baduráon-Bhasni, Haveli, and Bánk-Jogni. The parganah contains 1,295 of the revenue divisions known as villages (*mauza*).

Population.

According to the census of 1872 it possessed 1,251 inhabited sites, of which 544 had less than 200 inhabitants; 487 between 200 and 500; 159 between 500 and 1,000; 52 between 1,000 and 2,000; 6 between 2,000 and 3,000; and 1 between 3,000 and 5,000. The only towns containing more than 5,000 inhabitants were Padrauna and Ámwa.

The population in 1872 numbered 417,641 souls (194,086 females), giving 799 to the square mile. Classified according to religion, there were 356,377 Hindús (165,646 females) and 61,264 Musalmáns (28,440 females). Distributing the Hindu population among the four great classes the census shows 28,480 Bráhmans (13,228 females); 13,616 Rájputs (6,195 females), and 11,643 Baniyas (5,429 females): whilst the great mass of the population is included in the "other castes" of the census returns, which show a total of 302,638 souls (140,794 females). The principal Bráhman sub-division found in this parganah is the Kanaujiya (28,089). The chief Rájput clans are the Bais (1,727), Chandel, Ponwár, Kausik, Solankhi, and Chauhán. The Bániyas belong to the Kándu (8,375), Agarwál, Baranwár, Unai, and Kasaundhan sub-divisions. The most numerous among the other castes are the Ahír (41,088) Kori (40,236), Chamár (37,477), Gound[1] (13,401), Teli (13,107), Lohar (7,481), Hajjám (5,354), Dhobi (5,752), Bind (2,915), and Kahár (2,090). Besides these, the following tribes comprising less than one thousand members each are found in the parganah:—Satwár, Gadariya, Kurmi, Bhar, Malláh, Noniya, Káyath, Musahar, Kalwár, Rájbhar, Sonár, Kamángar, Kaliár, Dom, Barhai, Baráyi, Bhát, Pási, Thathera, Máli, Bánsphor, Bairági, Jogi, Bári, Atíth, Khatík, Khákrob, Kisán, Halwái, Khadera, Bharbhúnja, Beldár, Kumár, Baheliya, and Jaiswár. The Musalmáns are Shaikhs (33,897), Sayyids (163), Mughals (64), Patháns (2,551), and unspecified.

Physical and agricultural features.

An extensive tract straggling from the wild and marshy Tarái to the verge of the fertile Sáran, Sidhua-Jobna presents a great variety of physical and agricultural features. The distinctions of surface are, however, chiefly due to the presence or absence of forest, and to the nearness or distance of the Great Gandak river. Northwards, in tappa Batsara, there is still some woodland left; and another fringe of trees extends along the bank of the Little Gandak into tappa Nagwan. Like most streams rising in the lower Himálaya, the Great Gandak is at first most fickle in its choice of a plains bed. Swollen by freshets, it almost yearly cuts some new course through the light argillaceous soil. It still more often overflows, and the deposits left by its floods are far from fertilizing. "The knowledge," writes Mr. Lumsden, "that what is now a rich sheet of paddy (rice) cultivation may next year become the bed of a new channel must needs affect the state of cultivation and the pursuits of the inhabitants. A disinclination to expend capital in carrying out improvements and extending cultivation, an inferior kind of agriculture, and the preponderance of shepherds and herdsmen amongst the inhabitants; these and many other like peculiarities are all to be traced, directly or indirectly, to the Great Gandak and its numerous branches." Below tappa Rámpur Dháb, however, the river becomes less capricious and adopts one regular and well-defined channel. Unlike its major namesake, the Little Gandak is a steady river, seldom guilty of inundations. The only other streams which need be mentioned are the Jharáhi and Báuri, both rising in the parganah itself; and the Khánua, which crosses its south-western corner.

But if the parganah differs from place to place, it has also some features which are common to its whole area. Such are the numerous shallow lagoons, connected by watercourses, and the smaller ponds, natural and artificial. Such are the large mango-groves and bambu clumps everywhere sighted, and such are the village homesteads whose neat and often tiled mud huts crown every convenient eminence.

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[1] See speculation on the identity of this caste in one of the footnotes to the article on parganah *Bhaudpár*.

It must not from the last expression be inferred that Sidhua-Jobna shows any sudden or striking inequalities of level. In its centre and south the country is described as undulating slightly; and between the watersheds and basins of rivers some trifling difference of elevation is of course visible. But like most of the district the parganah may be defined as a plain sloping gently south south-eastwards. On the watersheds the soils are chiefly loam (*doras*) and sand (*balua* or *dhusi*); in the river basins chiefly the chalky-looking clay called *bhát*. The latter, which occupies nearly two-thirds of the whole cultivated area, does not require irrigation. And here it may be mentioned that of that cultivated area 35 per cent. was at assessment (1865) returned as watered, chiefly from lagoons, ponds, and streams.

Crops.

The cultivated area was itself returned as 347,968 acres. But to this figure must be added a good deal of the unsurveyed waste-land grants (63,518 acres); and tillage must since then have spread over much of the 128,041 acres returned as cultivable. All the ordinary crops of the spring and autumn harvests are produced in fair quantity and quality. Sugar-cane has within the past 40 years become the staple growth of the parganah. There are at least half a hundred native sugar factories, whose produce has under the name of *bagaha* gained an established place in the Calcutta market. Besides the usual kinds of rice is grown one called *chenawe* or *sengar*, which is almost peculiar to Sidhua-Jobna.[1] Neither indigo nor poppy is extensively cultivated. On the watersheds the chief autumn growths are rices, pulses, and maize; on the bhát lands, rices, turmeric, capsicums, ginger, and cotton. The chief spring crops of the watersheds are wheat, barley, and the pulses gram and *arhar;* of the bhát lands, wheat, barley, and oil-plants.

Other products.

Several other products besides the crops require some brief notice. Small particles of gold are found mixed with the sands of the Great Gandak; and those sands are sometimes washed to find the precious metal. But the particles are far fewer than higher up-stream, in the Nepál Tarái; and Mr. Lumsden reckons that to recover Rs. 10 worth of gold must cost the sand-washers of Sidhua-Jobna almost double that amount in time and labour. In the south and south-east of the parganah flourishes a fair trade in saltpetre. In 1865 there were as many as 168 factories and four refineries of this mineral. The luxuriant pasturage along the banks of the Gandak, and the remains of forest in the north, encourage a considerable business in hides, which are exported half-cured to Dánapur or Calcutta. Hemp matting and sacking is extensively manufactured in the south-east ; and in the west is woven a strong but dirty-looking cloth called *Lokti.*

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[1] *Supra* p. 324.

Marts.

For the local produce 42 market towns and villages provide a sale. The most important emporia are Tiwárípatti and Sáhibganj, both on a branch of the Great Gandak ; another Sáhibganj, on the waste-land grant of the late Mr. Sym[1] ; and Ragarganj on the Little Gandak. Other places which are noteworthy for less commerical reasons are Padrauna, Kasia, Tamkúhi, Kutahi, Kohrauliya, Dhánipatti, Bishanpura, Rampur-Borahán, Bánsgáon, Amwa, Taria-Suján, Ramkola, and Semra-Hardeo. About eight highways, all unmetalled, connect these places with each other and surrounding parganahs.

Project for a Little Gandak canal.

The principal road-centres, that is the places where the largest number of the best roads meet, are Padrauna and Kasia. The lines which meet or cross at other places are not regularly bridged, and this defect, with the floods which often cover the country, causes the suspension of all wheeled traffic during the rains. But trade-routes are provided also by the Great Gandak, its navigable branches, and its minor namesake. In the monsoon small boats ply the Little Gandak as far north as Ragarganj. It was many years ago proposed by means of locks to convert this river into a navigation canal. The levels were so far as ascertained favorable, and the canal would have proved a great boon to the parganah. But the project has been almost forgotten.

History.

As shown by the remains at Padrauna and Kasia, Sidhua-Jobna is a tract of ancient civilization. Of its Buddhist history, however, nothing is known ; and we pass to the Hindu epoch. With as little truth probably as in most Hindu etymologies, the name of Sidhua is derived from the legend that it was a wilderness where holy men or *siddhas* came to perform austerities. But about the beginning of the fifteenth century the south of the parganah was annexed and colonized by Medhan Singh, of whom something was said in the last article. When his descendants succumbed to the Bisens, about 1580, the victors divided their conquest into several petty talukas or baronies. Such were Bansgáon, Rámkola, Parwárpár, Sikhoni, and Sánkhopár. At the end of the same sixteenth century the parganah formed part of the great parganah of Dehwápára-

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[1] See article on *Padrauna*, of which this Sáhibganj is a suburb.

Kuhána, which included also Sháhjahánpur and Salempur. A sub-division of the Gorakhpur Government and Oudh province, Dehwápára had a State rental of Rs. 17,941.[1] The smallness of this sum as compared with that paid by a smaller parganah like Dhuriápár shows how much of the tract must at this time have been under forest.

The Bisens gradually spread northwards, and about 1750 we find their chief, the rája of Majhauli, granting Padrauna and other villages to a Kurmi retainer. How these villages become the nucleus of a great domain has been told above.[2] From their original grantee is descended the rái of Padrauna. About 1765, on the cession of Bihár to the British, a Bhúinhár chief, who was unwilling to acknowledge the new power, migrated from Sáran into this parganah. Before his death he had accumulated the large tract of villages known as the Bank-Jogni taluka; and from him the rája of Tamkúhi is descended.[3] The Padrauna and Tamkúhi families may be considered the leading families of the parganah.

That parganah was ceded by Oudh to the Company in 1801; but until the settlement of the current revenue, in 1865, the Bank-Jogni and Padrauna talukas were always assessed separately. If we include them in the general reckoning, the following have been the demands imposed since cession on Sidhua-Jobna:—At the first settlement (1802), Rs. 96,949; at the second (1806), Rs. 87,195; at the third (1809), Rs. 80,361; at the fourth (1813), Rs. 83,668; at the fifth (1840), Rs. 2,24,477; and at the current, Rs. 3,18,934.

**Silhat**, a parganah of the Háta tahsíl, is bounded on east-by-north by the Duránchi river, which severs it from parganah Silhat; on north-by-west and on west north-west by parganah Haveli, the river Majhna supplying in places a boundary; on west and south south-west by the Rápti, which divides it from parganahs Bhauápár and Chillúpár; and on south-east by parganah Salempur, a long part of the frontier being provided by the Kúrna river. Silhat had in 1878 an area of 179,170 acres and a land revenue of Rs. 1,15,987. It is divided into 17 tappas, *viz.*, Banchara, Singhpur, Naráyanpur-Chiurha, Kataura, Bakhira, Bináyak, Chiriáon, Pahárpur, Idrákpur, Donth, Barnai, Gaura, Dhatúra, Sirijam, Indúpur, Nagwán-Tíkar, and Madanpur. The parganah contains 477 of the revenue divisions known as villages (*mauza*).

Population.

According to the census of 1872 it possessed 441 inhabited sites, whereof 219 had less than 200 inhabitants; 155 between 200 and 500; 50 between 500 and 1,000; 14 between 1,000 and 2,000 ; 1 between 2,000 and 3,000 ; and 1 between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Rudarpur.

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[1] 7,17,640 *dáms*. But see also p. 274

[2] Pp. 399, 450-51.

[3] Pp. 401, 450.

The population numbered 135,847 souls (62,742 females), giving 485 to the square mile. Classified according to religion there were 126,500 Hindús (58,535 females) and 9,347 Musalmáns (4,207 females). Distributing the Hindu population among the four great classes, the census shows 11,629 Bráhmans (5,543 females) ; 6,452 Rájputs (3,071 females) ; and 3,252 Baniyas (1,503 females) ; whilst the great mass of the population is included in the "other castes," which show a total of 105,167 souls (48,418 females). The principal Bráhman sub-division found in this pargana is the Kanaujiya (11,335). The chief Rájput clans are the Ponwár (1,441), Sarnet, Sakarwál, Bais, Solankhi, and Chauhán. The Baniyas belong to the Kándu (1,523), Agarwál, Baranwár, and Kasaundhan sub-divisions. The most numerous among the other castes are the Bind (1,341), Dosádh (1,342), Gound (1,911),[1] Teli (3,918), Koeri (3,249), Ahír (17,950), Lohár (2,783), Hajjám (1,756), Chamár (1,368), Dhobi (1,637), Kahár (2,736), Satwár (7,832), Kurmi (1,891), Bhar (4,956), Malláh (14,909), and Nuniya (5,426). Besides these, the following tribes comprising less than one thousand members each are found in the parganah :—Kalwár, Rájbhar, Sonár, Kamángar, Kahár, Dom, Barhai, Baráyi, Bhát, Pási, Thathera, Mali, Bánsphor, Bári, Atíth, Khatík, Kisán, Halwái, Bharbhunja, Kori, Baheliya, and Jaiswár. The Musalmáns are Shaikhs (7,676), Sayyids (53), Mughals (76), Patháns (948), and unspecified.

Physical and agricultural features.

Except where broken by an occasional sand ridge, the surface of Silhat is level. The general features of the landscape are almost the same as in the neighbouring Salempur. But in this parganah there is much more forest. Though a large fringe of woodland, which a quarter of a century ago shaded the west and south, has given way to cultivation, a wilderness of stunted trees still stretches along the banks of the Majhna to join the Kusmahi jungle[2] in parganah Haveli. After forming, as already noted, the frontier with that parganah, the Majhna crosses this from north to south ; and it is joined within Silhat by the Kurna. Along its banks and those of the Rápti the soil is the swampy and chalky-looking clay known as *chaur bhát*. In the north occur the ridges of sand (*dhúsi*) lately mentioned. But the bulk of the mould is loam (*doras*). Of the cultivated area 98,258 acres were at assessment (1,863) returned as cultivated and 23,984 acres as cultivable. Though the gram and *urd* pulses are more extensively grown here than in Salempur, the crops are mainly those described in the article on that parganah (*q. v.*)

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[1] See article on pargana Bhauápár, population section, note.

[2] *Supra* p. 291.

Beyond the business in agricultural raw produce, Silhat has little trade; but what little exists has been noticed under the head of its chief town, Rudarpur. The parganah has many less important market villages, such as Madanpur, Sirijam, Rámpur, Sohiauna, Gauri, Mathia, Patharhat, Dharha, Parri, and Bakhira. Two unmetalled roads of the second and three of the third class tap the principal places, and additional routes are provided by the Rápti and Majhna, both navigable when the roads are waterlogged.

Trade and communications.

Remains at Rudarpur render it probable that the parganah was once a stronghold of Buddhists. In those days the terms Buddhist and Bhar are likely to have been identical;[1] and we may suppose that, as elsewhere in the district, the earliest inhabitants were Bhars. If so their peace was roughly disturbed about the middle of the fourteenth century, when the parganah became a bone of contention between the lately founded Sarnet dynasty of Satási and the older Bisen house of Majhauli. The war continued with brief intervals of peace for about a hundred years, and ended in the victory of the Bisens, who annexed the disputed tract.

History.

In the end of the sixteenth century Silhat was a part of parganah Haveli Gorakhpur. From this it was severed about 1680, when Rudar, rája of Satási, was ejected from Gorakhpur and made Rudarpur his capital. Through the remainder of the Dehli rule, through the whole of the Oudh supremacy, and from the beginning of the British occupation until the great rebellion, the Satási rájas continued to flourish in Silhat.

The progress of the parganah since its cession to the British (1801) may be proved by the steadily increasing demands imposed at successive settlements of land-revenue. These were:—At the first settlement (1803), Rs. 8,516; at the second (1806), Rs. 9,283; at the third (1809), Rs. 12,657; at the fourth (1813), Rs. 16,461; at the fifth (1840), Rs. 54,300; and at the sixth (1863), Rs. 1,02,621. The sixth settlement is still current, but its demand has, as above shown, risen.

**SISWA-BÁZÁR**, a village in tappa Old Karhi of parganah Tilpur, lies 43 miles north-east of Gorakhpur. It had in 1872 but 1,732 inhabitants; and its only claims to notice are a parganah school and a house-tax. For the Chaukídári Act (XX. of 1856) is in force within its limits. During 1877-78 the house-tax thereby imposed, with a trifling balance from the preceding year, gave a total income of Rs. 184. The expenditure, which was solely on police, amounted to Rs. 144. Of the 385 houses in the village 142 were assessed with the tax, the incidence being Re. 1-3-0 per house assessed, and Re. 0-1-7 per head of population.

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[1] Pp. 431-32.

SOHANAG,[1] a hamlet in tappa Máil and parganah Salempur, stands about 3 miles south-west of Salempur and about 50 south-east of Gorakhpur. It in 1872 had but 29 inhabitants.

The hamlet is remarkable as containing an ancient tank and a large mass of ruins and sculptures apparently dating from the later Buddhistic epoch. The tank itself lies, like all ancient excavations of the kind, in a due north and south direction. It is 146 *lattás*[2] long and 77 broad, containing an area of 27¼ *bíghas*.[3] West of it and extending along its entire length rises a mound varying in height and breadth. The extreme elevation is about 50 feet and the breadth in the widest part about 100. This mound is formed chiefly of the large broad bricks characterestic of ancient buildings. It seems never to have been excavated, and it is impossible to say accurately what buildings it contained. But the highest part was probably a *stupa* erected over some Buddhistic relics; and the lower portion (which shows traces of a quadrangular building) a Buddhist monastery and apartments for ascetics.

The ancient name of Sohanág is said to have been Nágpur; and it is believed to be midway between Ajudhia and Janakpur in the Muzaffarpur district, the capital of Janaka, king of Mithila and father of Síta. At Mithila or Janakpur was held the assembly of kings at which rája Janaka promised his daughter Síta to the prince who could bend the bow of Shiva. Now with this bow, which was then in charge of Janaka, Shiva had conquered the gods in the sacrifice of Daksha. Ráma succeeded in the task; and the Parasu Ráma succumbed to the superior power of the Ráma Chandra incarnation of Vishnu. He returned to Sohanág, and there did penance to recover his divinity. After this the shrine became ruined and the images were lost. Many years afterwards, a king of Nepál named Sohan, who was grievously smitten with leprosy, set forth to die at Káshi (Benares). On his way he halted at Sohanág, and using the water of the tank was miraculously cured. In gratitude he restored the shrines. Some accounts say that Sohan was a Bisen Rájput; but others deny this. At any rate some claim seems to have been made by the Bisens of Majhauli to connect themselves in some way with the worship at Sohanág. The natural inference from the story is that on the revival of Bráhmans the ancient Buddhistic rites were revived. An exactly analogous case is the restoration and re-identification of the Ajudhia holy places by king Vikramaditya of Ujjain.

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[1] The whole of this article is by Mr. Crooke.

[2] The *latta* or *latha* equals 8 feet 7½ inches.

[3] *I.e.*, about 18⅗ acres, according to the proportion between bígha and acre prevalent in this parganah.

The chief remains visible at Sohanág are now as follows. There is a small ruined brick enclosure containing a modern Hindu temple of the common type. In this shrine are four images, all doubtless Buddhistic. They are known as Chatarbhuj Naráyan (the four-armed Vishnu), Parasúramji, Kuber Bhandári (Kuber the storekeeper), and Ranchhor Tíkam. The images of Parasúrám and Kuber are engraved in Buchanan's *Eastern India* (II., 363).

But Buchanan never saw the place himself, and depended on the very imperfect description of his pandit. In the same enclosure are some ruined ascetic's cells and the remains of a small Mahádeo temple with a round black stone phallus, known as Maha Rudra Náth. The temple containing the chief images is said to have been built by Niwáz Singh, *chakládár* or commissioner under the rule of Oudh. It may perhaps be nearly a hundred years old, and probably dates from a period not long before our occupation of the district. On the highest point of the mound is a semi-ruinous temple, containing a small black stone image representing a man with a woman in his lap. This is known as Gauri-shankar or Mahádeo and Párvati. At the base of the mound, near the edge of the tank, is a small ruined temple containing a phallus and two black stone images in excellent preservation. They are said to represent Parasúráma's parents,—Jamadagni, son of Richíka of the race of Bhrigu; and Renuka, daughter of rája Prasenajít.

But both these statues are certainly Buddhistic, and have been appropriated by the Bráhmanical cultus. The phallus in this shrine is called the Jhárkandi Mahádeo. On the edge of the tank are some remains of an ancient landing staircase; and under an adjoining *pípal* tree is a small Buddhistic figure known as Laukus,[1] that son of Rámchandra who was miraculously formed out of a handful of holy *kusa* grass. In addition to the occasional visits of devotees to the shrine of Parasúrám there is an annual fair held on the 3rd, bright half, Baisákh (April-May). At this gathering attend on an average 20,000 people. The real priests (*pujári*) of the shrine are the Atíths of Karwaniya in tappa Ballia of parganah Salempur, whose present representative is prior (*mahant*) Gáyápuri-Ji. The place is, however, practically in charge of a family of Bháts, who own two-thirds of the village of Sohanág. Deokinandan Lál, a lawyer of Gorakhpur, whose family live in the adjoining village of Pilauli, has succeeded in procuring a decree in the civil court for the tank and the ground on which the fair is held.

Adjoining this ancient site is a modern shrine occupied by a body of Rámánandis. They have a Thákurdwára with images of Lachhman and

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[1] The name seems, however, to have been compounded from those of both Ráma's sons, Lava and Kusha.

Jánki and several ammonite fossils (*Sáligrám*). The founder of this convent was Dharni-dás, who was succeeded by the noted ascetic Jíwa Rámji. The latter disappeared on a pilgrimage, leaving behind him a stone cup (*kundi*) which he announced would fall to pieces on the day of his death. The cup broke twelve years after his departure; but no one knows where he died. It is said that he could appear simultaneously at Sohanág and Mathurá. The succession of priors since his time has been Tíkárám, Ganesh-dás, Naráyan-dás, Jánkí-dás, Párasurám-dás, Rameshwar-dás, Rámparshád-dás, and Rámsaran-dás, who at present occupies the cushion. The tomb (*samádh*) of Jíwa Rám-dás,[1] with his broken cup, is greatly venerated.

On the whole Sohanág is a very interesting place and offers a good field for archæological exploration. It seems to be one of a line of Buddhist shrines extending from Bhágalpur ghát on the Ghágra to Kasia or Kusanagara, the scene of Buddha's death. The intermediate stages were perhaps Kaháon, Sohanág, and Khakhundu, in all of which Buddhist remains exist.

SURAULI, a large village in the tappa so named of parganah Salempur, lies about five miles south south-west of Deoria. Its population amounted in 1872 to 424 persons.

Here are the remains of an extensive fort, covering an area of about 22 acres. The site is overgrown with scrub, but clearly defined by the still visible traces of a surrounding ditch. Within are three large masonry wells, and the remains of a fourth with steps descending into its shaft. The village is held by Chaubaria Rájputs, who are said to take their name from parganah Chaubar in Sáran. Legend asserts that they were settled here by a rája of Majhauli, who wished them to watch his frontier; and that the fort was built about 10 generations ago by one Dambar Sáhi. It was destroyed shortly before the British occupation (1801) by one of the Oudh nawáb's deputies. There is a superstition that any one attempting to plough within the fort immediately dies.

TAMKÚHI or Tamakhoi, a village of tappa Haveli and parganah Sidhua-Jobna, stands on the unmetalled road from Samúr to Túdári patti, 55 miles east-by-south of Gorakhpur. It had in 1872 but 708 inhabitants; and is here noticed solely as the site of an imperial post-office and the seat of the Tamkúhi rája.[2]

TARAKULWA, a village of the tappa so named in parganah Sháhjahánpur, stands on the unmetalled Kasia and Barhaj road, 40 miles south south-east of Gorakhpur. Its population amounted in 1872 to 1,020 persons.

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[1] As no one knows where he died, this tomb is probably a cenotaph.

[2] *Supra*, p. 401.

Tarakulwa is situated on a great mound of sand, and its climate is considered good. It has a district post-office and a first-class police-station, with cattle-pound attached.

TARIA SUJAN is the site of a third-class police-station and district post-office in tappa Haveli of parganah Sidhua-Jobna. It lies at a considerable distance from any road, 56 miles east-by-south of Gorakhpur; and in 1872 had 2,101 inhabitants.

TILPUR, a parganah of the Mahárájganj tahsíl, is bounded on north north-east by the Champáran district and Nepál, the border with the former being provided by the Great Gandak river; on north-west by the Jharrei river, which severs it from parganahs Bináyakpur and Haveli; on its concave south-western frontier by the latter parganah; on east south-east by parganah Sidhua-Jobna, and again for a short distance by the Great Gandak and Champáran. Tilpur had in 1878 an area of 183,764 acres and a land-revenue of Rs. 48,575. It is divided into seven tappas, called Old Karhi, New Karhi, Bharatkand, Domakand khás, Sukarhari, and Sonári. It contains 339 of the revenue divisions known as villages (*mauza*).

Population.

According to the census of 1872 it possessed 251 inhabited sites, whereof 155 had less than 200 inhabitants; 79 between 200 and 500; 13 between 500 and 1,000; and 4 between 1,000 and 2,000.

The population numbered 57,021 souls (26,859 females), giving 199 to the square mile. Classified according to the religion, there were 50,164 Hindus (23,590 females); 6,853 Musalmáns (3,267 females), and 4 Christians. Distributing the Hindu population among the four great classes, the census shows 3,370 Bráhmans (1,617 females); 772 Rájputs (373 females); and 1,841 Baniyas, (821 females); whilst the great mass of the population is included in the "other castes," which show a total of 44,179 souls (20,779 females). The principal Bráhman sub-division found in this parganah is the Kanaujiya (3,145). The chief Rájput clans are the Sarnet (152) and Chauhán. The Baniyas belong to the Kándu (1,224), Agarahri, Barauna,[1] Unai, and Kasaundhan sub-divisions. The most numerous amongst the other castes are the Teli (1,832), Koeri (1,535), Ahír (6,225), Chamár (6,077), Dhobi (1,050), Kahár (1496), Kurmi (1,714), Malláh (1,450), Nuniya (3,047), and Musahar (2,444). Besides these, the following tribes comprising less than one thousand members each are found in the parganah:—Bind, Dosádh, Gound,[2] Lohár, Hajjám, Satwár,

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[1] See article on parganah *Dhuriápár*, population section, note.

[2] Article on parganah *Bhaudpár*, population section, note.

Gadariya, Káyath, Kalwár, Rajbhar, Sonár, Kamángar, Dom, Barhai, Baráyi, Bhát, Pási, Thathera, Máli, Bánsphor, Jogi, Bairági, Bári, Khatik, Khákrob, Kisán, Halwái, Kumár, Kori, Baheliya, Gosaín, and Jaiswár. The Musalmáns are Shaikhs (6,436), Sayyids (27), Mughals (18), Patháns (311), and unspecified.

Physical and agricultural features.

The parganah may be divided into two portions. Its larger or northern division may be deemed a part of the Tarái, while its southern is an open and fairly cultivated plain resembling the bulk of the district. In the former tract must be placed tappas Sonári, Sukarhári, Domakand, Bharatkand, and the northern half of tappa Khás. These are regions of reserved forest, large grass prairies, patchy and slovenly cultivation, poor hamlets, and morass. In the southern tract are included the other half of Khás and tappas New and Old Karhi. Here, as already mentioned, are found freedom from forest and a fairly extensive cultivation.

Of the total area 59,175 acres were at the land-assessment of 1865 returned as cultivated. But this estimate excludes the cultivation of waste-land grants; and since it was framed tillage must have made still further annexations amongst the 46,386 acres which were returned as cultivable, though fallow. The soil consists chiefly of the sandy loam called *doras;* but there is a good deal of clay (*mattiyár*) and a small amount of the almost pure sand named *balua.* So great is the natural moisture of the earth that the ordinary crops can be produced in abundance without artificial irrigation. Water, indeed, lies at an average depth of but 8 feet from the surface; and of the total cultivation not quite 20 per cent. is recorded as watered. Wells are used, not for fields, but for the purposes of human life. The usual sources of what little irrigation exists are not wells, but streams and lagoons.

Chief of the former are the Little Gandak watering the eastern, and the Malawa the western tappas. But there are many minor water-courses, such as Chandan, the Khekara, the Hirna, the Soleh, and the Ghorburwa. Most if not all of these rise in the parganah itself. The lagoons are of the usual type—reedy swamps which with the approach of summer gradually dry. But the form of some shows that they were once bends in the beds of rivers. Like its neighbour parganahs Tilpur is subject to extensive inundations. But owing to the sandy nature of the soil these rapidly disappear.

Products, trade, and communications.

As usual in watery tracts, autumn rice is the staple of the parganah. For the spring harvest are grown a large quantity of wheat and a smaller quantity of chick-pea, (*chana*) barley, lentils, (*masúr*), and mustard (*láhi.*) Fruit is supplied by 1,500 acres of grove or orchard. The wild hemp (*bhang*), which provides an intoxicating drug, grows like a weed in the fields. Catechu is tapped from innumerable *khair* acacias. But except in the vegetable kingdom, Tilpur has no products worthy of mention. Its trade is extremely limited, and its markets are of the agricultural order. Such are Nichlaval, Siswa, and Mithaura, with their minor rivals, Rudrapur, Harilapur, Biláhikpur, Barhia, Chatia, Madanpura, and Chauk. Tútíbhári and Kotibhár are important on other than commercial grounds. The southern part of the parganah is fairly provided with communications. Four unmetalled roads run northwards to meet and end at Nichlával, whilst a fifth crosses three of them in a westerly direction.

History.

In the fourteenth century the principality of Bútwal, with its capital at the foot of the Nepál hills, was founded by an adventurer of uncertain origin. This Makhund Singh, or his descendants, gradually seized the whole of Binàyakpur and Tilpur from the Thárús. It is probable that before the end of the sixteenth century Tilpur had been separated from the rest of this petty kingdom, as a fief for younger sons. The parganah is at all events mentioned as a distinct sub-division in Akbar's *Institutes* (1596), which adds that there is a brick castle at Tilpur; but no town or village thus called remains. The name of Tilak was perhaps common in the Bútwal family. For after a prince so named Tilpur is said to have been called; and with another prince so named the parganah is connected in the beginning of the eighteenth century. This Tilak II, had held Tilpur as a fief from his cousin, the rája of Bútwal; but resenting another's suzerainty, he declared himself an independent rája. Calling in the aid of the warlike hucksters known as Banjáras, he for long resisted the power of Bútwal. But the internecine conflict led probably to arrears of revenue. About 1750 the nawáb of Oudh, the nominal ruler of the district, sent a large force to realize the land-tax. That force first defeated Tilak Sen's son, and afterwards came to terms with the Bútwal rája. In accordance with those terms, or by right of the sword, the latter re-annexed Tilpur.

Ceded to the English in 1801, Tilpur was a few years afterwards annexed by the Nepálese, who, having defeated the rája of Butwal, chose to consider it as still a part of his domains. The Nepálese war followed, and the Nepálese themselves disappeared. In the course of the campaign, however, Nichlaval and other places suffered from their incursions. After the great rebellion (1857-58) a northern strip of the parganah was granted to their descendants in reward for friendly services against the rebels. Amongst those rebels was the rája of Bútwal, whose family had for two generations been settled at Nichlaval.

His estates were confiscated and his title attainted. Since it became a British possession Tilpur has been assessed with the following land-revenues:—Rs. 9,803 in 1803; Rs. 9,821 in 1806; Rs 7,646 in 1809; Rs. 11,470 in 1813; Rs. 41,501 in 1840; and Rs. 41,888 in 1865. The increase which has taken place since the last date is chiefly due to the fact that the demands then assessed were in many cases progressive.

TÚTÍBHÁRÍ, a village in the extreme northern corner of the parganah just described, adjoins the frontiers of Nepál and parganah Bináyakpur. Situated on the banks of the Jharrei river in tappa Sukarhari, it lies 57 miles north north-east of Gorakhpur. It is far distant from any road, and its population was in 1872 limited to 1,468 persons. But Tútíbhári is noticeable as the site of a third-class police-station and district post-office.

STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

# NORTH-WESTERN PROVINCES.

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# BASTI DISTRICT.

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## CONTENTS.

### PART I.—GEOGRAPHICAL AND DESCRIPTIVE.

*Page.*

Boundaries, area, &c. ... ... 552
Administrative sub-divisions ... ... *ib.*
Tahsíls and parganas ... ... 553
Tappas ... ... ... ... 555
District staff ... ... ... 556
Physical geography and scenery ... *ib.*
Woodlands ... ... ... ... 557
The three tracts of the district ... 558
Soils ... ... ... ... *ib.*
Saline efflorescence, ravines ... ... 560
Water-level ... ... ... ... *ib.*
Rivers. Systems of the Rápti, Kuána, and Ghágra ... ... ... 561
Adjustment of riparian disputes ... 567
The rivers as irrigators ... ... *ib.*
Lakes and swamps ... ... ... 568
Communications ... ... ... 569
Table of distances ... ... ... 571
Meteorology and climate ... ... *ib.*

### PART II.—PRODUCTS, ANIMAL, VEGETABLE, AND MINERAL.

Fauna ... ... ... ... 574
Domestic animals, ponies, horned cattle, &c. *ib.*
Cattle disease, ... 576
Wild animals ... ... ... *ib.*
Reptiles ... ... ... ... 577
Birds and bird trade... ... ... 578
Fishes and fisheries ... ... ... 579
Price of timber ... ... ... 586
Crops ... ... ... ... 587
Rice and other growths ... ... 588
Outturn ... ... ... ... 591
Agricultural processes, ploughing ... 592
Irrigation ... ... ... ... 594
Manuring ... ... ... ... 596
Other agricultural processes ... ... 598
Nomenclature of fields ... ... 599
Vegetable products of the wood and lagoons ... ... ... ... 600
Droughts ... ... ... ... 602
Minerals, nodular limestone and lime ... 608
Bricks, brick-dust and tiles ... ... 609

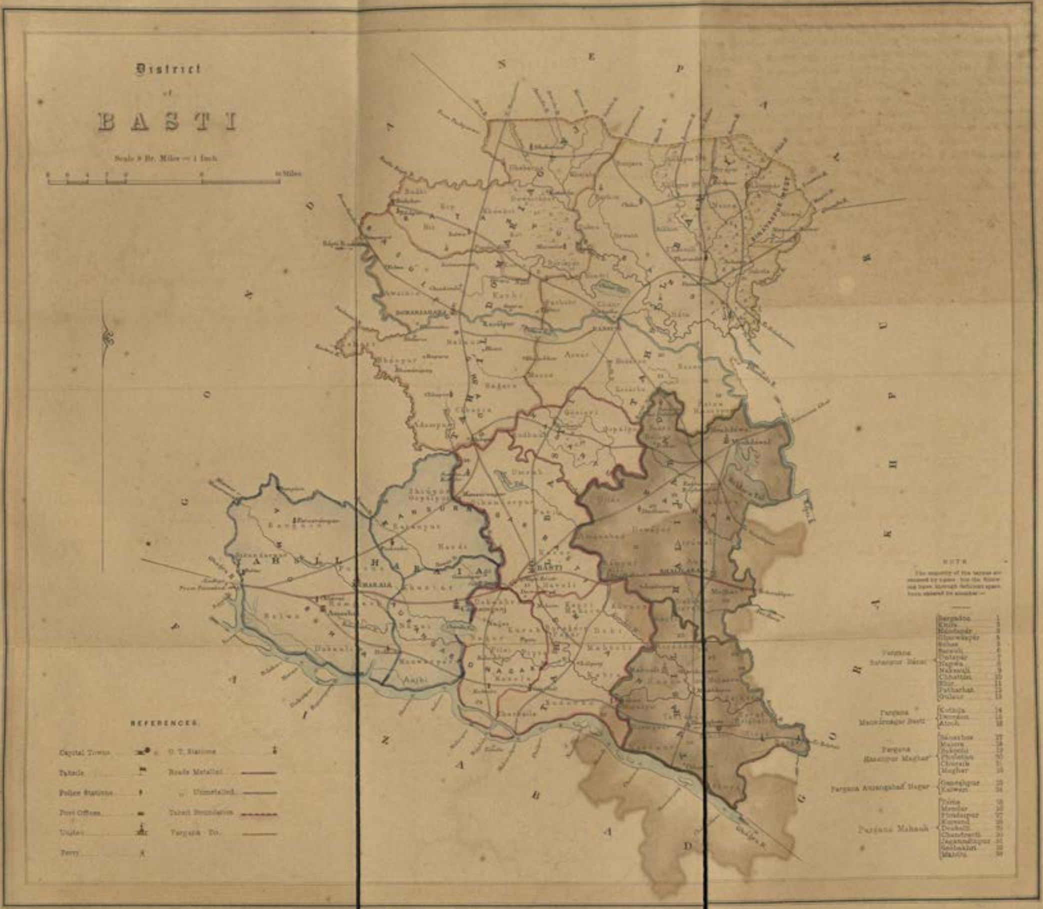
### PART III.—INHABITANTS, INSTITUTIONS, AND HISTORY.

*Page.*

Population ... ... ... 610
Statistics ... ... ... 614
Castes and tribes ... ... ... *ib.*
Occupations ... ... ... 639
Emigration ... ... ... 641
Towns and villages ... ... *ib.*
Dwellings and religious buildings ... *ib.*
Clothing ... ... ... ... 643
Food ... ... ... ... 646
Marriage Customs... ... ... 648
Religion Christianity and Muhammadanism ... ... ... ... 650
Literature and language ... ... 657
Education ... ... ... 658
Post-office ... ... ... 659
Police ... ... ... ... 660
Infanticide ... ... ... 661
Jail ... ... ... ... 666
Fiscal history ... ... ... 667
Revenue collections and instalments, 668
Proprietary tenures ... ... 669
Leading landed families ... ... 672
Alienations ... ... ... 682
Cultivators, their castes ... ... 383
Average size of holdings ... ... 686
*Halbandi* or plough tenures ... *ib.*
Rents and enhancements of rent ... 687-688
Manorial cesses ... ... ... 688
Condition of the agricultural classes, 689
Serf ploughmen ... ... ... 691
Wages and prices ... ... ... 692 to 694
Loans and interest ... ... 694
Manufactures and trade ... ... 695-696
Internal trade: Markets and fairs ... 705
Weights and measures ... ... 706
District receipts and expenditure ... 708
House-tax, towns ... ... ... 709
Income and license taxes ... ... *ib.*
Excise and stamps ... ... 710
Registration receipts ... ... 711
Judicial charges ... ... ... *ib.*
Medical charges and sanitary statistics *ib.*
Native medicine ... ... ... 713
History ... ... ... ... 794

GAZETTEER OF THE DISTRICT, *page*

71



LITHOGRAPHED AT THE SURVEYOR GENERAL'S OFFICE, CALCUTTA, FEBRUARY 18[illegible]
From an original supplied by [illegible] in charge of the N. W. P. Gazetteer

Boundaries, area, &c.

Basti,[1] a district of the Benares Division, is for 38 miles on the north-north-east bounded by the kingdom of Nepál ; for 98 miles on the west-north-west by the Gonda district ; for 62 miles on the south-south-west by the Ghágra river, which severs it from the district of Faizabad ; and for 95 miles on the east by the Gorakhpur district. For east might, perhaps, be written east by south ; but for purposes of simplicity we need hardly recognize more than sixteen points of the compass. The British tahsíls which march with Basti are Utraula and Begamganj of Gonda ; Faizabad and Akbarpur of Faizabad ; and Bánsgáon, Gorakhpur, and Mahárájganj of Gorakhpur.

The district extends from 26° 23′ 0″ to 27° 30′ 0″ north latitude, and from 82° 17′ 0″ to 83° 19′ 30″ east longitude. Its total area by the latest official statement[2] was 1,784,049 acres, or something over 2,787½ square miles. Basti is, therefore, over 13 square miles larger than Lincolnshire. Its length from north to south varies between 52 and 68, with a mean of 60 miles; its breadth from east to west between 28 and 52 miles, with a mean of 40. The number of villages is returned as 7,524. The population, 1,416,905 in 1865, had in 1872 risen to 1,472,994, or about 528 persons to the square mile. But of both area and population further details will be given in part III. of this notice.

Administrative sub-divisions.

For purposes of administration, general and fiscal, Basti is divided into 5 tahsíls or sub-collectorates, over which are distributed 8 parganas or baronies. Here, as in Gorakhpur, we note the unusual feature of parganahs lying partly in one and partly in another tahsíl. But though possessing separate records the parganahs are as administrative units almost obsolete. The divisions of civil and criminal justice are respectively the petty judgeship (*munsifi*) and the police-circle (*thána*). Of the former there are 3, whereof one, Bánsgáon, is shared with the Gorakhpur district ; of the latter there are 26. [3]But the following synopsis will show at a glance the various divisions, their equivalents at the close of the sixteenth century, and their modern land-revenue, area, and population.

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[1] The principal materials for this notice have been the settlement reports of Messrs. H. le P. Wynne, c. s., H. Wilson, c s., and P. J. White, 1861-65 ; Martin's (Buchanan's) *Eastern India*, 1838 ; and the notes of Messrs. P. Wigram, c. s., and J. B. Thomson, c. s. But besides these should be mentioned the census reports of 1872 and former years ; the annual reports of the various Government Departments ; the records of the Board of Revenue, and brief memoranda by different officers now or formerly posted in the district. References to other authorities, such as Elliot's *Races* and *Historians*, or Sherring's *Castes*, will be found in the text or footnotes. The British districts which surround Basti on three sides have all been described in the Gazetteers of Oudh and the North-Western Provinces. From one of those districts, Gorakhpur, Basti was severed in 1865 only. It follows, therefore, that the scope of this notice is considerably lessened, and that the Basti monograph will, in many respects, be little more than an appendix to that of Gorakhpur.

[2] Government Circular No. 70A., dated 4th July, 1878.

[3] This estimate excludes three outposts or stations of the fourth class. But it includes two which, before the end of the current financial year (1880-81), will be raised from the fourth class to the third.

| Tahsíl. | Parganah. | Included by Akbar's Institutes (1569) in— | Land revenue (excluding cesses) in 1878-79. | Area in 1878. | | Total population in 1872. | In the police jurisdiction of— | In the munsifi of— |
|---|---|---|---|---|---|---|---|---|
| | | | | Square miles. | Acres. | | | |
| | | | Rs. | | | | | |
| Domariáganj. | 1. Rasúlpur Ghaus. | Rasúlpur Ghaus. | 1,53,191 | 330 | 75 | 164,101 | Domariáganj and Chhapia. | Bánsi. |
| „ ... | 2. Ratanpur Bánsi I. (western portion). | Ratanpur-Maghar and Katahla. | 1,12,155 | 251 | 20 | 94,946 | Dhebarua, Misrauli, and Tilokpur. | |
| Bánsi ... | Ratanpur Bánsi II., (eastern portion). | Ditto ... | 2,26,075 | 560 | 467 | 266,658 | Chitia, Bánsi, Uska, and Bankata. | |
| „ ... | 3. Bináyakpur, | Bináyakpur. | 17,470 | 48 | 344 | 21,023 | Lautan ... | |
| Haraia (late Captainganj), | 4. Amorha ... | Amorha or Amodh. | 1,62,070 | 267 | 576 | 174,709 | Captainganj, Paikaulia, Chháoni, and Parasrámpur. | Basti, |
| „ ... | 5. Aurangabad Nagar I. (western portion). | Rihlapára, | 54,341 | 115 | 172 | 66,110 | Captainganj. | |
| „ ... | 6. Mansúrnagar Basti I., (western portion). | Mandwa ... | 56,792 | 112 | 268 | 64,403 | Paikaulia, | |
| Basti ... | Aurangabad-Nagar II. (eastern portion), | Rihlapára, | 56,401 | 94 | 592 | 58,372 | Kalwári (at present a mere out post.) ... | |
| „ ... | Mansúrnagar, Basti II. (eastern portion). | Mandwa ... | 98,185 | 171 | 1 | 104,490 | Basti and Sonaha... | |
| „ ... | 7. Mahauli I. (western portion). | Mahauli ... | 74,763 | 170 | 621 | 93,140 | Gáeghát ... | |
| „ ... | 8. Hasanpur Maghar I. (western portion). | Ratanpur-Maghar. | 53,389 | 109 | 635 | 57,325 | Rudhauli, Buddhaband. | Basti and Bánsi.[1] |
| Khalílabad | Mahauli II. (eastern portion). | Mahauli ... | 93,859 | 212 | 52 | 111,709 | Mahauli ... | Basti and Bánsgáon[2] |
| „ ... | Hasanpur-Maghar II. (middle portion). | Ratanpur Maghar. | 1,60,779 | 342 | 386 | 196,008 | Dhanghatta, Dudhára, Menhdáwal, and Khalílabad. | Basti and Bánsi.[3] |
| | Total ... | ... | 13,19,470 | 2,787 | 369 | 1,472,994 | | |

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[1] Tappas Rudhauli and Gusiári in this part of the parganah belong to the Bánsi munsifi, all the remaining tappas to that of Basti. [2] Tappas Mahthi, Kuchri, Simri, Bargáon-East, Sirsi and Taraf-Belghatia belong to the Bánsgáon munsifi; the remainder to the Basti munsifi.

[3] Tappas Menhdáwal, Bakhira. Gopálpur, Majaura, Sakra and Belhar belong to the Bánsi munsifi, the rest to the munsifi of Basti.

By dropping the suffixes and prefixes with which a passion for long names has adorned so many parganahs, we shall save both type and confusion. Throughout this notice, therefore, let Rasúlpur-Ghaus appear as Rasúlpur simply ; Ratanpur-Bánsi as Bánsi ; Aurangabad-Nagar as Nagar ; Mansúrnagar-Basti as Basti : and Hasanpur-Maghar as Maghar. Here, as in Gorakhpur, the parganah divisions often coincide roughly with the limits of ancient principalities like Amorha, Bánsi, and Nagar. But of this enough will be said in the Gazetteer articles on the parganahs themselves. Before quitting the second column of the table we need only mention that eastern portions of Bináyakpur and Maghar will be found in the Gorakhpur district.

On the compilation of *Akbar's Institutes* ( 1596 ) Basti formed part of the Gorakhpur and Avadh divisions ( *sarkár* ) of the Oudh or Avadh province ( *súba* ). In the Gorakhpur division and district ( *dastúr* ) were included parganahs Rasúlpur-Ghaus, Katahla, Bináyakpur, Rihlapára, Mahauli, Mandwa and Ratanpur-Maghar ; in the Haveli Avadh district of the Avadh division parganah Amorha. Katahla was Bánsi north of the Rápti. The old name became extinct when the Sarnet Raja of Bánsi defeated and slew the Bhar or Solankhi[1] Raja of Katahla. Bánsi south of the Rápti was called Ratanpur, and included, as above shown, in the same parganah as Maghar. So far we have been dealing with certainties. But whether Rihlapara and Nagar are identical is doubtful. The identification was suggested by Mr. Reade,[2] who may have been quite as wrong as when he made Amorha coincide with a lost sixteenth century parganah called Mandla. All the copies of the Institutes inspected by Sir Henry Elliot give Kihlapára, and Mr. Reade seems to have been the first who substituted an R for the K.

When ceded by Oudh to the British ( 1801 ) all these parganahs were included in the Gorakhpur district; and in Gorakhpur they remained until 1864-65, when severed to constitute the existing district of Basti. Some account of their vicissitudes during the interval will be found in the Gorakhpur notice ;[3] but since their separation they have undergone no important changes of area. Nor have they discarded those ancient *tappa* sub-divisions whose multitude was the geographical peculiarity of the united district.

Above [3] have been given some of Mr. E. B. Alexander's speculations as to the origin of tappas. He suggests that these tracts represent the subordinate fiefs into which the old Hindu *ráj* or principality was divided. But whether Hindu or not in origin, in name they are probably Muslim. In Persia *tappa* means a small hill ; but the word is found also in Afghánistán and other

[1] Buchanan thinks that this prince belonged to the former tribe; some informants of Mr. Wynne placed him in the latter. [2] Mr. E. A. Reade, C. B., was successively Collector of Gorakhpur-Basti, Commissioner of Gorakhpur, and Senior Member of the Board of Revenue. He is the author of a work on the *Inferior Castes of the North-Western Provinces,*

[3] *Supra*, pp. 274-76. [3] pp. 277-78.

parts of Central Asia.[1] It is easy to imagine that the hill gave its name to the village stronghold which crowned it, and the village stronghold to the surrounding lands. But it is only fair to add that to the Persian of India—the French of Stratford-atte-Bowe—the word is unknown. Both Wilson and Forbes class it as Hindi. In Basti there are 130 tappas, distributed as follows over the different parganahs and tahsils :—

| *Tahsíl.* | *Parganah* | *Tappa.* | *Tahsíl.* | *Parganah.* | *Tappa.* |
|---|---|---|---|---|---|
| DOMARIÁ-GANJ. | Rasúlpur. | 1. Awainia. | Bansi (*concluded.*) | Bináyakpur. | 49. Bhátinpár. |
| " | " | 2. Karhi. |  | " | 50. Nitwal or Netwar. |
| " | " | 3. Halaur. | HARAIA. | Amorha. | 51. Bangawán. |
| " | " | 4 Sagara. | " | " | 52. Belwa. |
| " | " | 5. Chhapia. | " | " | 53. Dubaulia. |
| " | " | 6. Ádampur. | " | " | 54. Purena. |
| " | " | 7. Bhánpur. | " | " | 55. Rámgarh. |
| " | " | 8. Sehari. | " | " | 56. Sikandarpur. |
| " | Bánsi. | 9. Dhebarua. | " | Nagar. | 57. Ganeshpur. |
| " | " | 10. Khajahni. | " | " | 58. Khuriár. |
| " | " | 11. Dewáichpár. | " | " | 59. Manwarpára. |
| " | " | 12. Khánkot. | " | " | 60. Nawái. |
| " | " | 13. Kop. | " | " | 61. U'ji. |
| " | " | 14. Budhi. | " | Bastí. | 62. Hardi. |
| " | " | 15. Hír. | " | " | 63. Ratanpur. |
| " | " | 16. Kot. | " | " | 64. Shiúpur. |
| " | " | 17. Khuniáon. | " | " | 65. Atroh |
| " | " | 18. Khíra | BASTI. | Nagar. | 66. Dúbakhra. |
| " | " | 19. Bárikpár. | " | " | 67. Haveli-Nagar. |
| BÁNSI. | " | 20. Banjaraha | " | " | 68. Kanaila. |
| " | " | 21. Birdpur or Ghos. | " | " | 69. Kalwári. |
| " | " | 22. Aikhin. | " | " | 70. Kúrha. |
| " | " | 23. Barhon. | " | " | 71. Piláj. |
| " | " | 24. Dabra. | " | " | 72. Pípra. |
| " | " | 25. Sirwant. | " | Basti. | 73. Deoráon. |
| " | " | 26. Nándapár. | " | " | 74. Haveli. |
| " | " | 27. Tharauli. | " | " | 75. Kothila. |
| " | " | 28. Gharwáspár. | " | " | 76. Karar. |
| " | " | 29. Bargadoa. | " | " | 77. Umra. |
| " | " | 30. Sohás. | " | " | 78. Pandia. |
| " | " | 31. Suhila. | " | Mahauli. | 79. Bargáon-(or Badgáon) Pagár. |
| " | " | 32. Úntápár. | " | " | 80. Charkaila. |
| " | " | 33. Nagwa. | " | " | 81. Kapri-Mahsou. |
| " | " | 34. Naksauli. | " | " | 82. Díhi. |
| " | " | 35. Kondri. | " | " | 83. Jagannáthpur. |
| " | " | 36. Háta. | " | " | 84. Kudarha. |
| " | " | 37. Pachahr. | " | " | 85. Koraon. |
| " | " | 38. Chaur. | " | " | 86. Kabra. |
| " | " | 39. Chhattísi. | " | " | 87. Mahtauli. |
| " | " | 40. Beson or Bísogáon | " | " | 88. Subakhri. |
| " | " | 41. Bhír. | " | MAGHAR. | 89. Bánskhor. |
| " | " | 42. Patharhat. | " | " | 90. Gusiári. |
| " | " | 43. Patna-Hasanpur. | " | " | 91. Rudhauli. |
| " | " | 44. Gulaur. | KHALÍLA-BAD. | " | 92. Amánabad. |
| " | " | 45. Khesraha. | " | " | 93. Belhar. |
| " | " | 46. Kudáran. | " | " | 94. Bakuchi. |
| " | " | 47. Asnár. | " | " | 95. Bakhira. |
| " | " | 48. Masna. |  |  |  |

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[1] More than one place bearing this suffix has acquired notoriety during the late Russo-Turkumán campaign. Such is Geuk-Tepe (Gauk-tappa), which may, perhaps, be translated Blue-hill.

| *Tahsíl.* | *Parganah.* | *Tappa.* | *Tahsíl.* | *Parganah.* | *Tappa.* |
|---|---|---|---|---|---|
| KHALÍLABAD. (*continued*). | Maghar (*continued*). | 96. Chúraib. | KHALÍLABAD— (*concluded.*) | Mahauli (*concluded*) | 113. Buzurgwár. |
| ,, | ,, | 97. Dewápár. | ,, | ,, | 114. Chandráoti. |
| ,, | ,, | 98. South Haveli. | ,, | ,, | 115. Deokalli. |
| ,, | ,, | 99. Gopálpur. | ,, | ,, | 116. Fidáipur. |
| ,, | ,, | 100. Kasba or Maghar. | ,, | ,, | 117. Kuchri. |
| ,, | ,, | 101. Menhdáwal. | ,, | ,, | 118. Karri. |
| ,, | ,, | 102. Majaura. | ,, | ,, | 119. Karsand. |
| ,, | ,, | 103. Ujiár. | ,, | ,, | 120. Mándar. |
| ,, | ,, | 104. Ún. | ,, | ,, | 121. Mahthi. |
| ,, | ,, | 105. Phulethu. | ,, | ,, | 122. Muhabra. |
| ,, | ,, | 106. Rámpur-Paili. | ,, | ,, | 123. Murádpur. |
| ,, | ,, | 107. Sakra or Sagra. | ,, | ,, | 124. Naudánr. |
| ,, | ,, | 108. Utráwal. | ,, | ,, | 125. Simrí. |
| ,, | Mahauli. | 109. Ajáon. | ,, | ,, | 126. Sirsi. |
| ,, | ,, | 100. Bargáon. (or Badgáon) East. | ,, | ,, | 127. Sathara. |
|  |  |  | ,, | ,, | 128. Táma. |
| ,, | ,, | 111. Bankat | ,, | ,, | 129. Taraf-Belghatia |
| ,, | ,, | 112. Aorádánr. | ,, | ,, | 130. Taryápár. |

District staff.

Having now shown the revenue, criminal, and civil jurisdictions into which the district is divided, let us briefly notice the staff by which those jurisdictions are worked. The revenue and criminal courts are those of the magistrate-collector, his two covenanted subalterns, his deputy, and his five tahsíldars. An European honorary magistrate has criminal powers in tahsíl Khalílabad. The only civil courts are those of the three munsifs. The judge of Gorakhpur tries cases on committal from the magistrates, and on appeal from both magistrates and munsifs. The principal district officials remaining to be mentioned are the civil surgeon, the district engineer,[1] the district superintendent of police, the sub-deputy opium agent and his two assistants, the deputy-inspector of schools, and the postmaster. It may be noted that the "deputy opium agent" is the magistrate-collector, the prefect of the district. But from interference with the "sub-deputy" he in practice abstains.

Physical geography and scenery.

Basti may be defined as a well-watered and well-wooded alluvial plain, sloping almost imperceptibly towards the south-east. Hills it has none. Though some 450 miles distant from the nearest breakers of the Bengal Bay, it has a mean height above the sea of 326 feet only. The elevations of the dozen Great Trigonometrical Survey stations vary from but 353 to 302 feet. The district then is flat, so flat that its many streams and lakes cannot be seen from any distance. But of the Basti scenery as of most sceneries, it may be said that it is at times not without a beauty of its own. There is a loveliness of colour as well as of form ; and under the cloud-flecked sunlight of a day in the rains the gaze is refreshed by a verdure of many tints. At the close of the rains, again, the untrodden snows of the Himálaya somtimes lend a grand background to a northward view. But these are mere transient beauties, which vanish when the crops are cut and the haze of summer fills the air. It is perhaps in the many clumps of timber that the landscape finds its one stable element of the picturesque. Large groves of the evergreen mango abound all over the district. Feathery bambus may be seen growing round most of the villages. *Mahua* trees, with their mouse-odoured white flowers, are plentiful ; but most plentiful on the banks of the Kuána and the Ámi, in the middle of the district. Here they are clearly the survivors of the forest which once almost covered Basti. Their liquor-yielding virtues saved them when the ground was reclaimed for cultivation. In the north may be found a few other remnants of ancient woodland; but no valuable timber has been left. During the past fifty years forest and waste land have been cleared to an enormous extent. No less than 100,153 acres have been bestowed or leased under the jungle-grant rules ;[1] and of this area the bulk has been reclaimed. No waste-land now remains at the disposal of Government. And this statement implies also that there are no forests reserved by Government itself.

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[1] The Gorakhpur engineer is at present (1880-81) in charge of the district. But Basti had until quite lately an engineer of its own, and is not likely to remain much longer without one.

Woodlands.

The following table shows the more important statistics concerning the more important jungle-grants, those, that is, which have an area of over 3,000 acres:—

| Parganah. | Name of grant. | Area in acres. | To whom granted. | When granted | By whom now held. | At what term expiring. |
|---|---|---|---|---|---|---|
| Bánsi, tappa Ghos | Alídápur | 9,852 | Mr. T. Dickens, | 1838 | Mr. J. Bridgman, | 50 years. |
| Ditto ... | Birdpur | 29,316 | Messrs. W. Gibbon & J. Clock. | 1840 | Mr. W. Peppé and others. | Ditto. |
| Ditto ... | Neora | 10,309 | Mr. T. Dickens, | Ditto | Mr. J. Bridgman, | Ditto. |
| Do., tappa Bárikpár. | Katahla | 3,156 | Mr. J. H. Forbes, | Ditto | Mr. C. Wallace | No deeds forthcoming to show. |
| Do., tappa Untápár. | Sarauli | 5,189 | Mrs. S. A. Bridgman. | Ditto | Mr. J. Bridgman | 50 years. |
| Do., tappa Sohás | Sohás | 3,079 | Manúlál ... | 1839 | Bálgovind Lál, | Ditto. |
| Binályakpur, tappa Bhátinpár. | Dulha | 3,619 | Messrs. W. and H. Gibbon. | 1840 | Mr. W. Gibbon, | Ditto. |
| Basti, tappa Hardi | Basti | 13,024 | Mr. C. Hamilton, | Ditto | Heirs of Mr W. Cooke (his widow and others). | Ditto. |

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[1] *Supra*, pp. 286-288.

The district is divided into three belts.

Though homogeneous in its flatness and its general moisture, the district is really composed of three rather heterogeneous belts. The first is that extending southwards from the Nepál frontier to the Rápti. About twenty miles north of that frontier runs the first range of the lower Himálaya; and this tract is an integral part of the great sub-montane marsh called the Tarái. In Basti it is about a score miles broad. Being exposed to a heavy rainfall, and flooded by the freshets of hill-streams, it is well-adapted to the cultivation of rice. This, indeed, is its staple crop. Much of it is too swampy to produce any other growth, and much was but lately cleared of jungle. The appearance of the inhabitants is sallow and aguish.

But when once it reaches the great catchwater drain of the Rápti, the swampiness perforce ends. The second or central belt, between that river and the Kuána, is far less paludinous. The rainfall is smaller, the inundations are less frequent and serious. Moisture escapes by the Ámi and other streams, besides those which bound the tract. Health improves. Rice is still the principal growth; but wheat and other cereals are fairly plentiful. The breadth of this belt varies from 12 miles on the west to 24 on the east.

The third or southern belt, that bounded by the Kuána and Ghágra, differs much from both its northern parallels. Parts of this also are marshy; this also is traversed by many small streams. But by those streams the rainfall escapes more rapidly; except in the south eastern corner, where the Kuána is joined by a channel of the Ghágra, inundations are rare; and the soil is much sandier, much drier. Rice is no longer the chief crop; and for the ordinary cereals irrigation is required. The tract ranges in breadth from 28 miles on the west to 12 on the east.

Soils.

What strata underlie the deep alluvial crust of the district is unknown; but it is consoling to know that the question is one of little present importance. The surface itself seems a fluviatile or estuarine formation of comparatively modern origin. Its soils are much the same as those described in the Gorakhpur notice.[1] The same soil may bear different names according as its ingredients or its situation is considered; and while revenue records adopt the nomenclature by composition, the people prefer that by position.

Classed according to natural composition.

By composition soils are *doras* or loamy; *mattiyár* or clayey; *balua* or sandy; and *bhát* or limey clay. Owing to the rather disconnected nature of the Gorakhpur-Basti land-assessment, no general estimate of the space filled by each of these varieties is forthcoming.[2] But it is believed that they have here been named in the order of predominance.

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[1] Pp. 284-85.

[2] In three parganahs only, Rasúlpur, Nagar and Basti, did the settlement reports attempt any classification of soils. And even in these the classification was not uniform.

*Doras*, *mattiyár*, *balua*, and *bhát*.

*Doras* or loam is a compound of sand and clay, chiefly the former. It is the *dúmat*, *rausli*, and *siwái* of other tracts in these provinces; and owing to its absorbent power and softness, is considered the best of soils. On it are grown all crops except rice. *Mattiyár*, on the other hand, produces fine rice, while its outturn of spring crops is inferior in quantity and quality. In this soil the clay easily predominates over the sand; in *balua*, elsewhere called *bhúr*, the predominance of the sand is equally unmistakeable. Even with the aid of manure and irrigation balua yields but poor crops of the poorer grains. *Bhát* is found in the low basins of rivers, and chiefly of northern rivers. Plentiful in parganah Rasúlpur, it is still commoner in parganahs Bináyakpur and Bánsi. Its favourite localities are, in fact, the banks of the Rápti and of its numerous discarded channels, as, for instance, in tappas Awainia, Bhátinpár, Nitwal, Kundri, Chhattísi, Bhír, and Patharhat. It produces the most luxuriant wheat and other spring crops, which are raised with the least possible outlay; for, being generally subject to flooding in the rains, bhát requires no irrigation. Though for the same reason it bears no autumn crop, it is deemed of greater value than lands which return two harvests yearly.

Distinction between the first two sometimes doubtful.

The distinction between doras and mattiyár is often very doubtful. In Rasúlpur Mr. Wynne found that if specimens of both soils were dried, pulverized, and again moistened, the difference between them was "absolutely inappreciable" The fact seems to be that the settlement surveyors here classed as mattiyár lands cropped in autumn, and as doras lands cropped in spring. Such a distinction would of course depend, not on the intrinsic constitution of the soils, but on their greater elevation and depression; on their capacity, that is, for retaining a smaller or larger proportion of moisture. The land classed as doras, and therefore as of the best quality, was often of the worst. He had never, he added, heard the natives use the terms doras and mattiyár except in connection with the Government demand.

Soils classed by position.

To the people, indeed, the only familiar classification is that by position. Soils are distinguished according to their relative situation with regard to village sites or the beds of rivers. Thus, every village is theoretically circled into three concentric belts, the *goend*, *gwaind* or "near," surrounding the homestead; the *miyána*[1] or "middle," surrounding the goend; and the *pallu* or "distant," surrounding the miyána. Here, as in the Duáb, where the same system prevails under a different nomenclature, an obvious reason can be given for the oblivion of natural differences. The inherent character of the soil has been lost in its artificial advantages. The most highly cultivated land is the best, irrespective of its original nature. The goend is the most manured, the miyána is the slightly manured zone. The pallu, perhaps, is never manured at all; but often contains some of those much-prized clay lands which are fit for the growth of winter rice (*jarhan*).

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[1] In the records of the earlier British assessments this miyána zone is sometimes called *ausat*.

Saline efflorescence and ravines.

Cultivable area.

When its position with regard to the bed of a river is considered, the soil may be either upland (*bángar*) or lowland (*kachár*, *khádir*). The uplands are the sandy ridges of watersheds; and when irrigated will produce spring crops. The lowlands occupy the river basins, and consist of late alluvial deposits. The *mánjha* or sandy deposits of the Ghágra are fit for little but the growth of thatching grass and tamarisk (*jhau*); but the silt left by the Rápti often consists of the fine moist bhát above described. The banks of some of the smaller streams present long stretches of hard impracticable soil, which is often completely sterilized by saline efflorescence (*reh*). Such tracts and the occasional but rare patches of similar ground inland are called *dhús* when simply hard and impracticable; when subject to saline efflorescence, *riháí* (*reh-hai*) or *úsar*. Such efflorescence is in Basti, however, a rather uncommon phenomenon. Even in the Domariáganj and Bánsi tahsíls, where it seems to be commonest, no úsar plain of any size could be discovered. The efflorescing salt is collected by washermen and makers of glass ornaments. Under the name of salt-earth flowers (*rehar matti ka phúl*) it was in Buchanan's time exported somewhat largely to the east. A few ravines may be found on the edges of rivers; but no large area is rendered barren by a net-work of such erosions. Of the total area, 2,344 square miles are returned as cultivable, and of these but 516 are uncultivated.[1]

Water-level.

Water is of course nearer the surface in the lowlands than in the uplands; but for any generalization as to its average depth throughout the district, statistics are unluckily wanting. The distance from the surface must be slightest in the moist north-Rápti country; but the settlement reports and Mr. Swinton's *Manual* confine their figures to the central and southern parganahs. Let us first examine the returns of the former essays. The total depth of a well in Rasúlpur is given as from 18 to 19½ feet; and allowance being made for at least a yard of water, the distance from the surface must here be between 15 and 16½ feet. In

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[1] *N.-W. P. and Oudh Administration Report*, 1878-79.

Basti the average depth of wells is $14\frac{5}{6}$ feet, and the distance from the water to the mouth $9\frac{5}{6}$. The corresponding figures for Maghar are $19\frac{1}{4}$[2] and $13\frac{1}{3}$ respectively; for Nagar $25\frac{7}{12}$[3] and $21\frac{10}{12}$. At Rudhauli in Maghar Mr. Swinton discovered a well whose water lay but $5\frac{1}{2}$ feet from the surface. The only parganah, however, in which his statistics have not been superseded by those of the settlement reports is Amorha. Sounding individual wells in those villages, he found the distance from the mouth at Datnagar 8, at Amorha 9, and at Captainganj 12 feet. By striking a rough average for the central and southern parganahs, Mr. J. B. Thomson obtains a water-level of 18 feet from the surface.

Rivers.

The more important of the Basti streams have already received passing mention; but the time has come to describe in detail both these and the rest. The drainage line of course follows what has been mentioned as the general slope of the country; and lies therefore from north-west to south-east. The drainage systems may be reduced to three—those of the Rápti, of the Kuána, and of that Ghágra which in Gorakhpur receives both.

System of the Rápti.

Like the great river of Burma, the Rápti derives its name from that Irávati to whom legend assigns its formation. Irávati, or the Watery, was the cloud elephant on which rode Indra, god of thunder. But the Rápti is not, like the Irawaddy, a snow-fed stream. Rising in the Nepálese lower ranges, flowing westwards, and afterwards doubling back through Bahraich and Gonda, it touches this district at Singarjot in Rasúlpur (latitude 27° 18′ north, longitude 82° 32′ east). After running in a southerly direction for about ten miles, and forming so far the western boundary of Basti, it turns and winds east-south-eastwards across the whole district, leaving it at Karmaini-ghát in Maghar (latitude 27° 1′ north, longitude 83° 18′ east). Thence it enters Gorakhpur, in which it finally joins the Ghágra. A peculiarity of this river is that throughout Basti it has two distinct channels, both full during the rains, but one almost dry at other seasons.[1] The old channel, or Budhi Rápti, enters the district about seven miles north of the modern bed. The distance between them increases to about ten miles before they once more approach each other. They were formerly about four miles apart at Bánsi, re-uniting close to Karmaini-ghát. Such, at least, was the case when the district was surveyed in 1837-38. But since then a fresh change has occurred. At Bánsi the Rápti forced its way north, and following a depression, which was probably another ancient channel, joined the Budhi Rápti. From this point, therefore, the southern branch is now almost dry. But in the courses of the rivers which traverse the sub-Himálayan belt of the N.-W. provinces frequent changes are inevitable. Like the Po and the Missisipi, these streams in places gradually raise their beds above the level of the surrounding country. In times of flood the Rámganga and the Rápti "spill" over into the nearest depression, carving therein a fresh channel. The length of the Rápti in this district is 84 miles; but the distance in a straight line is only 48. Its two channels form a great catchwater drain which intercepts all streams from the north. The principal of these in eastward order are the following:—

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[1] By a mistake in addition, or a clerical error, the settlement report makes this figure 6 yards 1 foot 10 inches, or $19\frac{5}{6}$ feet. [2] $26\frac{1}{4}$ feet in settlement report, whose arithmetic or printing is, however, at fault. [3] Thus Mr. Wigram. But the two channels are now more distinct than the Burhganga and the Ganges. The one is not an offshoot of the other, though it may perhaps flow in that other's discarded bed.

Its tributaries.

The Árra, which issues from the hills, divides the Nepálese from the Oudh Tarái, forms for about seven miles the boundary between this district and Gonda, and at length joins the the Budhi Rápti.

The Awinda, the Sarohi, the Satohi, and other tributaries of the Budhi Rápti, which rise in the Nepálese Tarái, and traverse the north of Basti for distances varying from six to nine miles.

The Bánganga or Arrow-river, a hill stream which, after a course of about 18 miles in this district, joins the Budhi Rápti at Kakrahi-ghát, some 5 miles north-east of Bánsi.

The Masdi, the Jamwár, the Siswa, the Marti and the Tilár, all, save the last, Tarái streams, which uniting after a course in British territory of about 20 miles, form one river called the Kúra.

The Kúra itself, which six miles further on falls into the Budhi Rápti, and thence to Karmaini-ghat is called the Dhamela.

And the Ghúnghi, a mountain-stream which joins the Dhamela after forming for many miles the boundary with Gorakhpur.

The Ami.

From the right or southern bank, in Basti itself, no large brooks reinforce the Rápti. But the Ámi, which joins it in Gorakhpur, is an important affluent on this side. Rising on the western frontier of the district, in latitude 27° 7′ north, longitude 82°43′ east, near the Basti-Domariáganj road, the Ámi flows south-eastwards; and after a course of about 44 miles quits Basti to join the Rápti in Gorakhpur.

The principal places on the the banks of the Rápti are the tahsíl capitals Domariáganj and Bánsi, and the grain marts Bitharia, Gáora, and Tikar. Flowing through a sandy or other soft alluvial soil, this river is somewhat capricious in its choice of a bed. The two existing channels are by no means the only channels visible. For a long distance on either side of the river are depressions through which it once flowed; and villages which tradition places on its banks are often found many miles from it. South of Bánsi may be seen distinct traces of two old channels; whereas the Rápti now runs north of Bánsi. But since the change already mentioned—since the main stream cut across the lowlands near that town, and reverted to the bed of the Budhi Rápti—the course has altered little. The earth of which the banks are composed is, as a rule, too friable to admit of steepness. In the dry season the river is a series of long shallow reaches, studded with dry stretches of sand and enclosed between shelving declivities. Here and there, however, where the earth is firm and the current strong, steep cliffs may be seen overhanging darkling pools. During the rains the river is full to overflowing; and, where the banks are lower than usual, escapes to flood afar the surrounding country. By such inundations are formed many large swamps and lagoons. At Bánsi, where Bánganga approaches Rápti, the whole tract between them is sometimes overlaid with water for six miles.

Floods.

Their deposits.

But the Bánganga is not the only flood-spreading affluent of the Rápti. Those of the latter's tributaries which do not rise in the hills have their source in low marshy spots, such as ricefields. At length is reached a series of hollows in which the water seems to stand; and a defined channel soon after begins to make its appearance. The bushy banks at last become steep. But in the monsoon they are quite unable to contain the stream, which sometimes floods the neighbourhood for days. The amount of silt thus deposited is in any single year inappreciable; but during a long course of years has in places had a marked effect in raising the level of the country. After an experience of more than two decades in the district, the planter Mr. Peppé noticed that many parts of his estate had acquired a much higher surface. Land which had of yore been flooded deeply every year was now high and dry enough to yield a wheat crop. The fertility of the soil is indeed more often improved than spoilt by the deposits of the Rápti's tributaries. Of such streams the steadiest is the Ámi; for after crossing the Basti-Bánsi road this runs between steep banks which in ordinary years it never overflows. The Ámi and the Jamwár are amongst the few Basti rivers for which any statistics of velocity or depth are forthcoming. Where crossed by the Basti-Menhdáwal road the Ámi varies in depth from seven feet during the dry to 27 during the rainy season. In the latter its flood velocity is ten feet per second. The corresponding figures for the Jamwár, taken on the Bánsi-Nepál road, are depth, 4 to 22 feet; velocity, 5.

Depth and velocity of Ámi and Jamwár.

Navigation.

The Rápti is throughout its course in Basti navigable by boats of 100 maunds.[1] During the rains vessels of the same burden ply on the Bánganga, which at other seasons is useless for navigation. The Kúra and its continuation, the Dhamela, would in flooded months bear country boats of any size; but in such months there is little traffic. On the right bank of the Kúra, and the lands of several villages, stands the large grain mart of Uska, which collects and distributes the rice of the surrounding country and the Nepálese Tarái. This and other grains are in winter sent down the river to its junction with the Rápti, in boats of 100 maunds; and, reshipped in larger vessels, pass through Gorakhpur to the Ghágra. No other affluents of the Rápti are navigable.

Crossings on the Rápti and its affluents.

Across the Rápti there are many private ferries, of which the two principal, at Domariáganj and Bánsi respectively, belong to the rája of Bánsi. For these in the dry season are substituted bridges of boats. Other ferries, the property of the same owner, convey the Domariáganj-Nepál road across the Budhi Rápti and the Arra. The Bánsi-Nepál road passes the Bánganga and Budhi Rápti just below their confluence, by the rája's ferry in the rains and by ford in the dry season. The Jamwár it spans on a bridge. A branch which leaves this highway for Lautan crosses the Kúra at Sohás, by bridge of boats in the dry and ferry in the flooded months. Another branch passes through Rehra-bázár to cross the Kúra by ferry. The Ámi is bridged by roads from Basti to Domariáganj, Bánsi, and Gorakhpur; while on that from Khalílabad to Menhdáwal it is crossed by a ferry. The other streams of the Rápti system are fordable in the dry weather. In the rains the country is so flooded that traffic ceases to cross them.

System of the Kuána.

We come now to a far less important system, that of the Kuána. Rising in Gonda, near Balrámpur, the Kuána after a course of 28 miles reaches the western corner of parganah Rasúlpur

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[1] *i.e.* of between 3 and 4 tons.

(long. 82° 30′ E., lat. 27° 9′ N.). Between this and Gonda it forms the boundary for some 16 miles. Flowing next for about 54 through parganahs Basti and Mahauli, it enters Gorakhpur; and some 20 miles lower falls into the Ghágra. Its depth near Basti varies from 13 feet in the shrunken to 40 in the flooded season; and its highest recorded velocity during the latter is 7 feet per second. The Kuána receives in Basti many tributaries, but none of any great size. The principal are the Katnehia from the north and the Rawái and Manwar or Manaráma from the south. The Manwar, again, is replenished on its right or southern bank by a small stream known as the Rámrekha.

The Kuána is in Basti noted for the firmness of its banks, which in the upper part of its course, as far as the neighbourhood of the district capital, are steep and high. For twenty miles every bend marked in the revenue survey map of 1837-38 still exists. But when the river has been reinforced at Lálganj by the Manwar, its bed becomes more shiftily sandy and its banks more sloping. On those banks scrubwood at the same time gives place to grass. The Manwar itself has shelving sides. Rising in Gonda, it passes through parganahs Amorha and Nagar, draining the south of the district. Its low-water depth on the Basti and Tánda road is 7 feet, its flood depth 22; and its velocity when swollen by heavy rain is 6 feet a second. The other southern tributary, the Rawái, is a small stream with steep banks. The Katnehia and its affluent, the Garehia, are mere channels in the centre of a broad depression. Their sources are swamps crossed by the Basti-Báusi road. In the dry season they contain very little water; but what remains is carefully embanked for irrigation. Herein these streams differ from the Rawái, which becomes too dry to furnish the spring crops with water.

Its affluents.

The only noteworthy villages on the banks of the Kuána are the marts of Mansúrnagar, Deoráon, Lálganj, and Mukhlispur. The river is throughout the district navigable. In the dry season, however, navigation is above Deoráon obstructed not only by occasional shoals, which prevent boats with a draught of over three feet from passing, but also by rude bridges on piles, constructed for local and temporary use. Snags, too, are not uncommon. But below Deoráon the river is used all the year round by boats of 100 maunds. For vessels of the same burden the Manwar is in the rains navigable as high as Haraia. Being, however, narrow and sinuous, it is little navigated, and its banks can boast no large marts.

Navigation and

Crossings on the Kuána and its affluents.

The Kuána is crossed near Basti by a bridge, and at Mansúrnagar, Lálganj and Mukhlispur by ferries. The Manwar and Rámrekha are bridged on the road from Basti to Faizabad; the former on that from Basti to Tánda. Except in the rains the Rawái is fordable. The Katnehia and Garehia are bridged on the Basti-Gorakhpur road. Soon after their junction they are met by that from Basti to Menhdáwal, which crosses them on a pile-bridge.

System of the Ghágra.

The third and last river system is that of the Ghágra or Sarju. The name Ghágra, or more properly Ghághra, is a corruption of the Sanskrit onomatopœia Gharghara. It may, therefore, for want of some more high-sounding English equivalent, be translated Gurgle. The river so-called bounds the whole south-south-western length of the district from Ajudhya-ghát on the Faizabad to Bel-ghát on the Gorakhpur frontier. But of the district drainage this river directly receives almost nothing. Except in the immediate neighbourhood of its banks, all surplus water is intercepted by the Manwar or the Kuána. When the Ghágra indeed is in flood, it is less a receiver than a giver of drainage. By overflowing its banks and drowning the adjoining lowlands, it often does serious damage. In 1870 some unusually heavy floods on the Manwar were explained by the fact that the Ghágra had from opposite Ajudhya spilt across country into that river. Next year the Ghágra flooded much land, and destroyed the crops in the south of parganah Mahauli. In one instance, near Sonhán in parganah Mahauli, has been formed for four miles a deep channel through which some of the Sarju's surplus waters yearly pass into the Kuána, making the latter navigable for country boats of all sizes. This channel now bears the name of the Malda.

The river wanders through a broad sandy bed which shifts from year to year. The width of the basin between the high firm banks is fully four miles; and of this three or four are sometimes occupied by a flooded rapid stream. In dry weather the river is a mixture of water and sand-banks, the resort of the "cruel, crafty crocodile." It is then fringed by broad tracts of light sandy soil, here barren, there bearing a spontaneous crop of tamarisk (*jháo*) bushes, and elsewhere, where a little good silt has settled, cultivated.

Once, though so long since that the date is forgotten, the stream ran on the northern side of the basin. This is clearly shown by the old boats that are sometimes unearthed there. But the great river changed its course and forced its way to the extreme south, where it ate into the bank till stopped by the firmness of the soil. For some years past again the process has been reversed.

Year by year more of the inhabited lowland which has formed on the northern side is being cut away. The stream, too, is changing its course, and the deep current edging northwards.

Schemes for strengthening the northern bank, opposite Ajudhya or elsewhere, have been considered; but such schemes usually end in the prudent resolve to avoid the costly and dangerous process of playing with water.

Navigation and crossings.

The Ghágra is navigable by country boats of all tonnages. The sandbanks already mentioned are especially numerous in the western part of its course, from Ajudhya to Tánda; but oppose no serious obstacle to navigation. On the northern or Basti side of the river are situated no large marts. There are ferries at the Rájghát or Royal Landing of Ajudhya, at Teora, Bilahari, Marna, Dalpatpur, Begamganj, Sherwa, Salona, Mahrípur, the Rájghát of Tánda, Mubárakpur, Phúlpur, Naurahni, Maindi, Chahora, Mansúrganj, and Chándipur. All these crossings, except that at the Rájghát of Ajudhya, are managed by the Collector of Basti. On none of them is a bridge of boats at any season maintained.

Adjustment of riparian disputes.

On the banks of the Ghágra the rule for the adjustment of boundary disputes between riparian proprietors differs from that in force elsewhere. Here it has been decided that the deep stream alone shall be the boundary; that it alone shall determine to which district and to which village the disputed land belongs. In other parts of Basti the more general rule prevails. In these too the deep stream is ordinarily the boundary; and land gradually thrown up by a river belongs to the estate whereto it has accrued. But land, severed by a sudden change of channel and still capable of recognition, belongs to the estate from which it has been divided.

The rivers as irrigators.

None of the larger rivers is used for irrigation. In the dry season, when water is most required, their beds are too far below the level of the country to compete with wells or lagoons. But it has been already noted that some of the Kuána's affluents are dammed to supply the fields with water; and the same may be said of all the smaller streams. Even the Ámi is in the upper part of its course no exception to this rule. The dams are mere earthen banks some three feet high; and being unable to withstand a flow of any volume, offer no real obstruction to a stream in the rains. But in the north-east of Bánsi may be seen conspicuous examples of more solid embankments. By substantially damming the Jamwár and the Síswa, two

English grantees of waste-land have provided irrigation for the whole of their estates. Basti has no Government canals; and whether it needs any is doubtful.

Lakes and swamps.

Lakes and swampy lagoons of many sizes are almost innumerable.[1] Large tracts being subject to inundation in the rains, and the whole country being very flat, the surface drainage lodges in every slight hollow. Near the Rápti such hollows are often, as may be seen from their serpentine form, discarded channels of that river. By its overflow are filled the Bakhira and Pathra lakes (*tál*), the largest sheets of water in the district.

The Bakhira lake.

The Bakhira or Badánch Tál, sometimes called the Motíjhíl, lies on the eastern frontier of the district, between Bakhira and Menhdáwal of parganah Maghar. The much-travelled Buchanan describes it as the "finest piece of fresh water" that he had seen in India. It holds water all the year round, the eastern or Rápti end being closed by an embankment. The lake thus formed in its deepest parts seldom outdepths four or five feet; but it covers a space of nearly five miles by two. On the western and southern sides, where the banks slope regularly down, the fringe of marsh is slight. But on the other sides no inhabited villages can be seen for miles; and the land is in the rains so constantly flooded that except for pasturage it is almost useless. To the north this flooded tract extends for fully three miles, dividing the swampy ground and rice fields on the edge of the lake from the villages on the higher banks of the Rápti. To the east there is a low fen stretching for about two miles to the edge of that river. Over this the floods spread every year to fill the lake; and over it the water would escape if not detained by embankment.

The Pathra and Chaur Táls.

The Pathra Tál, which lies on the right bank of the Rápti between Domariáganj and Bánsi, is three miles long and from one to two broad. Its shape is highly irregular. In olden times it must have been a fine lake, but its waters are now allowed to return at the close of the rains to the river. The proprietors through whose lands the outlet passes refuse to let the rája of Bánsi, who owns the lake, build an embankment in their boundaries. The Chaur Tál, the property of the same owner, is wedged within the confluence of Bánganga and Rápti, not far north of Bánsi. In the rains the space between the rivers is, as already mentioned, extensively flooded; and the subsiding floods leave the Chaur Tál about two miles long by three-quarters of a mile in width. It should be noted that in Basti, as in Norfolk, *chaur* or "broad" is a generic term for a stream-fed lake. The Chaur Tál is not the only chaur of the district, but merely the chaur, *par excellence*, in a certain part of the district. The wildfowl shooting on this and on the Pathra Tál is preserved by the rája. One of the southern parganahs, Nagar, is graced by another large lake called the Chandu Tál. This is fully two and a-half miles long and one broad. Except at the eastern end, where the water escapes to finally join the Manwar, the Chandu has regularly sloping sides. All these lakes or lagoons are more or less used for irrigation. All in winter offer more or less employment to the fowling-piece. The whole country is so moist that they have no particular effect on the general health. But to the almost ubiquitous swamps and marshes must be attributed the fever, ague, and spleen diseases which ravage the district.

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[1] A list for tahsíl Haraia alone shows 37 considerable sheets of water. Yet tahsíl Haraia lies in the least swampy belt of the district.

The Chandu lake.

Until lately Basti enjoyed the evil reputation of complete division from the rest of the world. Now, however, its county town is within what, in this country of long distances, might be called easy reach of a railway. The Oudh and Rohilkhand line passes through the neighbouring district of Faizabad; and within a radius of 38 miles from Basti are the stations of Malipur, Akbarpur, Gosáinganj, Nara, Ajudhya, and Faizabad. Of these the most easily accessible are Akbarpur and Faizabad, which lie respectively about 30 and 40 miles distant by road. But between the district and the railway the Ghágra fixes in the rains a great gulf.

Communications.
Rail.

The three southern tahsíls are traversed by one great metalled road, that from Gorakhpur to Faizabad *viâ* Basti. This has within the district itself a length of 61 miles. But by the Public Works Department it is divided into two separate highways, one of 28 miles from Basti to Gorakhpur, the other of 33 from Basti to Faizabad. Connecting the cantonments of Faizabad with those of Gorakhpur, the road is of some military importance; and it is flanked by encamping grounds at Khalílabad, Marirwa, Basti, Tilokpur, Manghát, and Khaliyánpur. As a trade route the road is chiefly valuable between Faizabad and Basti. On it are situated three tahsíl capitals, Khalílabad, Basti, and Haraia.

Road.

Of the remaining roads, all unmetalled, the chief are those from Basti to Nepál, *viâ* the tahsíl capital of Bánsi; from Basti to Nepál, *viâ* the tahsíl capital of Domariáganj; from Basti to Karmaini-ghát, *viâ* Menhdawal; from Basti to Tánda, *viâ* Rájghát; and from Bikramjot on the Faizabad to Bhánpur on the Bánsi line. But the following list will show at a glance all roads, divided into class I., metalled, raised and bridged; class II., raised and bridged but not metalled; and class III., occasionally bridged, but neither metalled nor raised:—

| *First-class roads.* | *Mileage within district.* |
|---|---|
| Basti and Gorakhpur | 28 |
| „ „ Faizabad | 33 |
| Total | 61 |

| *Second-class roads.* | *Mileage within district* |
|---|---|
| Basti to Tánda | 16 |
| „ „ Nepál, *viá* Domariáganj | 50 |
| „ „ Bánsí and Naugarh | 50 |
| „ „ Pípra | 3 |
| „ „ Karmaini-ghát | 35 |
| Uska to Naugarh, Birdpur and Nepál frontier | 24 |
| Total | 178 |

| *Third-class roads.* | *Mileage within district.* |
|---|---|
| Bikramjot to Bhánpur | 30 |
| Gorakhpur to Biskohar | 55 |
| Dumdumwa to Dhakeri | 36 |
| Jharna to Nepál frontier | 3 |
| Gorakhpur frontier to to Birdpur, *viá* Uska | 22 |
| Udaipur, Dumdumwa and Lautan | 20 |
| Birdpur to Intwa | 28 |
| Alidápur to Nepal frontier | 8 |
| Misrauli to Dhebarua | 10 |
| Bánsi, Domariáganj and Biskohar | 34 |
| Bhánpur to Nandaur | 26 |
| Bakhira to Chhapra-ghát | 35 |
| Murerwa to Gáe-ghát | 18 |
| Basti to Lálganj | 12 |
| Kuána-bridge, near Basti, to junction with last | 5 |
| Basti to Kothila | 14 |
| Gorakhpur and Gonda frontiers | 65 |
| Lautan to Nepál frontier | 7 |
| Chandradíp-ghát, *viá* Bitharia, to Mankaura | 13 |
| Total | 441 |
| Grand Total, all classes | 680 |

On the downfall of the rains traffic north of the Rápti comes to an almost complete standstill. The roads are either lost under a sea of water, or, being unmetalled, are converted into long lines of mire. None is thoroughly bridged, in the sense of possessing bridges wherever required ; and in such a tract and season unbridged roads are useless. But here it may be noted that the district is nowhere rich in bridges. The largest is the iron girder structure over the Kuána near Basti ; and even this is but 165 feet long. The manner in which the principal roads cross the principal streams has been told under the heading of rivers.

Table of distances.

Thus may be shown the distances from the capital to the other principal places of the district. But the figures in every case represent mileage by road, and not distance as the crow flies. Paikaulia, for instance, is 37 miles distant by road, and is entered as such ; but by cross-country cart-tracks the 37 miles could perhaps be reduced to 20 :—

| Place. | Distance in miles from Basti. | Place. | Distance in miles from Basti. |
|---|---|---|---|
| Amorha | 23 | Domariáganj | 32 |
| Bangáon and Parasrámpur | No road. | Dudhára | 15 |
| Bankata | 32 | Gáeghát | 16 |
| Bánsi | 32 | Haraia | 17 |
| Bárakúni | 24 | Hariharpur | No road. |
| Birdpur | 57 | Intwa | 42 |
| Biskohar | 50 | Kalwári | 12 |
| Buddháband | 13 | Khalílabad | 22½ |
| Belwa-bázár | 28 | Kothila and Sonaha | 22 |
| Bakhira | 26 | Lautan | 56 |
| Captainganj | 8 | Maghar | 27 |
| Chháoni | 22 | Mahauli | No road. |
| Chhapia | 25 | Menhdáwal | 27 |
| Chhapra-ghát | 45 | Misraulia | 54 |
| Chilia | 50 | Mahson | 7 |
| Dhebarua | 59 | Paikaulia | 37 |
| Dubaulia | 23 | Rudhauli | 19 |
| Daldalha | 33 | Tilokpur | No road. |
| Dhanghata | 40 | Uska | 50 |

Bangáon and Parasrámpur may be considered as respectively 34 and 30, Hariharpur as 25, Mahauli as 22, and Tilokpur as 47 miles distant across country.

Climate.

In climate Basti somewhat resembles North Rohilkhand, which indeed lies in the same submontane tract. The characteristics of the weather in that tract are dampness, moderate heat, and partial immunity from the violent simooms and dust-storms which make summer hideous elsewhere. Here the dry west wind begins blowing in March, about the time of the vernal equinox. Towards the close of April it gives place to the prevailing breeze of the year—that from the east; but may still be sometimes felt breathing faintly after midday, when the east wind often drops.

Summer has now set in; the crops have been harvested; the fields are brown and bare. Owing, however, to the nearness of the Himálaya, and the slight depth of water from the surface, the temperature is probably less than in districts south of the Ghágra. In May cooling showers, known as "the little rains," sometimes slake the heat, and the grateful scent of moist earth refreshes the nostrils. But the relief is only too fleeting; and the thermometer steadily rises till the end of June, when the crash of thunder heralds the descent of the regular rains.

In Basti these are far heavier than in the more western districts of the provinces. But the fall varies greatly from place to place, and in the two northern tahsíls is several inches heavier than in the three southern. The mean for the whole district and a series of years is about 43 inches yearly; but the following table [1] gives ample details:—

| Months. | 1875. | 1876. | 1877. | 1878. | 1879. | Mean. |
|---|---|---|---|---|---|---|
| January ... ... | 0·62 | 0·48 | 3·54 | 1·28 | ... | 1·18 |
| February ... ... | 0·48 | ... | 1·18 | 0·74 | 0·04 | 0·49 |
| March ... ... | ... | 0·16 | 0·24 | 0·24 | ... | 0·13 |
| April ... ... | 0·18 | 0·60 | 0·86 | 1·16 | ... | 0·56 |
| May ... ... | 2·88 | 0·66 | 0·84 | 2·18 | 0·66 | 1·44 |
| June ... ... | 8·44 | 2·58 | 1·86 | 1·34 | 9·20 | 4·68 |
| July ... ... | 11·12 | 12·24 | 5·66 | 7·24 | 22·78 | 11·81 |
| August ... ... | 17·82 | 9·98 | 2·08 | 9·24 | 13·98 | 10·62 |
| September ... ... | 5·46 | 9·18 | 1·68 | 14·54 | 11·30 | 8·43 |
| October ... ... | ... | 3·10 | 4·84 | 0·10 | 9·10 | 3·43 |
| November ... ... | ... | ... | ... | ... | ... | ... |
| December ... ... | 0·16 | ... | 1·02 | ... | 0·26 | 0·29 |
| Total ... | 47·16 | 38·98 | 23·80 | 38·06 | 67·32 | 43·06 |

The yearly mean for the six years ending with June, 1872, seems to have been much heavier, amounting to 51·4 inches.

The rains generally cease in the beginning of October; and with them their cloudy days and chromatic sunsets. But the dampness long continues. The drying of the waterlogged earth is a feverish and unhealthy process. Very seldom, and even then for a few days only, is felt the dry bracing cold which marks the winter of more western districts. In some parts of Basti, especially its eastern and northern parts, dense fogs obscure the morning; and at evening each village lies hidden under its own low pall of smoke. But at the beginning and close of the clearer days may be seen the snows of the great

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[1] Kindly supplied by Mr. S. A. Hill, B. Sc., the Meteorological Reporter for these Provinces.

White Mountain ( Dhválagiri ) and its lesser sisters, some 50 leagues distant on the north. In January, but never with any great punctuality, fall the slight winter rains; and somewhat later, in rare years, hailstorms make the farmer tremble for his rising spring crop. Buchanan mentions that in winter, when the west winds have blown strongly for some days, water is readily converted into ice. The conversion can, of course, take place only at the very witching hour of night or during the small hours which succeed it. Pit-ice, that is ice naturally frozen in pits, is at such times procured in districts which lie much further south than Basti. But at Basti no pit-ice is made. Liquor is cooled with saltpetre, or by ice frozen in small private machines.

The following mean monthly thermometrical and barometrical readings for nearly three years were taken by Mr. Percy Wigram, then magistrate-collector of the district. The thermometer was in the shade; the barometer was a small aneroid, whose figures were taken at 10 a. m. daily. But this aneroid seems to have shown, as might be expected, considerable deviations from the mercurial instrument in the Gorakhpur observatory. And as the climatic conditions of Gorakhpur and Basti are much the same, the reader would do well to compare the thermometrical readings also with those already given for the former district :—[1]

| Month. | THERMOMETER. | | | | | | BAROMETER. | | |
|---|---|---|---|---|---|---|---|---|---|
| | Maximum. | | | Minimum. | | | | | |
| | 870. | 1871. | 1872. | 1870. | 1871. | 1872. | 1870. | 1871. | 1872. |
| January | 75 | 75 | 71 | 45 | 42 | 47 | 29·53 | 29·39 | 29·27 |
| February | 81 | 81 | 77 | 49 | 49 | 56 | 29·51 | 29·26 | 29·14 |
| March | 90 | 91 | 93 | 58 | 52 | 69 | 29·41 | 29·21 | 29·00 |
| April | 97 | 99 | 99 | 65 | 66 | 67 | 29·32 | 29·08 | 29·02 |
| May | 105 | 95 | 103 | 73 | 71 | 73 | 29·06 | 28·89 | 29·92 |
| June | 98 | 94 | 99 | 78 | 77 | 78 | 28·93 | 28·80 | 28·81 |
| July | 89 | 89 | 89 | 77 | 76 | 76 | 28·85 | 28·79 | 28·75 |
| August | 89 | 88 | ... | 75 | 76 | ... | 28·91 | 28·84 | ... |
| September | 90 | 88 | ... | 75 | 73 | ... | 29·02 | 28·90 | ... |
| October | 88 | 91 | ... | 67 | 67 | ... | 29·12 | 29·03 | ... |
| November | 82 | 84 | ... | 52 | 56 | ... | 29·35 | 29·15 | ... |
| December | 76 | 75 | ... | 42 | 44 | ... | 29·43 | 29·24 | ... |

The thermometer of the Jail Hospital is examined twice daily, at sunrise and 4 p. m ; but the practice has hitherto been too spasmodic to afford results of value. Returns for five years are before us ; but for two only, 1877 and 1879, are those returns complete in every month. The maximum temperature of the former year, 101°, was registered in June; the minimum, 54°, in February. In 1879 the observations ranged from a maximum of 100° in May to a minimum of 52° in December.

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[1] *Supra*, p. 313.

## PART II.

### ANIMAL, VEGETABLE, AND MINERAL PRODUCTS.

Fauna.

To any peculiarity of fauna Basti can lay no claim. Its beasts, birds, and fishes are all found elsewhere in the plains of the North-Western Provinces, and have all been named in the introduction to the fourth volume of this series.[1] But a few local particulars regarding the more remarkable creatures may yet be profitably given. Let precedence be assigned to the domestic animals.

Domestic animals; ponies.

A few elephants and camels are kept by the few who can afford to keep them; but for camels the climate is said to be too moist. Horses are seldom used and still more seldom bred. Those who want them must seek the fairs of Sonpur in Sáran, Devípatan in Gonda, or even Batesar in Agra. But the ordinary country pony (*tattu*) is common enough. On this rather fragile beast the landholder and the corn dealer take their lazy rides or lade their grain for market. Ponies cost from Rs. 7 to 25 each, and are extensively bred; but in more than one place they are sometimes found wild, the descendants of domesticated ancestors. Several specimens haunt unmolested the Ghágra basin in Eastern and Western Chhapra of parganah Mahauli. A few again may be seen on the banks of the Tehri watercourse, which from a lagoon in Oudh flows to join the Ghágra near Belwa. When captured such wild animals sell for about Rs. 20 each; but they are reported to be rather vicious than otherwise.

Horned cattle.

Of horned cattle there are no purely local breeds. But "Mahauli for bullocks or men" (*Mahauli ká bard yá mard*) is a proverbial boast of that parganah. The Mahauli bullocks are rather below the average size of those elsewhere used for agricultural purposes, but are specially sturdy and muscular.

Bullocks and cows.

Their price and that of agricultural bullocks generally may be said to range from Rs. 15 to 40 the pair. A rather better class of animal is employed to carry grain sacks or other burdens; but the best class of all is that kept for purposes of draught by landholders. Whether the breed of cattle has really deteriorated with decreasing pasturage is doubtful. In 1812, when the grazing-grounds were still ample, the collector reports that there are "no cattle in the district fit to draw a treasure tumbril."[1] Bullocks are fed on chaff, bran, and the straw of various cereals. When well-fed a single animal may cost as much as 3 annas daily. Ordinary cows vary in price from Rs. 5 to 20 each ; but the best yields perhaps not much more than 2lbs.[2] of milk a day. The clarified butter (*ghí*) made from that milk is reserved, as a rule, for medicinal or ceremonial purposes. A few wild kine are found on the banks of the Kuána, where that river bounds Domariáganj; but the herds which formerly haunted tappa Atráwal of Maghar have disappeared with the clearance of the forest.

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[1] Gazetteer IV., pp. VI. *et seqq.*

Buffaloes.

Male buffaloes, which are little used except as beasts of burden, fetch from Rs. 5 to 15 each; but females, on the other hand, sell from Rs. 9 to 35. The reason of their greater value is their milk, from which are made the curds and clarified butter in ordinary use. Rájputs and Ahírs are the principal owners of buffaloes; but goats and sheep are kept by the lower castes alone, Ahírs, Garariyas, Chamárs, Khatiks and Juláhas. Goats are bought by butchers or slaughtered at Hindu sacrifices. They are valued, however, chiefly on account of their skins, from which are constructed drums (*dhol*, *tása*) and other articles. Whilst a she-goat is worth Re. 1 and a he-goat Re. 1½, a good goatskin sells from Re. 1 to Rs. 2. Of the castes last-named the Garariyas, as their name shows,[3] devote themselves chiefly to the breeding of sheep. The price of these animals has within the last few years risen from Re. 1 to Rs. 2 per head. They are not generally used as an article of food, and themselves therefore obtain no food but grass. Their use is to supply the peasantry with skins, wool, and manure. The skins are sold by butchers to shoemakers at the rate of Rs. 20 to 25 the hundred. Of the wool are made blankets. Between Sáwan (July-August) and Kárttik (October-November) sheep are allowed to wander about such fields as are reserved for the next spring crop ; and in consideration of the manuring thus obtained their owners receive a small payment in kind. Government in 1868 attempted to improve the stock by the importation of two fine rams from Hissár ; but one died next year, and the progeny of the other never survived their lambhood. Numerous cattle of all sorts are yearly driven into the Nepálese Tarái for pasture. Departing about Aghan (November-December), they return in Jeth (May-June) or Asárh (June-July).

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[1] Letter in Board's records, Jany. 31st, 1812. [2] In India milk is measured by weight.
[3] Garariya or Gadariya is derived from Hindi *gádar*, a sheep.

Cattle disease.

In the summer months rinderpest is often epidemic. It bears the same name (*máta*) as human small-pox, to which the natives deem it analogous. It is highly contagious and very fatal, the rate of mortality amounting to about 80 per cent. of the cattle attacked. The most prominent symptoms are loss of appetite, constipation of the bowels, excessive thirst, quick respiration, grinding of teeth, and great heat of skin. To these in a day or two succeed profuse mucous discharge from mouth and nostrils, inflammation of mouth and gums, purging, great prostration, and eruptions which from groin and udder extend over the whole body. Foot and mouth disease (*kháng*) appears also in summer, but not in sufficient force to be deemed epidemic. The same remark applies likewise to diarrhœa.

Wild animals.

The district is no longer rich in large game. Tigers, leopards, and bears are now unknown. But in Buchanan's time the first named beasts molested the police of Dhuliyábandar[1] and had lately been numerous around Lautan. The following is a list of the more important wild mammals, both common and uncommon :—Wolf, jackal, fox, boar, buffalo (arna, *Bubalus arni*), blue-bull (nílgáe, *Portax pictus*), hyæna, spotted-deer (chítal, *Axis maculatus*), antelope, cat (banbilár, *Felis chaus*), porcupine, fox, hare, monkeys of kinds (langúr, *Presbytis entellus ;* bandar, *Inuus rhesus*), mungoose (newal, *Herpestes Malaccensis*), otter, and porpoise (súns, *Platanista Gangetica*). But some of these are seen very rarely indeed. The wild buffalo, for instance, can only be regarded as a visitor who sometimes loses his way from the Nepálese Tarái. Much the same may be said of the spotted deer; but wild-pig, the antelope and the blue-bull, wolves and jackals, are common. The wolves are especially numerous in the *mánjha*, the tract of tall thick grass along the banks of the Ghágra. For the slaughter of a female wolf Government offers Rs. 5 ; for that of a male wolf, Rs. 4 ; and for that of a male or female cub, annas 8. But, although an occasional attempt is made to pass off the cub of a jackal for that of a wolf, wolves are seldom killed. The jackal is said to suffer from hydrophobia which he sometimes communicates to men. The people imagine that the disease lies dormant until the first thunder after the victim has been bitten, and then makes its appearance. They also distinguish a species of jackal called *murdakhor*, or corpse-eater, who preys on Muhammadan corpses ; but such ghoul-like repasts are, when obtainable, relished by all jackals. Another quaint superstition was once entertained with regard to antelopes. In 1813, when those beasts were " the pest of the country " when the low-caste huntsman, with his poisoned arrows, might sight a thousand head a day, their multitude was thus explained : "Formerly, the whole country being covered with long harsh grass swarming with muskitoes, the antelope bred only once in two years; but, since much has been cleared, and the number of muskitoes reduced, they breed every year."[1] From the porpoise is extracted an oil which is medicinally applied to burns and bruises.

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[1] Dhuliyábandar was a police jurisdiction lying between the Jamwár and Tilár rivers. Part of it now lies in pargannah Bánsi, while part has apparently been ceded to Nepál.

Reptiles.

Like wolves, reptiles are responsible for a good many deaths. In kindly supplying the following list of snakes Mr. Thomson makes occasional reference to the pages of Fayrer's *Thanatophidia:—Ajgar* or python,[2] *atibarun*, *ádhsar*, *andhawa*, *basáo*, *bhamani*, *paniha*, long *paniha*, *chakor*, *dukla*, *dudhiya* cobra (page 7), *doma*, *dundha*, *dhusar*, *dhámin* (page 66), *karait*, blue karait (page 11), *katkhor* (page 55), *ghor karait*, *kodaili*, *khatkatái*, *sohámin*, *máhar*, *siyár*, *majgidwa*, *nágin* (p. 6), *sonkátar* (p. 8), *sugwa*, *sontar*, *suskár*, and *phitar*. The *paniha* and *chakor*, although locally believed to be poisonous, are in reality harmless. So are the long-nosed crocodile (ghariyál, *Gavialis Gangeticus*), and the turtle (kachhua, *Trionyx Gangeticus*), reptiles of other orders. But the ordinary crocodile (nák or nakra, *Crocodilus biporcatus*) is a voracious and dangerous saurian.

Ghariyals are said to be commonest in the Ghagra, náks in the Rápti and the Bakhira lagoon ; but both are more or less numerous in all the larger channels and sheets of water. The flesh of the nák is sometimes eaten by fishermen, while his oil is used for medicinal purposes or burning. How he is captured may be shown by the following extract from the writer last quoted :—

> "The fishermen in pursuit of the crocodile look for him in shallow parts where some spots of the land project with channels of water running between. In such places they find the crocodile basking on the land. On the approach of the canoe he retires into the water, but goes only to a very little distance, and by paddling slowly on and carefully observing the motion of the weeds and air bubbles that escape from his lungs, they soon discover where he is. They then fix loosely, on the handle of a long paddle, a strong barbed harpoon iron, which is joined by a rope to the paddle, and putting the harpoon gently down, find where the animal is. He is very sluggish, and does not move when they touch his side, so that they draw up the instrument, and thrust it into his back without any dexterity. The animal flounces a good deal, but never attacks the canoe, which one stroke of his tail could instantly send to the bottom. He often, however, shakes out the harpoon, after which he neither seems to have an increase of ferocity nor shyness, but allows himself, as in the instance I saw, to be struck a second and a third time until he is secured and dragged on shore. He there flounces and snaps with his horrid jaws in a violent and dangerous manner, but, a large bamboo being thrust into his mouth, he bites with such violence that he cannot readily disengage his teeth, and gives the people time to secure the gag by tying a rope round his jaws. He is then helpless. In the one

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[1] *Eastern India*, II., 503-504.

[2] *Python moluras*, Linn Sometimes called rock-snake.

[3] *Supra*, p. 316.

which I saw caught a ball fired through his head from a small fowling-piece instantly deprived him of motion, nor did he show almost any sign of sensation when immediately afterwards the harpoon was torn from his back. On the whole the crocodile, seems to be a stupid animal, and to make but a poor resistance, considering his great power, and the tremendous force of tail, jaws, and teeth, with which he is provided. The hardness usually attributed to his skin will appear from the above account to have been very much exaggerated. I have seen the crocodile, however, move with very great velocity, and have no doubt that in the pursuit of fish it uses great exertions of this kind; nor does it seem to be entirely destitute of cunning, as crocodiles have been repeatedly found lurking in the fords of rivers through which high roads pass. Of this indeed I saw one instance, and am assured that it is not uncommon."

Deaths from wolves and reptiles.

The average number of persons killed by wolves or reptiles during four recent years was 221·5 yearly, the figures being 158 in 1874, 263 in 1875, 226 in 1876, and 239 in 1878.[1]

Birds.

In an available native list of "flying things (*parinda*)" the only remarkable point is the classification. Birds and bats are grouped together, but winged insects are for some doubtless valid reason excluded. It is, however, amongst the birds alone that the Basti sportsman will find sufficient food for his powder. The wildfowl shooting on the Chandu, Chaur, Pathra, and Sikandarpur lagoons is uncommonly good, and on the Bakhira Tál may be called excellent. The *Imperial Gazetteer* mentions pochard, pintail, mallard, spot-bill, grey duck, grey goose, brown goose, bean goose, cotton teal, blue-winged teal, grebe, coots, and water hens as common. But these wild fowl are mostly birds of passage, descending from the Himálaya at the beginning of winter, and revisiting the cool hills as summer approaches. Snipe, too, are mere cold-weather tourists. Small game of other descriptions is as scarce as elsewhere in a country where cover is rare and preservation almost unknown. A few partridges, quails, ortolans or pigeons are all that could be got in a morning's shooting. Peacocks are encountered, but there is the usual prejudice against their destruction. Falcons and tiercelets of kinds are obtainable, but falconry is little practised. Buchanan gives the following brief account of fowling on the Bakhira tál :—

"On dark nights a wide long net is stretched vertically between two canoes, with its lower edge turned up, so as to form a bag near the water. Other canoes go, and disturb the birds in distant parts of the lake, driving them towards the nets—for several are usually placed in a row. Whole flocks are entangled at once, dropping into the bag; and are immediately secured by lowering the upper side of the net.

"The coot, which does not seem to differ from the kind that Mr. Latham calls common, is taken in broad day. It is a tame bird, and allows a canoe paddled slowly to approach near, and usually, to save the trouble of rising, which it does with difficulty, it dives to allow the canoe to pass. Three or four canoes therefore paddle towards a coot, and when it dives, stop

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[1] The Sanitary Commissioner's report for 1877 leaves the Basti columns blank.

> over the place, the people looking round, until they see it rise, on which they immediately set up a shout. The bird terrified at this, dives again immediately, and remains until it is much exhausted, so that, when it rises, it is neither able to fly nor to dive immediately. The people indeed give it no time to recover, for, by carefully observing, they perceive some air bubbles escape from the poor animal, just before it rises, and are prepared to seize its head as it reaches the surface. Such haste is not however absolutely necessary, as one; which they caught in my presence, was not able to move for several minutes after it was taken into the canoe. When it had revived, I threw it into the lake ; and with the utmost stupidity it immediately dived, and remained again below until quite exhausted, but, as we had removed to a distance, it recovered, and then took wing."

Trade in birds and plumage.

In birds and plumage the trade is insignificant. There are of course a few fowlers, belonging mostly to the Baheliya and Pási castes. Netting is their favourite method of capture; and from netting, indeed, the latter tribe derives its name.[1] The birds thus captured, chiefly waterfowl and pigeons, sell for from 9 pies to 1 anna each, and are eaten by both Hindus and Muslims. Pet birds from the hills, such as the *chakor* partridge and the mimicking black *maina*, are brought down from Bútwal by the Nepálese. The same merchants import also a small quantity of deer-horns and yaks' tails. A chakor can be bought for Re. 1, and a good maina for from Rs. 3 to 5. Other feathered pets, such as *láls* and *shamáns*,[2] are procurable in the district itself. The láls are sold for from Rs. 5 to 8 the hundred. Peacocks' feathers are sold for fans. A few fanciers from the great towns of Murshidabad, Patna and Sháhabad in Bengal visit the district to return with the gorgeous plumage of the "blue-breast (*nílkanth*)" and other birds.

Fish and fisheries.

In a watery district like Basti fish and fisheries are subjects of the liveliest and most general interest. Before the close of the rains the overflow of rivers has converted great tracts of country into one gigantic fish-pond. The *piscium genus* haunts the bush *nota quæ sedes fuerat columbis*. And the people take most successful precautions that as few as possible of the finny invaders shall retire with the retiring waters.

Almost all the fish mentioned in the Gorakhpur list[3] appear also in that for Basti. The only three exceptions are the *khuria*, *surji*, and *pengna*, which in this district perhaps bear other names. Such aliases are certainly borne by the *parni* and *patharchatar*, which are here known as *parhini*[4] and *patharjit*. It is indeed the great variety of local names which renders the scientific identification of most species by any but the practised ichthyologist impossible. The nomenclature adopted by text-books, such as Captain Beavan's *Fresh Water*

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[1] Sanskrit *pásha*, a net.

[2] *Supra*, p. 315.

[3] *Sura*, p. 318-20.

[4] rO *parhni*.

*Fishes of India*, often differs greatly from that of remote districts in the North-Western Provinces. In the following supplement to the Gorakhpur list all attempt at scientific terminology has been discarded :—*Argi*, *badhi*, *baigasa*, *bajjahi*, *bakahi*, *bhaglad*, *bilangra*, *bulla*, *chandsa*, *chengu*, *dhansahar*, *dhaur*, *dhawi*, *dhúmi*, *durhi*, *hansi*, *janam*, *kandya*, *kawa*, *khaswa*, *khuntra*, *kojaitu*, *kúta*, *lapchi*, *mahás*, *makhui*, *malga*, *masádhar*, *parchalla*, *patási*, *patra*, *phánsi*, *photha* or *bhotaha*, *rágho*, *saur*, and *súmaya*.

The phansi is so called because there is a ring or noose (*phánsi*) on its neck. Of the másadhar's large scales small playing-cards (*ganjífa*) are sometimes made. Oil is extracted in small quantities from the *rohu*, *bhakura*, *moi*, and other fish; but it is merely made to meet the domestic requirements of the fishermen themselves, and no regular oil industry exists. The favourite time for the manufacture is the winter, when the fish are in the best condition. Small sun-dried or smoked fish are exported in a more or less putrescent state to Nepál, where they sell from Rs. 2 to 3 per maund ; and for a fresh fish the Nepálese are said to pay twice its weight in grain. In the district itself the price of the latter commodity varies from season to season ; but, on the whole, may be quoted at from 1 to 2 annas per ser for the choicer, and from ½ to 1 anna for the coarser varieties. Except Bhagats, Sádhus, and others, who are prevented by their religious vows, all classes eat fish. But that food is the staple diet only of low Hindu castes, such as Beldárs or Kahárs, and of the fishermen themselves. The fishermen are chiefly Malláhs and Cháhis, tribes of boatmen ; Khewats, Goria Kahárs, and Turhas, classes of porters and labourers ; and the Siwarias, who, as sellers of grass and wood, may perhaps be called lumberers. Fishing is not, however, confined to these castes. It is the subsidiary occupation of many others. Every cultivator follows more or less, according to his leisure and opportunities, the trade of St. Peter.

Methods of fishing.

The methods of capture are most varied. Hardly any form of fishing known in other countries is unknown here. Even poisoning is practised, although practised rarely. A given part of a river or lagoon is enclosed in a framework of bambus, and within the enclosure are scattered pieces of wild fig-bark.[1] This process has the effect of poisoning the fish, who one by one rise dead to the surface. Nets of all sizes and shapes are used. The mesh is often so small as hardly to admit of a finger passing through it. The destruction of small fry may, without exaggeration, therefore, be called vast. But of all creatures fish, perhaps, increase most greatly in excess of the means of subsistence. The three principal rivers of the district afford a comparatively secure and hitherto inexhaustible nursery. And it would be difficult to put in execution any restrictions as to the closeness of the nets used.

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[1] Elsewhere the bark of several other trees is employed for this purpose.

Implements.

The larger nets are, as a rule, employed during the rainy season and the smaller after its conclusion. The *gánja*, *korhel* or *karihil*, *jhinguri*, and *tapahu* or *tápa* have been described in the Gorakhpur notice.[1] The *chátur* and *batáo* resemble the tápa, and the *pelua* the jhinguri. The seine is here named *batwan*. Three other nets, called *gághi*, *kachua*, and *túl*, are sometimes used. The rod and line (*haluka*) or line simply (*shisht*) are familiar spectacles on the banks of rivers; but comparatively few fish are caught by these means. The principal fisheries are those of the great rivers and lagoons mentioned in part I.; and these are fished all the year round, without thought of a close season. But the bulk of the fishing is done in winter, on the smaller sheets of water left by the yearly rains.

When the water is shallow and expected to dry up soon the process is simple. Across the orifices of the pool or rice-field are thrown mud dams (*bándh*). In the one exit left is fixed a grass or reed screen (*patuka, chaundhi*, or *chilwania*); so that while the water escapes, not a fish can escape with it. As that water subsides the work of destruction proceeds. First, the fish are taken in the extinguisher-like tápa. Then, as the shallowness increases, men may be seen wading in all directions with cone-shaped baskets. Having thrust the wider ends down into the mud, they can remove at their leisure, through the smaller ends, any fish that have been thus imprisoned. When the water has almost disappeared, what little remains is baled out, and the fish are left flapping helpless in the mud.

Much the same system is adopted even on those lakes which never run dry. These are fed, as a rule, by a flood channel from some river, and at the end of the monsoon that channel is embanked. The dispute which prevents the embankment of the Pathra Tál has been glanced at above. The fishermen of the neighbourhood bitterly complain that at the close of the rains the finest fish now return from the lake to the Rápti. But they can still afford to rent the piscatory rights for some Rs. 150 yearly. The rája of Bánsi, one of the parties to the dispute just mentioned, duly embanks the outlet of his own preserve at Bánsi. His practice of netting a few fish only when required is an honourable exception to the rule which seeks to destroy yearly all the life in a lake.

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[1] *Supra*, p. 320.

But the various methods of fishing large sheets of water are most perfectly exemplified on the Bakhira Tál. In the outlets of the dam which embanks its escape channel are fixed screens which entangle many a fish. All round its edges may be seen tápas, which are ready for use in its shallower parts whenever the cultivators find time to become fishermen. But the form of capture here most extensively adopted is spearing. The bottom is too weedy to be netted with much success, and the shore is in few places so clear as to admit of the drawing of a seine. But the water, being clear and nowhere very deep, is a very favourable field for the harpooner. The spear or harpoon (*bánsa*) is an ordinary bambu staff, split into 15 or 20 pieces, each tipped with iron. These are again bound together, and the central piece being thickened by coils of string, the whole forms a bundle of spears some eight or ten inches in diameter. The harpooners are sufficiently expert to make almost certain of striking a fish some twelve or fifteen feet distant. The water is regularly beaten by a line of five or six canoes, each containing a spearman at the prow and a punter or paddler at the stern.

Vegetable kingdom. Trees.

But enough has been said of the animal, and we pass to the vegetable kingdom. Though somewhat empirical, the division into trees and crops will serve our purpose sufficiently well. The following list shows the principal trees of the district :—

Aghái (*Dillenia pentagyna*).
Akol (*Alangium Lamarckii*).
Am, mango (*Mangifera Indica*).
Amrút, guava (*Psidium guava*).
Aonla (*Phyllanthus emblica*).
Arjun (*Terminalia arjuna*)
Asidh (*Lagerstrœmia parviflora*).
Asna (*Terminalia tomentosa*).
Asog (*Saraca Indica*).
Babúl (*Acacia Arabica*).
Bahera (*Terminalia bellerica*).
Bair, jujube (*Zizyphus jujuba*).
Wild do., jharberi (*Zizyphus nummularia*).
Baisa (*Salix tetrasperma*).
Bakain (*Melia azedarach*).
Báns, bambu (*Bambusa*, several species).
Bar or bargad, banyan (*Ficus Bengalensis*).
Barhal (*Artocarpus lakoocha*).
Bel (*Aegle marmelos*).
Bent, rattan (*Calamus rotang*).
Bhurkúr (*Hymenodictyon excelsum*).
Bíjásál (*Pterocarpus marsupium*).
Ganiár (*Premna integrifolia*).
Gúlar, wild fig (*Ficus glomerata*).
Harra (*Terminalia chebula*).
Harsingár (*Nyctanthes arbortristis*).
Imli, tamarind (*Tamarindus Indica*).
Jait (*Sesbania Egyptiaca*).
Jamua or jáman (*Eugenia jambolana*).
Jhigana (*Odina Wodier*).
Kachla (*Strychnos nux vomica*).
Kachnár (*Bauhinia variegata*).
Kaith (*Feronia elephantum*).
Kambhár (*Gmelina arborea*).
Karanj (*Pongamia glabra*).
Karaunda (*Carissa carandas*).
Karma (*Stephegyne parvifolia*).
Karri (*Saccopetalum tomentosum*).
Kathal, jack fruit (*Artocarpus integrifolia*).
Kela, plantain (*Musa sapientum*).
Khair (*Acacia catechu*).
Khája (*Briedelia retusa*).
Khajúr, wild date (*Phoenix sylvestris*).
Kúsumi (*Schleichera trijuga*).
Lasora (*Cordia myxa*).
Madár (*Calotropis gigantea*).
Mahua (*Bassia latifolia*).
Mainphal (*Randia dumetorum*).
Múlsari (*Mimusops Elengi*).
Ním (*Melia Indica*).
Pákar or pilkhan (*Picus cordifolia*).
Pánam or sándhan (*Dalbergia Ougeinensis*).
Pándar or pádal (*Stereospermum suaveolens*).
Panyár (*Barringtonia acutangula*).
Parás or dhák (*Butea frondosa*).
Patjn (*Putranjiva Roxburghii*).
Pindár or panár (*Randia uliginosa*).
Pípal (*Ficus religiosa*).
Piyár (*Buchanania latifolia*).
Rauna or rohna (*Mallotus Philippinensis*).

Renr, castor-oil plant (*Ricinus communis*).
Sainjan (*Moringa pterygosperma*).
Sákhu or sál (*Shorea robusta*).
Ságun or teak (*Tectona grandis*).
Semal (*Bombax Malabaricum*).
Sharífa, custard-apple (*Anona squamosa*).
Shísham, sissoo (*Dalbergia sissoo*).
Siras (*Albizzia lebbek*).
Tár, palmyra (*Borassus flabelliformis*).
Tendu, ebony (*Diospyros ebenum*).
Tún (*Cedrela toona*).
Warga or amaltás (*Cassia fistula*).

As already mentioned, the district is well and almost densely wooded with clumps of mango, bambu, and mahua. The flower of the last-named tree is eaten, or distilled into whiskey-like liquor ; and from its seeds (*koendi*) is extracted an oil. Mahuas are common around the district capitals, and in a single tappa of Nagar are numbered at 10,000. The name of this tappa, Pípra, is derived from the sacred and ubiquitous pípal. In valuable timber trees Basti is less rich. Here, as elsewhere in unafforested India, a tree has little chance of surviving to maturity unless it is a fruit tree. The sákhus of the district are few and small. But it is not intended to repeat what has so often been said of these more familiar trees. In the Budaun, Bijnor, and Gorakhpur notices will be found quite enough matter concerning the appearance or uses of the mango, guava, aonla, asna, babúl, bakain, bambu, bel, barhal, ganniár, gúlar, harra, tamarind, jámun, kachnár, jack-fruit, plantain, khair, jhigna or jhíngan, wild date, kúsam, mahua, ním, pákar, pánan, parás, pípal, sákhu, semal, custard-apple, shísham, siras, palmyra, ebony, tún, and warga. The instant elimination of these well-known species will lighten the task of both writer and reader.

Aghái.
Akol.
Arjun.
Ásidh.
Asog.

The *aghái* has a hard wood not easily worked, but apt to warp and crack. Its leaves are used as plates and laid under grass thatching, while its buds and fruit are eaten. The timber of the *akol*, on the other hand, is readily manipulated; and though well adapted for more ornamental purposes, furnishes a material for the stilts of ploughs. The sweet but somewhat astringen fruit is edible, and the aromatic root is used in native medicine. Various medicina uses, too, has the greenish-white bark of the *arjun*. Its wood is in some demand for fuel and coarser carpentry, but is difficult to work. The *ásidh*, a biggish tree with ashy bark and white fragrant flower has a tough timber extensively used for rafters, furniture, and agricultural implements. It may be mentioned that of this material are sometimes made the shafts of European buggies. The sweet gum is eaten, while the bark and leaves are largely employed in tanning. The red or yellow flowers of the *asog* may be seen in gardens and near Hindu temples ; but its timber, when used at all, is used as fuel.

The large *bahera* yields the common myrobalans used in dyeing. From its fruit are made ink and medicinal vinegar, and from the kernels thereof oil. Its wood furnishes scabbards, fishing floats, and other articles whose object is lightness rather than durability. **Jharberi.** The *jharberi* or wild jujube is here a mere bramble bush, used chiefly for hedging ; but its leaves are eaten by cattle, while its rufous and bullet-like berries are in times of scarcity an important food for men. These berries are probably identical with the famous fruit of the Lotos-eaters.[1] **Baisa.** The *baisa* is a kind of willow which grows in watery places and supplies a firewood. Like other willows it has romantic associations. As Majnún and Laila were famous oriental lovers, and as the weeping willow is called after the former, the baisa sometimes bears the name of the latter. **Bent.** The thorny *bent* or rattan is found in small brakes along the edges of shallow streams. **Bhurkúr.** The wood of the *bhurkúr* is used for boxes, toys, scabbards, and the stocks of firelocks ; its bark as a febrifuge and in tanning; and its leaf as cattle fodder. **Bijásál.** In Basti the timber of the *bijásál* or "bastard teak" is more familiar than the tree itself. The scantlings here used are small, and are worked up into drums, furniture, and other pieces of carpentry. **Harsingár.** The *harsingár* is a large shrub or small tree which derives its generic name (*nyctanthes*) from the fact that its fragrant flowers, like evening primroses, open at nightfall to drop at sunrise. From these flowers is sometimes extracted a fine but transient buff or orange cloth-dye ; the leaves may be used in polishing wood ; but the timber of the tree itself is used only as fuel.

**Jait.** The *jait* is a soft-wooded tree of short stature and short duration. It is chiefly useful as a source of firewood ; but rope can be made of its bark and cattle-fodder of its leaves. It is said that when a widow of low caste is remarried, this tree sometimes represents her in the marriage ceremony. The bridegroom, that is, goes through the form of being wedded to the tree. **Kachla.** The *kachla* is a small evergreen with smooth ash-coloured bark and berries which in colour and size resemble oranges. In the bark, and to a greater extent in the seeds of the berries, is found a small quantity of the frightful poisons strychnine and Brucine (the latter familiar to readers of *Monte Cristo*). **Kaith.** The wood of the *kaith* is used in a great variety of carpentry and as fuel. The acid pulp of its fruit furnishes the people with a kind of jelly or pickle. The bark is medicinal, and the gum contributes with that of other trees to supply the East Indian gum-arabic of commerce. **Kambhár.** The fruit, root and bark of the *kambhár* are used in native medicine. Its wood is highly esteemed for its durability under water; but furnishes also a material for furniture, drums, toys and all kinds of ornamental work. **Karanj.** The pods (*karanj kalán*) of the *karanj* are familiar to native druggists, but it may be doubted whether the tree itself is at all familiar to other inhabitants of the district. **Karaunda.** The *karaunda* is a large evergreen shrub whose wood makes an excellent fuel. But it is cultivated on account of its fruit, which when half ripe is made into tarts, jellies, or pickles, and when wholly ripe is eaten raw.

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[1] Herodotus IV., quoted in Sir H. Elliot's *Supplemental Glossary*.

The yellow wood of the *karri* furnishes good rafters, but is apt to crack in **Karri.** seasoning. The leaves can be used as fodder for cattle. **Khája.** So can those of the *khája*, which affords good timber to the carpenter and builder, an astringent bark to the tanner, and a sweetish fruit to the peasant. **Karma.** Though used for roofing, planks, and boxes, the wood of the *karma* is not very durable. **Lasora.** Than the white-bloomed *lasora* few trees could be more variously useful. Its soft timber here serves chiefly as fuel; but can be worked into gun-stocks, well-curbs, and agricultural implements. Of its bark may be made ropes; and with the fibre of that bark boats are sometimes caulked. The leaves are used as plates, and in Pegu as the covering leaf of the Burma cheroots. The fruit is edible, and when young is often pickled. The viscid pulp thereof serves as birdlime, and the juice supplies a transient marking for cotton goods. **Madár.** A large shrub with thick branches, growing in dry places, the *madár* supplies from its juice a medicinal drug and from its inner bark a strong silky flax. The latter was formerly woven into fine cloth, but is now the material of bow-strings, fishing-lines, and nets. **Mainphal.** The wood of the *mainphal* is used for agricultural tools, fences, and fuel. Its bark and fruit are medicinal; and when unripe the latter is sometimes roasted for eating. The leaves are given as food to cattle. **Maulsari.** The *maulsari* is a large evergreen tree which is cultivated chiefly on account of its white, star-shaped and fragrant flowers. Its fruit is eaten, from its seeds is expressed oil, and its bark is used medicinally. But its timber is almost worthless.

Pándar.
Panyár.
Patjn.
Pindár.
Piyár.
Rauna.
Renr.
Ságun.
Sainjna.

The wood of the *pándar* is burnt and makes excellent charcoal; but when large enough can be used also in building. The root and bark find their place in the native pharmacopœia. The *panyár* grows in moist places, such as the edges of swamps; and hence perhaps its name (*páni*, water). Though used elsewhere for various kinds of carpentry, the wood is here good enough for fuel only. The *patju* is a middle-sized evergreen tree whose nuts are strung into rosaries and the amulet necklaces of children. From this latter use it derived its original name of *putranjíva*, or "child's life." The wood of the *pindár* or paniha is burnt, and its fruit cooked for eating. The kernels (*chiraunji*) of the *piyár's* fruit are edible, and taste something like pistachio nuts. From them is extracted oil. The bark of the tree is used in tanning, while its leaves are a substitute for platters. Of the *rauna* also the bark is not unknown to the tanner. But the most important product of this large shrub is the powder which covers the ripe fruit (*kamala*). Used in dyeing silk, this is also a purgative and anthelmintic. But the rauna has other medicinal qualities. Its leaves and fruit are applied externally with honey against the bite of poisonous animals. The seeds, too, are elsewhere sold as drugs; but the wood is of service only as fuel. The castor-oil plant or Palma Christi is a small soft-wooded tree cultivated in and around villages on account of its oleaginous virtues. Of other virtues it has none. Teaks are sparsely planted in gardens for the sake rather of ornament than of timber; and none indeed of those planted is as yet large enough to furnish valuable scantlings. The *sainjna* is sometimes called "the horse-radish tree," because Europeans use the bark of its root as a substitute for horse-radish. But the tree is cultivated mainly on account of its pods, which are eaten as vegetables or pickled; its flowers and leaves are also considered edible. The latter and the twigs are lopped for cattle-fodder; but the wood is fit only for the fire.

Price of timber.

And here it may be mentioned that the average price of wood fuel, when cut and stacked for use, is from Rs. 10 to Rs. 12 per 100 maunds. The timbers chiefly used in construction, mahua, jáman, and mango, fetch when sold in the log about eight annas the cubic foot; and when hewn into scantlings, from 12 annas to Re. 1. Mahua trees sell for from Rs. 7 to Rs. 15 each, jáman trees from Rs. 3 to

Rs. 10, and mango trees from Rs. 5 to Rs. 10. But the woods of all three are much liable to decay through the dampness of the climate and the ravages of the so-called white ants. It is therefore to be regretted that the more durable sál timber is so rare and so expensive. The Chitia forest in tahsíl Bánsi is, perhaps, the only spot where good sál logs may be locally procured. Such timber is usually brought when required from Gorakhpur or Bahrám-ghát of Oudh. A tree of moderate size sells for from Rs. 20 to Rs. 25 ; but sál wood is most often bought in beams (*silli*), or in blocks (*latta*) containing four beams each. These beams and blocks are not, however, definite measures ; their dimensions vary, and with those dimensions the prices of beams vary from Rs. 5 to Rs. 20, and of blocks from Rs. 20 to Rs. 80. When hewn and sold by the cubic foot, sál timber fetches from Rs. 3½ to Rs. 4. Large bambus may be bought for Rs. 20, and small for from Rs. 12 to Rs. 15 the hundred.

Crops.

For further information regarding the trees mentioned in the above list the reader is referred to Dr. Brandis' *Forest Flora of North-West and Central India.*[1] We must now quit the grove for the field. The following statement shows in hundreds of acres the area under the principal cultivated crops, and has been re-arranged from Mr. Buck's *Answers to Chapter I. of the Famine Commission's Questions.*[2]

| CROPS OF THE AUTUMN HARVEST (KHARIF). | | | CROPS OF THE SPRING HARVEST (RABI). | | |
|---|---|---|---|---|---|
| Ordinary name. | Botanical name. | Area (hundreds of acres). | Ordinary name. | Botanical name. | Area (hundreds of acres). |
| *Joár* or *jondari* millet. | *Holcus sorghum.* | 874 | Wheat (*gehun*) ... | *Triticum vulgare.* | 1,430 |
| *Bájra* ditto ... | *Penicillaria spicata.* | 3 | Mixed wheat and gram (*gochna*). | ... | 2 |
| *Arhar* pulse ... | *Cajanus flavus.* | 298 | Mixed wheat and barley (*gojái*). | ... | 715 |
| Mixed arhar and joár. | ... | 8 | Barley (*jau*) ... | *Hordeum hexastichon.* | 750 |
| Mixed arhar and bájra. | ... | 1 | Mixed barley and gram (*jauchni*). | ... | 510 |
| Rice (*dhán*[1]) ... | *Oryza sativa,* | 5,832 | *Gram* (*chana*) ... | *Cicer arietinum.* | 310 |
| Maize or Indian-corn (*makka*). | *Zea mays* ... | 234 | | | |

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[1] London : Wm. H. Allen and Co., 1874. [2] *Answers to Questions put by the Famine Commission in terms of the Resolution of the Government of the North-Western Provinces and Oudh, letter No.* 1900*A. of* 5*th July,* 1878. *Chapter I; E. C. Buck, Esq., Member, Local Famine Committee.* [1] The term *dhán* is here applied also to many small autumn millets, such as *kodon, marua, sáwán,* and *kákun.*

| Crops of the autumn harvest (Kharif). | | | Crops of the spring harvest (Rabi). | | |
|---|---|---|---|---|---|
| Ordinary name. | Botanical name. | Area (hundreds of acres). | Ordinary name. | Botanical name. | Area (hundreds of acres). |
| Cotton (*kapás*) ... | *Gossypium herbaceum.* | 1 | Peas (*kiráo* and *mattar*). | *Pisum sativum.* | 790 |
| Mixed cotton and arhar. | ... | 55 | Potatoes (*álu*) ... | *Solanum tuberosum.* | 3 |
| Indigo (*níl*) ... | *Indigofera tinctoria.* | 1 | Opium (*post* or *afím*). | *Papaver somniferum.* | 318 |
| Sugarcane (*úkh*) ... | *Saccharum officinarum.* | 253 | Tobacco (*tambáku*). | *Nicotiana tabacum.* | 2 |
| Garden crops ... | ... | 10 | Garden crops ... | ... | 10 |
| Miscellaneous do., | ... | 490 | Miscellaneous do., | ... | 600 |
| Totals. Food crops, | ... | 7,290 | Totals. Food crops... | ... | 4,660 |
| Totals. Other do., | ... | 770 | Totals. Other do. ... | ... | 780 |
| Totals. Grand ... | ... | 8,060 | Totals. Grand ... | ... | 5,440 |

The total area of both harvests is then about 1,350,000 acres; whereof 1,195,000 are sown with food-grains and 155,000 with other crops. Priority has been assigned to the autumn crops, because here, as elsewhere, the agricultural year begins on the 1st of July. By that time the rains have usually fallen, the earth awakes from its long summer sleep, and the operations of tillage are renewed with vigour. For the autumn harvest are tilled some three-quarters of the arable area north of the Rápti; but south of that river the proportion is reversed, and about the same fraction of the total cultivation devoted to the spring harvest.

Minor growths of the autumn and the spring.

Though the above are the principal crops of the district, there are many minor growths which have probably fallen under the miscellaneous headings. Such are hemp (san or sanei, *Cannabis sativa*), patwa or patsan (*Hibiscus cannabinus*), the millets kodon (*Paspalum frumentaceum*), marua (*Eleusine coracana*), sáwán (*Oplismenus colonus*), kákun (*Panicum Italicum*), and chen (*Panicum miliaceum*), the pulses urd or másh (*Phaseolus radiatus*), moth (*Phaseolus aconitifolius*), and múng (*Phaseolus mungo*), múnj grass (*Saccharum munja*), and til or sesamum, called in South Indian reports jingelly (*Sesamum orientale*). These are all products of the autumn harvest. The minor growths of spring are oats (jai, *Avena sativa*), linseed (tísi or alsi, *Linum usitatissimum*), mustard (láhi, rái, or sarson, *Brassica campestris*), masúr pulse or lentils (*Ervum lens*), safflower (kusúm, *Carthamus* *tinctorius*), and vegetables. All the ordinary English vegetables can be raised in winter; and to them we must add several plants grown at other seasons, such as ginger, melons, and gourds of kinds, coriander, pepper, betel-leaf, turmeric, cowach, and aniseed (*ajwáin*).

Rice.

But we can here spare space only for a few details concerning the most important crop. Rice is the staple growth of the autumnal harvest, and the autumnal is, as already mentioned, the staple harvest of the north of the district. Rice is therefore the staple crop of the north of the district; but it is also, from the surpassing area which it occupies, the staple crop of the district at large. Here, as in Gorakhpur, *dhán* may be divided into three broad classes: (1) the coarse early rice named *ausani* or *Bhadui;* (2) the finer late rice called *jarhan* or *Aghani;* and (3) the comparatively scarce summer rice styled *boro*.

Ausani.

Ausani or Bhadui derives its first name from the Sanskrit root *ash*, to eat;[1] its second from the fact that it sometimes occupies the ground until Bhádon (August-September). Its varieties are many; but the difference is in many cases so slight that only the practised eye of the rice-grower himself can detect it. The following list is long enough, but does not pretend to be exhaustive:—*Anjanawa, parhni, parhni-surkh, saraya, mútri, jháli, madansanki, katauncha, baguri, parbhúiya, mahiya, sáthi, sokan, ganjkaisar, bánsphúl, kapúrchíni, phúlgend, regan, gandsi, kundiya, jei* or *jásu, náhu, narh, gajgaur, sátha, tabreni, sonkharcha, unniyán, dudhi, regan-jásu, bedi, nibua, banki, rankajra*, and *kesar*. Of these varieties the best and most familiar are perhaps the bánsphúl, kapúrchíni, and sokan. Little need be added to the description above[2] given of the manner in which the Bhadui crop is cultivated. The first ploughings seem, however, to take place in February-March, a month later than in Gorakhpur. Towards the close of March they are suspended, the season being deemed unlucky. The crop is here sown chiefly on uplands not subject to inundation. The time of sowing is June-July, and the weight of seed sown about 40 local *sers*[3] to the acre. When the weather is wet and likely to continue so, when it is feared that the seed may be chilled and killed by the unusual moisture, that seed is often sown a day or two after germination. To make it germinate it is first steeped in water for twenty-four hours and afterwards placed in a heap covered with grass and blankets. Except when the usual rains fail, no irrigation is required after sowing. But of late years one or two weedings have always been considered necessary.[1] The crop is generally reaped in September-October, the average outturn being about 16 *mánis*, or 6·4 maunds per acre. Mr. Thomson estimates the cost of production at Rs. 6 per acre including rent ; Mr. Peppé places it as high as Rs. 9, leaving a profit of Re. 1 to the cultivator. But it has been already[2] shown how complicated is the problem of forming such estimates.

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[1] Fallon's *Hindústáni-English Dictionary*, art "áús." [2] Page 322. [3] The local ser equipoises 100 of the copper coins known as Gorakhpuri pice.

Jarhan.

The later Jarhan or Aghani rice is so called because it is reaped in the winter (*jára*) month of November-December (Aghan). The following are some of its often scarcely distinguishable varieties: *Baharni, mircha, satdiya, goghái, parjatta, motisáyar, kúsmi, ránth, karangi, mahájogin, mohanbhog, gola, amma, god, sugápanki, kaitra, hansráj, desi, parjatti, lúdra, rúdwa, rámbhog, ketaki, rás, harbilás, pehín, lángi, pauwa, Barhmaha, rátgol, gauriya, ánandi, chaugendwa, ráni-ká-jar, latera, madhúkar, gurdih, rájháns, motíchár, kanaksíra, málda, rámjawain, dosan, bhátin, bagulbáhin, ritiya, bilaur, mansár, barwi, panya* and *tíni* Of these the most highly esteemed are the latera, motíchár, and Barhmaha or Burmese varieties. Like Bhadui, jarhan is usually sown in June-July ; but, unlike Bhadui, it is usually sown on the loamy lowlands surrounding villages (*goenr doras*). From its original field it is commonly transplanted as described in the Gorakhpur notice[3]; and the places selected for its final home are the flooded hollows called *dábar* or *soi*. Plants which cover but one acre in the nursery will cover six in the field of transplantation. The quantity of seed sown and the average produce per acre is much the same as that of Bhadui rice. But Mr. Peppé fixes the cost at Rs. 9½ and the profit at Rs. 3. Aghani rice is sometimes attacked by the *kapti* caterpillar and sometimes by a disease called *toti*, which prevents it from flowering.

and Boro.

The *boro* or summer rice is planted in February-March along the edges of lagoons or ponds. In such moist retreats it can scorn the daily increasing ardour of the sun, and presents a fringe of lovely green when the surrounding fields have become a bleak brown playground for the hot-winds. It is reaped in May-June. The largest expanse of boro rice may be seen around the edge of the Bakhira Tál. The mill or mortar in which rices of all kinds are husked is called *akhui*, and corresponds to the *okhli* of other districts.

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[1] "Weeding," writes Mr. Peppé, " until a few years ago was never thought of. But now, unless the fields are well weeded, the grass comes up and chokes the *dhán*." [2] Page 332. [3] Page 323.

A sufficient account of those remaining crops, which are important by reason of their great area or great value, has been given in the Bareilly and Gorakhpur notices.[1] Such are joár, wheat, barley, peas, sugarcane, indigo, and opium. According to Mr. Thomson the crop last named is the only one whose cultivation may be considered to have increased largely of late years. Its tillage has attained the widest development in parganah Amorha. The increase here and elsewhere is in no small measure due to the money advances which the Imperial Government grants to those who agree to plant poppy. The progress of tillage under British rule, before the separation (1865) of this district from Gorakhpur, has been elsewhere[2] noted.

Outturn of various crops; and the cost and profit of their cultivation.

The average outturn per acre of rice, with the average cost and profit per acre of its cultivation, has been shown above. Some statistics supplied by the tahsíldárs enable us to give, for whatever they may be worth, similar figures for the other principal crops. The results may best be thrown into a tabular form, thus:—

| Crop. | *Total outturn per acre in maunds.* | | *Total cost of cultivation per acre in rupees.* | | *Net profit per acre in rupees.* | |
|---|---|---|---|---|---|---|
| | Maximum. | Minimum. | Maximum. | Minimum. | Maximum. | Minimum. |
| | Sers. | Sers. | Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. |
| *Joár* millet ... | 13 | 7 | 12 4 0 | 6 2 0 | 1 0 0 | 5 13 6 |
| *Arhar* pulse ... | 8 | 5 | 8 14 0 | 4 8 0 | 3 10 0 | 0 9 0 |
| Sugarcane ... | 20½ | 10 | 34 12 0 | 12 8 0 | 22 13 0 | 6 3 0 |
| Wheat ... | 11⅖ | 8 | 21 4 0 | 9 11 0 | 8 12 0 | 0 10 3 |
| Barley ... | 13¼ | 7 | 14 8 0 | 6 0 0 | 6 12 0 | 0 13 0 |
| Mixed wheat and barley, | 16 | 8 | 8 8 6 | 8 0 0 | 9 9 0 | 1 5 0 |
| Gram ... ... | 8 | 6 | 8 0 0 | 5 4 0 | 6 8 0 | 0 10 0 |
| Peas white (*mattar*) and purple (*kirdo*). | 8½ | 7 | 9 0 6 | 5 4 0 | 7 8 0 | 0 15 6 |
| Opium ... ... | ¼ | 1/10 | 48 12 0 | 10 13 6 | 39 4 0 | 3 11 0 |
| Tobacco ... ... | 30 | ... | 14 0 0 | ... | ... | ... |

The variations between the maxima and minima of the profit columns are in every case so great as to be viewed with suspicion. The profit returns of tahsíl Khalílabad have in most cases indeed been excluded as excessive and untrustworthy. But the outturn statistics of tahsíl Haraia, which are even more open to the same objection, have been altogether rejected. In the case of sugarcane it is not stated whether the outturn is in raw juice or in the boiled syrup known as *gur;* but if we may judge by the analogy of other districts, the former is intended. The tobacco returns are for tahsíl Khalílabad only. The statements from which these figures have been selected relate chiefly to the minor crops; but with these last we have not time to deal. We need prolong our prose georgic only to describe briefly a few of the more important agricultural processes and agricultural terms.

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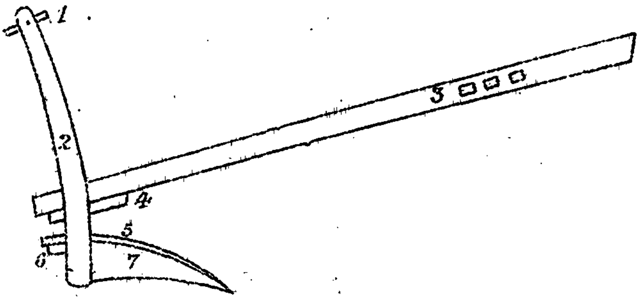
[1] Gazr., V., 554-66; *supra*, pp. 324-29. [2] Pp. 329-31.

Ploughing.

Ploughing is an almost perennial operation. It is perhaps interrupted only by the hot weather and by the ill-omened intervals which at the ends of March and September succeed the equinoxes. Even in the hot weather the land is often broken up by hoe (*kudári*). The auspicious date for beginning these preparations for the autumn crop is the third of the moonlit half of April-May. But in June-July, when the first downpour of rain has loosed the baked earth, every plough may be seen at work. The implement here used (*hal* or *har*) differs slightly from all four of those already pictured in notices on Dúáb districts.[1] It is indeed a radical mistake to suppose that the same plough is used all over these provinces. The chief peculiarities of the Basti instrument seem to be that its boot or sole (*khopi*) is much lighter, and its share (*phár*) much longer, than those used in Farukhabad or Mainpuri. A rough diagram will, however, serve our purpose better than any description:—



1. The *muthiya* or handle. 2. The *jángha* or stilt. 3. The *háris* or beam. 4. The *agwási* and *páthu,* pegs fastening the beam to the stilt. 5. The *phâr* or hare. 6. The *harsudha* or *pachcla,* a bolt securing the share in its place. 7. The *khopi* or sole.

The share is of iron, but all the remaining component parts are wooden. The cost of the whole instrument is about Re. 1. The yoke or *júa,* which supports the beam on the necks of the oxen, is composed of just as many pieces. It may be thus shown:—

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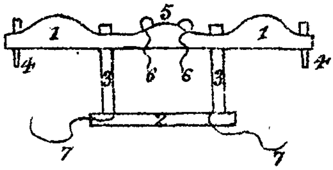
[1] See Gaz., IV., 514 (Mainpuri)., and VII., 38-39 (Farukhabad).



1. The *kanáwar* or yoke proper, which rests on the bullock's shoulders. 2. The *tarmúchi* or lower piece. 3. The two *pachás*, which join 1 and 2 and divide the necks of the bullocks. 4. The two *sails* or outer pins, keeping the yoke straight on those necks. 5. The *khúra* or prominent knob round which 6, the thong (*nádha*), is looped. This latter secures the yoke to the beam of the plough. 7. The two *jothas* or thongs which fasten the yoke to the bullocks.

The two last are of leather and all the rest of wood. A complete yoke may be bought for from 4 to 6 annas. The ploughing apparatus here described is, according to Mr. Wynne, "of the most miserably insufficient character, though probably a more efficient instrument could not be drawn by the weak ill-fed bullocks employed."

Whether for the autumn or the spring harvest, every field is ploughed at least once in each direction. If the land, for instance, is first ploughed north and south, it will afterwards be ploughed east and west. Such double or cross-ploughing is called *samra*. Fallow fields prepared for wheat or poppy receive 8 samras; those devoted to sugarcane, 6; barley-fields which have already borne an autumn crop, 5; and rice-fields the same. A preliminary ploughing for the purpose of breaking up the clods is called *gorna*; and a last ploughing, for the purpose of weeding out the grass, *sohua*. The usual time of ploughing is from early morning to noon; but it is a not uncommon arrangement to plough for three hours in the morning and three in the evening, with a rest at midday. A man possessing but a single pair of plough-bullocks is called an "immature cultivator" (*kacha káshtkár*). The "mature cultivator" (*paka káshtkár*), who has two pairs, can with ease plough a local bígha, or 1,775 square yards, daily. It is probable that in ancient Basti, as all over the Old World, the unit of land measurement was the vague and varying area which could be tilled within the year by a two-bullock plough. In some parts of Rasúlpur and Bánsi the rent is still assessed on the plough, and not on the bígha or acre. It is a reasonable inference that the plough-holding was once just as well recognized a measure of surface as either of the two latter standards.

Plough measurements are still common in the wilder parts of Mirzápur. We have evidence that till the first half of the seventeenth century they were universal in the Dakkhan. The laws of the Mánavas show that they once prevailed in Northern India. Examples of their occurrence in Europe are afforded by the old English carucate and perhaps by the old English hide. The plough-holding of Horatius Cocles, as mentioned by Livy, is perhaps not quite a case in point; for he received not as much as two oxen could plough within the year, but as much as they could plough within the day.[1]

Irrigation.

After ploughing irrigation is perhaps the most important agricultural process. For the crops of the rainy autumn no irrigation is, except in years of drought, required ; but for those of the spring harvest it is needed everywhere. As already noted, no canals supply water to the fields of the district ; but an ample stock of that element is procurable from numerous streams, lagoons, reservoirs, and wells. From the first three sources the water is lifted by sling-baskets, as described in the Gorakhpur notice.[2] When shaped like a boat such baskets are called *dogala* or *beri;* when shaped like a round shield, *don* or *donri.* The ropes or strings by which the basket is swung are termed *dori*, and the small wooden instrument used in opening and shutting the apertures of the water channels *hátha.* In his *Eastern India* Buchanan calculated that a gang of ten men, working two pairs of baskets, could irrigate some 4,727 square yards, or just under one acre, daily. Whether this estimate includes the men standing in the fields and distributing the water is uncertain. But Mr. Wynne reckoned that with eight labourers to lift and two to distribute, one *paka bigha* of 3,973 yards could be watered in the day. Though, as we shall hereafter see, the most expensive, this is the most common and popular method of irrigation. The people believe that the water thus raised contains a fertilizing sediment.

Wells are worked by exactly the same methods as those described in the Budaun notice.[3] Water being near the surface, the commonest arrangement is the lever and pot.[4] But the small winch-wheel (*charkhi*), with a pot at either end of its rope, is also familiar. [5] The rarest method is that of the bullocks and leathern bucket (*pur* or *moth*). Part I. of this notice has already shown what, in various parganahs, is the distance from the mouth to the water of the well.

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[1] See the compiler's note on the assessment of pargana Dudhi, p. 46. [2] *Supra*, pp. 340-41. [3] Gazr., V, 30-31. [4] The terminology of the lever-well apparatus is as follows :—The lever is called *dhenkul* ; the upright support or fulcrum on which it works, *khamba ;* the peg which hinges the first into the second, *pâtha ;* the rope, *bart ;* the earthen pot, *kund* ; and the little hollow dug for the reception of the water when first emptied beside the well, *ghula.* From the ghula the water finds its way into the fields by little earth-built channels. [5] This method of drawing water seems, however confined to certain limited portions of the three southern tahsíls. Of the 21,049 wells in the district, only 149 are worked on the *charkhi* principle.

Masonry wells.

A masonry (*paka*) well usually costs from Rs. 100 to Rs. 130; but a great deal of this expenditure is purely unnecessary. It includes the marriage (*jalotsarg*) of the well to an image; and this ceremony may eat up from Rs. 10 to Rs. 50 and more. When the wooden frame (*jammat*) of the well is deposited in its place, the carpenter throws over it a sheet. Into this the members of the founder's brotherhood cast from 2 pice to 1 rupee each, according to their means and liberality. The sum squandered by a leading landlord would hardly fall short of Rs. 200. "On account of its expense," writes Mr. Wynne, "the ceremony is often delayed one or two years, during which time the family of the builder will make no use of the water." About Rs. 20 are spent in providing the village Bráhmans with food, money, and ráiment. Similar offerings to the workmen employed may of course be considered as wages. But the 100 or 150 men collected and despatched for the work by the proprietors of surrounding villages do not deem that work one for which wages may be rightly demanded. The construction of a masonry well is a holy deed; the porridge, coarse sugar, and spirits given to the labourers are regarded in the light rather of a marriage feast than of remuneration. The cost of providing fuel for burning the bricks rarely falls upon the founder; for to assist him in his good work his neighbours collect wood. His expenses are further reduced by the fact that for the top courses of the masonry mortar is rarely used. A good masonry well, sunk through firm clay soil, lasts for about a century. Its area of irrigation varies from 10 to 20 acres, but is generally nearer the latter than the former.

Unbricked wells.

A masonry well is often built partly of fire-burnt and partly of sun-dried bricks. In this case it is called *kacha-paka*, and may cost as little as from Rs. 50 to Rs. 30 only. It should last for 10 or 20 years according to the nature of the soil: for a shorter period in sandy, and a longer in clayey earth. But the great majority of wells are mere cylindrical excavations (*chonra*) unsupported by bricks of any kind. These may be dug for small sums descending as low as Rs. 5 or even Rs. 2. They water from 3 to 5 acres, and endure usually for some eight months only. The rains too often reduce them into mere crater-shaped depressions.

Cost of irrigation.

The average cost of watering by sling-basket may be fixed at Re. 1½ per acre. Well irrigation with one pair of bullocks and one bucket costs about 10 annas. But in the rare cases where more than two buckets are used a well ceases to be the cheapest kind of waterer. The cost per acre of working two buckets is Re. 1$\frac{1}{16}$; but three will raise the expenditure to Re. 1$\frac{5}{8}$, and four to Rs. 2$\frac{1}{8}$. It will be remembered, however, that these are averages. The cost varies of course according to the number of waterings which the crop demands. Barley, peas, and the minor spring crops are often watered only once, though generally twice; wheat always twice and sometimes oftener; poppy from three to five times; and sugarcane as often as eight. The first watering of the spring crop is called *patik.*

Irrigated area.

The available statistics touching the area under irrigation are not of the most convincing kind. According to the provincial answers to the Famine Commission (1878), about 600,000 acres, or 48 per cent. of the total cultivated area, are irrigable; while about 380,000 acres, or 28 per cent, are actually watered. But these figures must be received with some caution. The area, 164,000 acres, which they represent as watered for the autumn harvest, seems altogether exorbitant; and irrigation from other sources being commonest,[1] that from wells should hardly have been credited with 254,000 acres. But the settlement reports, which return the watered as exceeding the unwatered area in every parganah except Bánsi and Bináyakpur, are perhaps even less satisfactory. If correct, they prove that at the beginning (about 1860) of the assessment term now current, irrigated and unirrigated cultivation measured 762,079 and 333,822 acres respectively. But they serve also to show that since the beginning (about 1840) of the last assessment-term irrigation had greatly increased. In the five parganahs,[2] whose statistics for the earlier period existed, it had extended by 35,806 acres. Several causes which formerly impeded its more rapid extension have been recounted in the Gorakhpur notice.[3] Irrigation details for separate parganahs will be found in the parganah articles at the end of this notice.

Manuring.

From irrigation we pass to the less savoury subject of manuring. In Basti, as elsewhere in the fertile sub-Himálayan belt of the provinces, this process is comparatively rare. The principal source of manure is the muck-heap; but human excreta and the stalks or other refuse of plants may be mentioned as minor fertilizing agencies. The muck-heap accumulated just outside their premises by every family of cultivators contains about 5 tons of miscellaneous refuse. In it the droppings of cattle form a very small ingredient; for, except during the rains, when they cannot be dried, they are almost always burnt. It has been ascertained that elsewhere, in the neighbourhood of large towns, far more can be realized from the sale of such droppings as fuel than from the increase of produce which would result from their application to the land. Here, however, there is little doubt that firing could be more cheaply procured from the neighbouring forests and the numerous decayed mango trees. "But as this," writes Mr. Wynne "would involve the necessity of a little enterprise on the part of some, and a little cash expenditure on the part of all, it is considered better that the population should content themselves with the home-made article." But though the dung of cattle is burnt, its manuring virtues are not completely lost in the process. The ashes are added to the muck-heap, and some portion of the ammoniac vapours given out in burning must afterwards descend on the soil. When the weather is too wet for the preparation of fuel cakes, a fair amount of droppings find their way to the muck-heap. But when used as manure they are not used, as in European countries, with any admixture of straw. For straw and grass are generally burnt. No litter is generally placed in stables and cattle-pens, because it attracts snakes and insects. In this warm land, moreover, its fermentation is perhaps injurious to the feet and the general health of the cattle. But owing to its absence, all the liquid manure of those cattle is lost.

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[1] So writes Mr. Thomson.

[2] Rasúlpur, Bánsi, Nagar, Basti, and Mahauli.

[3] Supra, p. 339.

The second kind of manure is, like both others, almost monopolized by the fields which immediately surround the village homestead. These are fertilized by the villagers themselves, who in rural India perform certain necessary functions *al fresco*. In Basti and Gorakhpur, where villages have more than the usual number of outlying hamlets, manure of this sort is of course more evenly distributed than elsewhere.

Manuring with the leaves and stalks of plants is comparatively rare. Grain-parchers descend on the fields like locusts, removing all the leaves which will serve as fuel for their ovens. Elsewhere, indigo leaves are largely applied to the indigo crop; but in Basti the indigo crop, always a rarity, is now completely extinct. The stalks of all the commoner crops are used as fodder, roofing, or firing. About 15 inches of the stubble in *jarhan* rice fields is left uncut, with the view of its rotting or being burnt on the field. But the field is seldom enriched in either way. The cattle usually enter and browze down every stalk.

Such are the manures of the district. The small available quantity of the first and third kinds is often claimed for his home farm by the landlord, and surrendered by all but the better and more independent class of tenants. Manure is never bought; and the only cost incurred in manuring is that of carriage. This, however, is slight, for the only fields manured as a rule are those which being nearest the village are known as *goend.* [1] On these, indeed, are grown all the more paying crops, all the crops which the peasant finds best worth manuring. Such are the wheat, poppy, and vegetables grown for the spring harvest, and the sugarcane which occupies the ground throughout the year. Barley is seldom manured, and the autumn crops never. One of the tahsíldars thus estimates the cost per acre of manuring the different manured crops:— For wheat and poppy, to which are devoted 96 maunds of manure, Re. 1½; for vegetables (192 maunds), Rs. 3; and for sugarcane (160 maunds), Rs. 2½. Though intended probably to show averages, the estimate seems to err on the side of excess. If, however, it related only to sandy soils, it might not perhaps be deemed exorbitant. It goes without saying that such soils require more heavy manuring than loams or clays. The fields are manured in the months of September, October and November [2] only. The manure then bestowed is considered sufficient for the whole year.

Other agricultural processes.

The minor agricultural processes may be passed over very briefly. After being ploughed the field is sometimes harrowed or rather smoothed by a heavy board which the plough bullocks drag across it. This implement, which in up-country districts is called *patela,* here bears the name of *henga ;* and the ropes which attach it to the yoke are known as *barha* or *barári.* Weeding (*niráona*) is usually practised twice during the growth of the crop, the spud or scraper employed being called *khurpi.* Throwing a field into fallow (*banjar dálna*) for any length of time is uncommon. The only case in which it ordinarily happens is that of a rice field wherein for the next spring harvest but one it is intended to sow wheat. As autumn returns such fields are left unoccupied, and called *palihár.* The general name for other land tilled during autumn in preparation for a spring crop is *chaumás.*[3] So far indeed from fallowing being common, it is lamentably rare, and overcropping is a vice which in some places seriously threatens the productiveness of the soil. After remarking in 1864 that the crops of Basti are still markedly superior to those of neighbouring districts, Mr. Wynne continues : "Yet under the ruinous system of overcropping now practised the land must deteriorate, unless improved methods of ploughing, improved farmyard economy, an improved breed of cattle, and a scientific rotation of crops are speedily introduced."

Fallowing and overcropping.

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[1] See above, section on Soils.

[2] *i. e.* in Kuár and Kárttik.

[3] The reason being that they are fallowed or tilled without bearing a crop during the four months (*chau más*) of the rainy season.

To the last clause of this sentence a partial answer may be found in the fact that with the principles of rotation the people are not wholly unacquainted. Arhar pulse is followed in successive seasons first by barley or wheat, afterwards by a rice crop, and ultimately by gram, peas, mixed wheat and barley, or linseed. Rarely, indeed, are two "white crops" grown successively. Leguminous growths are interposed. The burden of such notoriously exhaustive plants as sugarcane, poppy, and arhar, is never thrown twice running on the same land. When after the reaping of the early rice the soil remains suitably moist, peas, lentils, gram or linseed will be sown. But only when that soil has been well and vigorously tilled will the rice crop be followed by sugar or wheat. Wheat is itself sometimes grown year after year in the same field. But it must be remembered that the field lies fallow during the autumn, and that in the long interval between the two crops it is well manured. When it is at length found that the powers of the land have been overtaxed, it is sometimes allowed to lie fallow for a year or so. A year before it is again sown, its clods are broken (*lahua márna*). This happens in August-September. In January-February the ground is once more stirred, this time with a hoe; and in the following June-July it is sown with an autumn crop. The same plan is pursued when cultivation annexes virgin soil, or when old waste is reclaimed.

Rotation.

Fields bear different names according to the crops and harvests for which they are successively tilled. Those prepared for the spring harvest are either *palihár*, *takrár*, or *okháon*. *Palihár* lands have been already explained as those which, hitherto reserved for an autumn crop like rice, are during some autumn left fallow and carefully prepared for spring wheat. The wheat is sometimes followed by sugarcane. *Takrár* fields are rice lands which after the reaping of their rice are ploughed and manured to bear, for the spring harvest immediately following, a crop of gram, barley, mixed barley and pulses, mixed barley and wheat, or lentils. An *okháon* field is one ploughed in August-September, manured in the following month, and sown with vegetables, poppy, or tobacco. Fields prepared for the autumn harvest may be either *mair*, *janewa*, or *maghar*. A *mair* field is one which after long lying fallow is broken up in August-September and dug again in January-February or May-June. In June-July it is carefully cleared of grass, manured, and sown with a rice crop. *Janewa* lands, which have already borne a spring crop within the year, are sown with an autumn crop in June-July; and *maghar* fields are those which, having borne rice during the preceding

Nomenclature of fields.

season, are in the same month ploughed, hoed, and weeded for a fresh rice-crop.

Crops, too, bear different names at different stages of their growth. Before their germination, while still imprisoned in the seed, they are known as *bía.* The husked rice grain (*akun*) which has been steeped in water to cause germination, is called *jharai.* Transplanted rice is during its seedling stage termed *bihan ;* when it has grown to some height, *dábi* ; and when at its full stature, *fasl.* All cereals and millets, when the grain becomes distinguishable in the ear, are called *ekonta ;* and when nearly ripe, *reonra.* Ears of barley and wheat are when half ripe styled *rúni.* Pod-grains whose flower has fallen and pod has formed bear the name of *dudha.* When the crop is half ripe it is termed *gudra* or *gudri.*

Most of the implements which constitute the cultivator's stock-in-trade have now been named. Of those remaining to be mentioned, the most important are the *pharaha* or mattock; the *paina* or ox-goad; the *hasua* or sickle; the *garási* or chopper; the *nachtar* or instrument for scraping the opium off the incised poppy-heads; the *tábu* or rope-muzzle for the oxen who tread out the corn; the *páncha* or rake for collecting the grain on the threshing-floor; and the *ora* and *kháncha,* baskets. But enough has been written of agriculture. Pass we then to the vegetable products of the wilderness and the water.

Vegetable products of the wood and the lagoon.

In a district where forest has been so extensively cleared as in Basti, what are generally known as the "minor forest products" are of course rare. Chief amongst them are the flowers, fruits, leaves, gum and bark of several trees above enumerated. Such are the *aonla, ásidh, babúl, bahera,* bambu, wild date, *harra,* wild jujube, *khair, mahua, mainphal, parás,* and *piyár.* The rattan cane is sparsely encountered in moist places. Twigs (*kusraut*) are collected for fuel. Several long grasses are used either for the same purpose or for thatching, matting screens, basket work, and rope. It will here suffice to mention the species known as *khar, bankas* (*Spodiopogon angustifolium*), and *kús,* with the flag-like *nár.* Thatching with grass rolls 3 inches thick costs about Re. 1 per hundred square feet; and, on the whole, tiling is a cheaper form of roofing. Amongst forest products that are not vegetable let us note honey and lac. Wild honeycombs are occasionally found in trees, whence they are detached by Bhars, Musahars, and other men of low degree. The same classes collect a trifling quantity of lac, sometimes paying a small cess to the landlord from whose trees that commodity is gathered. In places the lac insect (*Coccus lacca*) is regarded less as a boon than as a nuisance. It afflicts the Bráhmans by frequenting and not unfrequently killing their favourite pípal. "The remedy," writes Buchanan, "to which these wiseacres have recourse is to cut a branch on which the insect has fixed, to carry it to Prayág (Allahabad) and to throw it into the sacred stream. On this all the insects on the tree perish." Though a good deal of *tasar* silk is used in the district, and though ásna trees on which to rear the silkworm (*Antherea paphia*) which produces it are common, sericulture is unknown.

Amongst the products of lagoons and ponds the principal are the seeds (*makhána*) of the water-lily, wild-rice (*tin, tína* or *tinni*), and the water-nut or water-caltrop. The seeds of the water-lily (*Anneslea spinosa?*) are fried and eaten. The wild-rice, which at the end of the rains springs up along the edges of the shallow water, corresponds apparently to the *pasaí* of Rohilkhand. When its grains ripen they drop off into the wisps of grass with which the rice-heads are tied together. But it is in places the custom to sling round the neck of the gatherer a narrow canoe-shaped basket, about three feet long, which as he advances whisks under the ears and collects the falling seed. By a convenient fiction, which denies that this wild-rice is a grain, Hindus permit themselves to eat it on fast-days. The water-nut, being widely and systematically planted, deserves a wider and more systematic description.

The singhára or water-nut.

The various species of the *trapa* or water-nut are, or have been, a familiar food in many parts of Europe and Asia. Quoting the authority of Pliny, Captain J. F. Pogson[1] affirms that the European species *natans* supplied bread to the ancient Thracians. It is said that specimens of the same variety have been found in a very perfect state of preservation amongst the old lake-dwellings of Switzerland. But in southern Europe such nuts are still ground into meal. They are known in France as water-chestnuts (*marron d'eau*), and at Venice as Jesuit's nuts. In China the "ling" or *trapa bicornis* is an important article of diet. But we are now dealing with the Indian species, *bispinosa*, which Captain Pogson considers far superior to the Chinese. The husks of both Chinese and Indian species are provided with two horns or spines, from which they derive their specific names. It may be added that the vernacular title of the Indian variety is derived from a word (*sing*) meaning horn. This variety seems to be most widely cultivated in Kashmír, where, for great part of the year, it supplies the bulk of the population with a regularly-eaten food. Here it is planted chiefly by Kahárs, in their character of boatmen and fishermen;

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[1] In a paper read before the Agri-Horticultural Society of Calcutta, 1878.

but the Kándu Bharbhunjas[1] also engage in its cultivation. The time of planting is the earlier half of the rains. Before the end of that season, when the nuts ripen, many a tank is one great floating bed of singhára leaves. The nuts are eatable either raw or cooked, and remain eatable till the end of November. If dried in the sun they will continue edible for years. They can, however, be ground down into a material for sweetmeats, porridge and bannocks (*chapáti*). Captain Pogson is for having the water-nut planted largely by Government on the great Southern Indian tanks and elsewhere. But its fine roots are accused of accumulating mud, and of thereby reducing the depth and value of the reservoirs which bear it. If, moreover, the crop were more nutritious or remunerative, it would be more generally grown by the people themselves. They can well gauge the comparative merits of staples wherewith their fathers were familiar.

Droughts

From cultivation we pass, as usual, to the droughts which have checked its progress. Some account of those which preceded the separation (1865) of this district from Gorakhpur will be found above.[2] We need here deal only with those of 1868-69, 1873-74, and 1877-78.

of 1868-69,

The visitation of 1868-69 deserves no harsher title than that of a scarcity. No relief-works for famished paupers were needed; no poorhouses for the old or weak were opened; no land-tax was remitted or even suspended. Mr. Henvey is right in saying that from the famine of that year "Basti escaped almost entirely."[3] The monsoon broke tardily though regularly in the middle of July; but after a few days of rain there succeeded an interval of drought which lasted till near the middle of September. The long absence of moisture had meanwhile wrought considerable damage. In the trans-Rápti part of the district it was reckoned that three-sixteenths[4] of the rice had perished. But eight-sixteenths were still flourishing, and the remaining five-sixteenths were reported as recoverable in the event of opportune rain. South of the Rápti half of the same crop had been lost; but here, as already shown, rice and other autumn growths supply some quarter only of the whole yearly outturn. To save their rice the people utilized the lift-irrigation which in most years is reserved for the spring crop. But after brief storms in September the rain again ceased. By the beginning of November and in the north of the district half the rice-crop, both *ausani* and *jarhani*,[1] had failed. But the minor autumn growths had yielded a fair return, and the rising spring grains looked promising. In the south of the district little or nothing had been lost since September. The autumn millets had returned a fair harvest, and the prospects of the spring crop were good, notwithstanding the want of water. The lagoons and ponds had been almost emptied to save the rice-crop. In the south-western corner of the district the agriculturists manfully supplied the deficiency by the construction of cheap earthen wells. But in the south-eastern corner, where the soil is sandy, the evil was not so easily remedied.

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[1] Sherring's *Castes and Tribes of Benares* (1872), p. 303; and *infra*, Biris and Bharbhunjas.

[2] Pp. 342-44.

[3] *Narrative of the drought and famine in the North-Western Provinces*, 1868-70, p. 59.

[4] The rupee containing 16 annas; it is common in Indian reports to imitate the native practice and reckon fractions in sixteenths.

The results at the close of the autumn harvest were that while about three-fourths of the ausani or early rice had been realized, a still larger fraction of the jarhani or later crop had been lost. But sufficient grain to serve for seed was in most cases garnered ; and the stalks of the wizened crops did duty as fodder for cattle. The spring crop had in most places received its first or *patik* watering. Its appearance was so hopeful that there was no fatal rise in prices. The market was well stocked with grain. There arose no complaints of distress. No emigration took place. Had Government imprudently opened relief-works, the cultivators might have been withdrawn from the spring cultivation, which demanded all their labour, all their care.

Some winter rain in January, 1869 still further improved the outlook. In February it was anticipated that while the outturn of arhar pulse and sugar-cane would be normal, that of wheat, barley, and peas would be some four or six-sixteenths below the average. Of gram a half crop only was expected ; and the expectation was justified, for gram suffered severely. But in March, when the spring crop was garnered, it was found that the harvest was not more than 25 per cent. below par. An eighth only of the land usually tilled in spring had been left untilled that year. Prices, which had been somewhat enhanced by the exportation of grain to less favoured western districts, fell. By April they had regained their usual standard. All anxiety was quelled.

of 1873-74,

In 1873-74 Basti became the western outskirt of the tract affected by the great Bengal famine. This and the neighbouring Gorakhpur were the only North-Western districts which that hungry year smote with any approach to severity. In climate and agricultural conditions their northern tahsíls closely resemble the Lower Provinces. In both rice is the staple crop. And in spite of the contradictory clamour which at the time arose from irresponsible quarters, the Bengal famine of 1873-74 was mainly a rice-famine.

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[1] *Vide supra* sections on rice.

The rains of 1873 began a fortnight later and ended somewhat earlier than usual. While they fell, they fell with less than the average heaviness. At their close the lagoons and other reservoirs of the north-Rápti parganahs were found almost empty. An extensive failure of the later rice was deemed inevitable, and the result justified the expectation. The scanty spring crops of this tract would at best prove a slender staff of life; but even these were unpromising. The twice-cropped fields, on which a vernal crop should have succeeded the rice, were little better than earthenware. The winter rains, which make all the difference between a good and a bad spring harvest, held off. The advances, offered by Government for the construction of wells, offered but a partial remedy. In mid-January a frost of uncommon severity nipped the arhar and other tender pulse-crops. But in the first week of February the long-delayed rain fell in moderately heavy showers. At about the same time the exportation of grain to Bengal ceased and prices became less inflated. The starvation which seemed imminent was averted, and in its place was threatened mere hunger. The spring cereals could not, however, be hoped to supply the whole population with food. The fasting poor were invited to labour on road embankments and other public works of a kind which did not demand skilled labour. In March the average daily number of persons thus relieved reached 2,200. The Collector was now authorised to propose, where needful, remissions or suspensions of revenue. In order to meet betimes the demands of the autumn cultivation, advances for the purchase of rice-seed were directed. The seed was procured from Nepál; but of the sanctioned Rs. 5,00,000, Rs. 43,209 only were disbursed.

Distress reached its highest point early in April, 1874, when the daily muster on the relief-works averaged 28,000. As the harvesting of the spring crops began, as the real deficiency of the outturn became clear, prices once more rose. But a harvest there was; though grain was dear, the depleted market was replenished; and by the end of April dearth was held to be declining. The numbers employed on relief-works continued, nevertheless, to increase; and at the time just noted reached 84,000. Were the labour and discipline sufficient to exclude mere idlers in search of light work and cash wages; The question was decided when the Lieutenant-Governor (Sir John Strachey) visited the Benares province.

His inquiries resulted in the conclusion that there was no distress so severe as to deserve the name of famine. Hosts flocked to the relief-works, not so much because they were hungry as because they there found pleasant employment at a season when agricultural labour is always at a standstill. The attraction consisted "in the light work, in the liberty of going at night to their houses after attending a sort of vast picnic during the day, and in the wages earned at a time when ordinarily they had no employment in the fields and had to live on their harvest savings."[1] It was found that the labourers were buying not only necessaries but luxuries. Orders were therefore passed that a larger tale of work should be exacted, while the wages should be reduced to the lowest sum needed for subsistence. The rates hitherto paid had been for a man 1$\frac{1}{5}$ anna, for a woman $\frac{4}{5}$, and for a child $\frac{3}{5}$. Men's wages were now reduced to one anna, and those of the younger children to $\frac{1}{5}$th.

It was in the following month (May) foreseen that with the downpour of the rains some change of system would be needed. The congregation of vast multitudes at an unhealthy season and on outdoor work was for sanitary reasons impossible. There were issued, therefore, the following prospective rules:—First, that able-bodied persons of the labouring class should be employed on *bonâ fide* public works, at the usual rates of pay; second, that for such persons of the same class as were incapable of hard labour easy employment should be found on roads or in poorhouses; third, that for those altogether incapable of labour gratuitous relief should be provided; and fourth, that those who on account of caste or other prejudices refused to accept relief on the above terms should receive exceptional treatment. The poorhouses were to be worked on the principles that relief should be given as a rule in the shape of cooked food, and given only to those in actual want; that everyone should work who could; and that working paupers should remain the whole day within the walls. These preliminaries settled, warning was given that the existing relief-works would be closed. And poorhouses were opened at Bánsi and Basti.

This was the beginning of the end. The labourers on the relief-works continued indeed to increase, and in the last week of May numbered 127,000 daily. But in the same week fell showers; early in June the regular rains set in; and all apprehensions of further dearth vanished. By the end of the month last named the last relief-work was closed. The bulk of the able-bodied paupers returned to till their fields. The poorhouses for the old and infirm, which had opened with an attendance of about 800, sheltered in August about 1,800 inmates. But in September the number fell to 1,200, and at the beginning of October to 550. On the 21st of the latter month all poorhouses were closed. The State expenditure on relief-works for the able-bodied had by this time amounted to about Rs. 4,28,560. The expenses of poorhouses and other institutions for infirm paupers were deemed the fitting object of private charity. They amounted to Rs. 9,640. But of this sum Government also, in contributing to the Central Charitable Relief Fund, had contributed its share.

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[1] *Administration Report*, N.-W. P., 1873-74.

and of 1877-78.

The next and last dearth, that of 1877-78, may be called a famine. Whether many of its victims died of actual starvation is perhaps doubtful; but directly or indirectly it considerably raised the death-rate. A comparison of the mortality during five corresponding months of the affected year and its predecessor will at once put this fact beyond question:—

DEATHS IN

| November. | | December. | | January. | | February. | | March. | |
|---|---|---|---|---|---|---|---|---|---|
| 1876. | 1877. | 1876. | 1877. | 1877. | 1878. | 1877. | 1878. | 1877. | 1878. |
| 2,385 | 2,762 | 2,514 | 4,894 | 1,984 | 6,911 | 1,792 | 5,639 | 4,207 | 4,413 |

The story of the calamity opens in the usual way. Not much more than a fifth of the usual rain fell during the monsoon of 1877. While the average fall from June to September inclusive had for five years[1] been 51·9 inches, it was this year 11·3 only. Again, the northern rice-crop almost completely failed. The minor autumn grains yielded but a fourth of their usual outturn. The prices of food climbed high. During the last three months of the year the condition of the poorer classes was considered critical. On the 22nd October a poorhouse was opened at Basti; and in January, 1878, similar establishments at Bánsi and Menhdáwal. The number of inmates was inconsiderable; but, before the end of the famine, relief operations had become far more extensive than in the whole remainder of the Benares division.

Till the end of February distress continued to increase. For some five weeks from the 19th of that month work for a few able-bodied paupers was provided on the Basti and Menhdáwal road. Meanwhile, however, the harvesting of the spring crops had begun to give employment and bring in food. The outturn of wheat and barley was fair; but that of the inferior grains was much below the average. On the 21st March the poorhouses at Bánsi and Menhdáwal were closed. And here perhaps the famine might have been expected to cease. But the spring crops were after all insufficient to satisfy the wants of a district which had already lost, in rice, its principal means of subsistence. In May signs of unusual poverty and hunger appeared. People might be seen wandering from village to village in search of employment and food. Some crossed the border for Nepál and others for Gonda. On the 28th May and 8th June, respectively, relief-works were opened on the Rudhauli-Bánsi and Bánsi-Kakrahíghát roads. Towards the end of the latter month distress reached its highest point.

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[1] 1871-75 inclusive.

In the beginning of July works on the Belwa dam were opened as a measure for the employment of all fully able-bodied persons requiring relief. But the number of people who patronised this new venture was small; and after a few days the Ghágra, swollen by the fall of the rains, flooded out the few who had attended. The two works named towards the end of the last paragraph were fully manned until towards the close of September. On the 26th of that month employment on the Kakrahíghát road was closed, for with good rains and the rising of the autumn crop suffering and prices had abated. By the 26th October, when the Rudhauli and Bánsi road-works were closed, the famine was over. But the Basti poorhouse remained open till as late as the 14th of March, 1879.

"The extent of the distress," writes Mr. C. A. Daniell,[1] "must be gauged by the number of recipients of relief in various forms. A few were foreigners from neighbouring districts, but their number amongst so many was inconsiderable. In the week ending 14th June the daily average was 28,982, or 1·96 per cent. of the district population; in the week ending 21st June, 52,886, or 3·59 per cent.; in the nine days ending 30th June, 63,908, or 4·27 per cent.; in the week ending 7th July, 46,243, or 3·13 per cent.; in the week ending 14th July, 29,685, or 2·01 per cent. Thence each week showed a decline. The 7th September showed 0·98 per cent., and the 14th October 0·19 per cent." It may be added that, of the principal grains and pulses, rice attained its maximum price (8 sers the rupee) in July, 1878; *joár* millet ($10\frac{15}{16}$ sers) in February of the same year wheat ($10\frac{3}{4}$ sers) in October, 1877 and July, 1878; gram ($10\frac{3}{4}$ sers) in February, 1878; and barley ($11\frac{1}{2}$ sers) in the preceding November. The total cost to the State of relief-works, poorhouses, and other famine measures was Rs. 1,50,350. In the case of poorhouses the Government grants were supplemented as usual by private subscriptions (Rs. 2,788). In more spontaneous charity a conspicuous lead was taken by the Rája of Bánsi, who at stated times bestowed a regular dole of food on a certain number of paupers. Dearths as severe as that just described do not often afflict a district where water is so near the surface and river communication so good as in Basti.

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[1] Then Officiating Commissioner of the Benares Division. See his No. 41, dated 15th March, 1879.

Floods and blights.

At times and places the excess of water is almost as mischievous as its want. In Part I. of this notice was said enough of inundation from rivers; but such inundation often works much mischief. Untimely rain is a fertile source of blight, whether of the reddish-yellow kind called rust *(garúhi)* or of the dirty-black kind called smut *(súhu, dáwa)*. When showers fall before December-January the wheat is almost sure to prove a grand success. But if they descend after that month, when the grain has filled out in the ears, more or less of blight is the consequence. By rain which falls too soon after November-December the poppy plant is said to be killed.

But the crops have also several insect foes. Such is the so-called white-ant (termites); such a worm named *tángra*, which devours the roots of the rice. Of the *tába*, the *khaira*, and the *gandhi* nothing is known except that the last attacks grain while in a state of milky unripeness. For all these pests the people can find no better cure than the incantationsof Bráhman priests *(guru)* or low-caste magicians *(ojha)*. In days when four-footed marauders were still extensively mischievous, they adopted the more practical remedy of daily sprinkling their crops with an infusion of cowdung and water. Even the wild buffalo rejected green food thus treated. It is oddly enough stated that in those times neither wild elephants nor deer ever attacked pulses.

Mineral kingdom.

Nodular limestone.

In poverty of minerals Basti resembles most other great alluvial plains. No building-stone is found within it. The nodular limestone named *kankar* is, however, quarried in several places. In most of these it is soft, clayey, and fitted less for road-metal than for the manufacture of lime. But along the banks of the Manaráma, in tappa Manwarpára of Nagar, it is found in hard and excellent knobs. The following varieties of kankar are locally recognized; but the distinctions between them are distinctions of colour rather than composition:—*Telia* or dark; *bichhua* or scorpion-shaped; *balua* or *dhúsrehwa*, so-called, because found in sandy or saline soil; *sufed, dudhia* or *chún*, that is white, milky, or lime-coloured. The price of nodular limestone depends on its solidity, but for well-cleaned knobs amounts to about Re. 1-12-0 at the quarry. To this must be added from 8 to 12 annas for cartage. Mr. Thomson calculates that the cost of metalling with six inches of kankar the one metalled road of the district would be Rs. 1,426 a mile. But he allows to the metalling a width of 9 feet only.

Lime.

Lime is made from kankar and shells. Burnt with ordinary refuse, kankar lime costs about Rs. 10 per hundred cubic feet; but with charcoal or firewood from Rs. 15 to Rs. 16.

Shell lime is prepared as a rule with the latter kinds of fuel. That of lacustrine shells *(sip)* is employed for the finer varieties of cement and fetches about Rs. 3 per maund. But that made from snail *(ghonghi)* and other shells costs about Re. 1 only; or if burnt with refuse, as little as 12 annas. The lacustrine shells are gathered by saltpetre-workers (Lunia) from the sides of streams and lagoons. The banks of the rivers Ami, Manaráma, Kuána and Rawái, and of the Bakhira lake, may be mentioned as good localities for their collection. As a material for whitewash and other plasters they sell unburnt at from 5 to 8 annas the maund.

Bricks

Bricks are manufactured by the potters (Kumhár), who may be found in any village of average population. The sun-dried or *kacha* article is of two sizes, the larger called *gúma*, and the smaller, *gúmi*. The former sells for about 2,000, and the latter for about 4,000 to the rupee. Kiln-baked or *paká* bricks made by native methods are of five different sizes, the *gúmi, gúma, adhgazi, lakhauri,* and *ilmás-sáhi.* The gúmi, measuring 9″ × 4½″ × 5″, costs when of the best quality Rs. 8 per mille; the gúma, 12″ × 6″ × 3″, Rs. 10; the ádhgazi, 18″ × 6″ × 2″, Rs. 20; the lakhauri, 4½″ × 3″ × 1″, Rs. 100 per lákh;[1] and the ilmás-sáhi, 5½″ × 4″ × 1″, Rs. 115 per lákh. The brick used by the Public Works Department measures 9″ × 4½″ × 3″. The price of its first class is from Rs. 6 to 9, of its second from Rs. 4 to Rs. 5 the thousand.

and brick-dust.

The wood burnt in the kiln is generally that of the mango, the tamarind, or the figs called *bargad* and *pákar*. A kiln containing a lákh of bricks would require about 2,000 maunds weight of firewood; 25 maunds, that is, for every 1,000 bricks. Brick-dust or *surkhi*, an ingredient in plaster and other builder's messes, is either ground from brickbats in a kind of circular mill (*chakki*) or burnt from kiln-earth. Prepared in the former manner it sells from Rs. 9 to 12 and even Rs. 16 per 100 cubic feet, according to quality. But when made of kiln-earth burnt with refuse, it has a price of Rs. 6 only.

Tiles.

Like bricks, tiles are made by members of the potter caste. As shown in the Gorakhpur notice, flat tiles cost about double the price of round; while in the rains the price of all tiles rises to almost double its usual amount. But when 10″ long, kiln-burnt, and of the best quality, they may be said to fetch on the average Rs. 4 per mille. Tiling with such material costs about 8 annas per 100 square feet. The price of building wood has been shown under the heading of trees. And the road is now clear enough for passing to the most important and engrossing subject of this notice—the people themselves.

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[1] A lákh = 100,000. It is probably because sold in lots of that quantity that the brick is called lakhauri.

## PART III.

### INHABITANTS, INSTITUTIONS AND HISTORY OF THE DISTRICT.

Population.

The first attempt to count the people of the district was made about 1813 by Buchanan.[1] But the requisite agency and the requisite knowledge of census methods were wanting; and the attempt can be regarded only as a rather praiseworthy failure. Some account of Buchanan's calculations has been given above.[2] Such of his figures as seem to refer to Basti are these:—

| Police circle. | Area in square miles. | Number of families. |
|---|---|---|
| Saníchara ... ... ... ... | 374 | 17,182 |
| Mahuádabar ... ... ... ... | 212 | 10,226 |
| Khamaria ... ... ... ... | 225 | 20,195 |
| Domariáganj ... ... ... ... | 326 | 15,901 |
| Basti ... ... ... ... | 208 | 7,285 |
| Maghar, part of ... ... ... ... | 240 | 7,560 |
| Bakhira ... ... ... ... | 46 | 2,143 |
| Bánsi ... ... ... ... | 687 | 19,854 |
| Dhuliyábandar ... ... ... ... | 130 | 3 |
| Lautan, part of ... ... ... ... | 103 | 2,129 |
| Total ... | 2,551 | 102,478 |

If we assume that Buchanan's estimate is correct, and that the family includes about five persons, the total population would, just before the Nepálese war, have amounted to 512,390. His Saníchara corresponded pretty closely with pargana Mahauli; his Mahuádabar with parganah Nagar; and his Khamaria with parganah Amorha. Of Dhuliya-bandar, a tract between the Jamwár and Tilár rivers, part now lies in Nepál and part in parganah Bánsi. The Mahuadabar which gave its name to the circle so called was destroyed during the Mutiny, and must not be confused with the Mahuádabar of parganah Basti. The four circles of Vazírganj, Nawábganj, Mankápur, and Lálganj, which Buchanan enters as parts of the Gorakhpur-Basti district, are now included in Gonda.

Censuses of 1847,

A first regular census was taken in 1847. As, however, Basti then formed a portion of Gorakhpur, and as the great Maghar parganah has since then been divided between the two districts, the results can be shown but approximately. One-third of the

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[1] *Eastern India*, Vol. II.

[2] Pp. 345-46.

Maghar population deducted, the inhabitants of the district numbered 937,771, or about 345 to the statute square mile.[1] There were 823,733 Hindús, of whom but 194,537 followed occupations unconnected with agriculture, Out of 116,038 Musalmáns 81,157 were engaged in cultivation. Of the 15,714 parishes (*mauza*) in the united district, about 7,382 must have belonged to the modern Basti. Of those in Basti, Birdpur[2] alone is returned as possessing more than 5,000 inhabitants. But being a forest grant, Birdpur is a group of villages rather than a single village. The census of 1847 neglected to record separately the male and the female population.

1853.

The next, that of 1853, remedied this defect. It showed for the district as it now stands a total population of about 1,235,720. But for the same reasons as in the last case the figure is merely approximate. The density of the inhabitants was 453 to the square mile. And those inhabitants were thus classified:—

| | *Agriculturists.* | | *Non-agriculturists.* | | *Total.* | | Grand total. |
|---|---|---|---|---|---|---|---|
| | Male. | Female. | Male. | Female. | Agriculturists. | Non-agriculturists. | |
| Hindus ... | 423,401 | 385,484 | 132,793 | 122,189 | 808,885 | 254,982 | 1,063,867 |
| Musalmáns ... | 59,724 | 56,316 | 29,100 | 26,713 | 116,040 | 55,813 | 171,853 |
| Total ... | 483,125 | 441,800 | 161,893 | 148,902 | 924,925 | 310,795 | 1,235,720 |

It will be seen that in six years the population had increased by 295,949 persons. The number of parishes may be reckoned at the same figure as before. But two only (Birdpur with 11,715 and Menhdáwal with 7,273) had more than 5,000 inhabitants.

1865,

The penultimate census, that of 1865, showed for the first time details as to castes and occupations, the proportion of children to adults, and other important statistics. The Basti figures were still unsevered from those of Gorakhpur; but after the same deduction as before, the population may be roughly returned as follows:—

| | AGRICULTURAL. | | | | | NON-AGRICULTURAL. | | | | | Grand total. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | *Males.* | | *Females.* | | Total. | *Males.* | | *Females.* | | Total. | |
| | Adults. | Boys. | Adults. | Girls. | | Adults | Boys. | Adults | Girls. | | |
| Hindus, | 292,959 | 206,325 | 277,999 | 168,782 | 946,065 | 81,870 | 56,154 | 76,906 | 49,410 | 264,340 | 1,210,405 |
| Músalmáns. | 45,387 | 32,794 | 45,349 | 27,642 | 151,172 | 17,432 | 12,456 | 18,516 | 9,861 | 58,265 | 209,437 |
| Total, | 338,346 | 239,119 | 323,348 | 196,424 | 1,097,237 | 99,302 | 68,610 | 95,422 | 59,271 | 322,605 | 1,419,842 |

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[1] That is, a square mile of 640 acres. Unlike succeeding enumerations, the census of 1847 employs as its standard of area the larger geographical square mile (847·2 acres).

[2] In the report of 1847 the name is misprinted Tirpore.

The only town which in this district contained more than 5,000 inhabitants was Menhdáwal (7,349). But the Birdpur grant, with its population of 13,671, is again entered as a single parish.

and 1872.

The next and last enumeration was that of 1872. As the latest and most perfect yet obtained, its statistics deserve greater detail than those of its predecessors; and the following table shows the population for each parganah separately. By adding to the totals of that table 41 non-Asiatics (17 females) and three Native Christians (2 females), the census shows a gross result of 1,492,994 inhabitants.

| Tahsíl and parganah. | Hindus. | | | | Muhammadans and others not Hindus. | | | | Total. | | Density per square mile. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | *Aged less than 15.* | | *Adults.* | | *Aged less than 15.* | | *Adults.* | | | | |
| | Male. | Female | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | |
| *Tahsíl Domariáganj.* | | | | | | | | | | | |
| Rasúlpur ... | 29,118 | 22,924 | 38,048 | 36,185 | 8,706 | 68,71 | 11,278 | 10,971 | 87,150 | 76,951 | 495 |
| Bánsi West ... | 16,484 | 13,234 | 21,061 | 20,273 | 5,588 | 4,422 | 7,049 | 6,835 | 50,182 | 44,764 | 378 |
| *Tahsíl Bánsi.* | | | | | | | | | | | |
| Bánsi East ... | 50,201 | 40,342 | 67,607 | 63,721 | 10,227 | 8.464 | 13,648 | 13,049 | 741,033 | 125.575 | 476 |
| Bináyakpur ... | 4,177 | 3,251 | 5,854 | 5,583 | 441 | 380 | 791 | 636 | 11,173 | 9,850 | 429 |
| *Tahsíl Haraia.* | | | | | | | | | | | |
| Amorha ... | 36,955 | 27,678 | 50,466 | 47,654 | 2,754 | 2,220 | 3,559 | 3,423 | 93,734 | 80,976 | 652 |
| Nagar West ... | 14,102 | 10,872 | 18,427 | 17,845 | 1,129 | 948 | 1,529 | 1,458 | 35,187 | 30,923 | 585 |
| Basti West ... | 13,615 | 10,728 | 17,463 | 16,904 | 1,346 | 1,061 | 1,653 | 1,597 | 34,077 | 30,290 | 570 |
| *Tahsíl Basti.* | | | | | | | | | | | |
| Nagar East ... | 1,149 | 8,904 | 15,782 | 15,283 | 1,551 | 1,361 | 2,140 | 2,202 | 30,622 | 27,750 | 614 |
| Basti East ... | 20,252 | 15,949 | 29,004 | 26,643 | 2,807 | 2,110 | 4,049 | 3,676 | 56,112 | 48,378 | 611 |
| Mahauli West ... | 17,835 | 14,164 | 26,387 | 24,974 | 2,164 | 1,754 | 2,979 | 2,883 | 49,365 | 43,775 | 548 |
| Maghar West ... | 10,836 | 7,985 | 15,339 | 14,444 | 1,980 | 1,556 | 2,598 | 2,579 | 30,758 | 26,564 | 521 |
| *Tahsíl Khalílabad.* | | | | | | | | | | | |
| Mahauli East ... | 22,248 | 16,958 | 32,261 | 29,935 | 2,213 | 1,778 | 3,158 | 3,158 | 59,880 | 51,839 | 526 |
| Maghar East ... | 33,896 | 25,361 | 47,580 | 44,025 | 10,024 | 7,987 | 13,829 | 13,306 | 105,329 | 90,679 | 571 |
| Total ... | 270,868 | 218,149 | 384,679 | 363,469 | 50,930 | 43,912 | 68,170 | 65.773 | 784,647 | 688,303 | 528 |

In 1872, then, Hindu males numbered 655,547, or 52·9 per cent. of the entire Hindu population; while the number of Hindu females was 581,618, or 47·1 per cent. of that population. In the same manner the Musalmán males amounted to 119,102, or 52·0 per cent., and the Musalmán females to 109,685, or 48·0 per cent. of the total Musalmán population. Or, taking the whole population, we find that there is a centesimal proportion of 53·2 males to 46·8 females and of 84·7 Hindús to 15·3 Musalmáns. In spite of the suspected murder of girl babies amongst certain clans, the proportion of females is slightly greater than that (46·7 per cent.) for the provinces at large. If the figures of this and of the two preceding censuses are to be trusted, from them may be obtained two important but perhaps fortuitous results. The first is that between 1853 and 1872 the proportion of males to females steadily though slightly increased; the second, that the Hindús increased only one-quarter as fast as the Musalmáns. Whether either result is partly or wholly due to the practice of female infanticide amongst certain classes of Hindús must remain to be solved in some work of more speculative character. The calculations of the results themselves will be found in Mr. Tupp's *Imperial Gazetteer* of the district.

Infirmities.

In 1872 some attempt was for the first time made to collect the statistics of bodily infirmities. These statistics tended to show the existence within the district of 67 insane persons and idiots (18 females), or ·194 per 10,000 of the population; 204 deaf and dumb (44 females), or 1·4 per 10,000 ; 793 blind (206 females), or 5·4 per 10,000 ; and 135 lepers (23 females), or ·92 per 10,000. The rate per myriad is in every case below the average for the provinces at large. Insanes and idiots are separately shown by the census, but have here been lumped together. It is impossible that half-educated enumerators could have distinguished between the two classes. What Buchanan wrote of the district lepers forty-five years ago is still partly true: "Both kinds of leprosy are pretty common; and the *korh* or *korhi*, that in which the joints fall off, is said to be on the increase. The people here do not separate the diseased from their families; and some of them continue to live with their wives and beget children, who seldom escape the disease. The white leprosy would not appear to be hereditary, nor is it beheld with such abhorrence as the *korh*. It is commonly called *sufeda* and *charakh*." But it may be doubted whether, as in Buchanan's days, many black lepers commit suicide. The korh or black leprosy, he explains, is deemed the punishment of sin, and to expiate that sin "some go to Ajudhya and more to Prayág, and throw themselves into the holy stream; while others, to whom a distant journey would be inconvenient, throw themselves into a pit filled with fire."

Statistics of age.

At the same time as the statistics of infirmities were collected the statistics of age. These latter are, for what they may be worth, shown in the following table. But it must be repeated that Indian rustics rarely know their own ages:—

| Age. | *Hindús.* | | | | *Musalmáns.* | | | | *Total population.* | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Percentage on total Hindu males. | Females. | Percentage on total Hindu females. | Males. | Percentage on total Musalmán males. | Females. | Percentage on total Musalmán females. | Males. | Percentage on total population. | Females. | Percentage on total population. |
| Up to 1 year ... | 27,612 | 4·1 | 24,007 | 4·1 | 5,039 | 4·2 | 4,359 | 4·0 | 32,651 | 4·1 | 28,366 | 4·1 |
| Between 1 & 6 years. | 107,823 | 16·1 | 96,143 | 16·5 | 20,179 | 16·9 | 18,496 | 17·3 | 128,002 | 16·3 | 114,639 | 16·6 |
| „ 6 & 12 „ | 114,392 | 17·1 | 80,171 | 13·7 | 20,715 | 17·3 | 14,966 | 14·0 | 135,107 | 17·2 | 95,137 | 13·8 |
| „ 12 & 20 „ | 103,637 | 15·5 | 69,108 | 11·8 | 17,509 | 14·7 | 12,769 | 11·9 | 121,146 | 15·4 | 81,877 | 11·8 |
| „ 20 & 30 „ | 122,351 | 18·3 | 119,588 | 20·5 | 21,489 | 18·0 | 21,622 | 20·2 | 143,841 | 18·3 | 141,210 | 20·5 |
| „ 30 & 40 „ | 94,286 | 14·1 | 90,655 | 15·5 | 16,829 | 14·1 | 15,928 | 14·9 | 111,118 | 14·1 | 106,584 | 15·4 |
| „ 40 & 50 „ | 53,735 | 8·0 | 51,272 | 8·8 | 9,426 | 7·9 | 9,148 | 8·5 | 63,162 | 8·0 | 60,421 | 8·7 |
| „ 50 & 60 „ | 27,189 | 4·0 | 30,550 | 5·2 | 5,004 | 4·2 | 5,563 | 5·2 | 32,193 | 4·1 | 36,113 | 5·2 |
| Above 60 years ... | 14,558 | 2·1 | 20,124 | 3·4 | 2,912 | 2·4 | 9,831 | 3·5 | 17,471 | 2·2 | 23,956 | 3·4 |

The percentages on total population are, as a rule, above the average of the provinces. And this fact tends to prove that Basti is not, on the whole, unhealthy.

Castes.

The facts attaching to the statistics of caste may perhaps prove less revolting to the reader. Distributing the Hindu population into four conventional classes, the census shows 173,056 Bráhmans (81,220 females); 44,274 Rájputs (19,240 females); 44,757 Baniyas (20,827 females); and 985,141 persons belonging to "the other castes" (460,331 females).[1]

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[1] To avoid overloading our text with statistics, the proportion of each great class to the total Hindu population is shown in a note. And that proportion may be compared with the proportion in the provinces at large, thus:—

| | *Basti.* | *North-Western Provinces at large.* |
|---|---|---|
| Bráhmans ... | 13·9 per cent | 12·2 per cent. |
| Rájputs ... | 3·5 „ | 9·0 „ |
| Baniyás ... | 3·6 „ | 3·9 „ |
| Others ... | 79·0 „ | 74·9 „ |
| Total | 100·0 | 100·0 |

Bráhmans.

Legend divides Bráhmans into two great nations, of which one, the Gaur, colonised Hindústán.[1] Of the five races into which this Gaur nation is again severed four are italicized in the following paragraph.

The census classes the Bráhmans of Basti as "without distinction" (73,388), Sarwariyas (68,241), *Kanaujiyas* (22,150), *Gaurs* (2,813), and Gautams (585). Under the heading of "miscellaneous" it mentions also the following small tribes :—*Sárasút,* Sangaldwípi, Lohma, Gorakhbansi, Kashmíri, Niwan, Kanjal, Sankáhár, Balodra, *Maithil,* Maháráshtra, Pachgoti, and Sanádh. Pachgoti sounds suspiciously like Bachgoti, which is the appellation of a Rájput and not of a Bráhman clan. The names Páude, Shukul, Tíwári, Misra, Sándel, and Vasisht are added. But the first four are mere honorary titles ; the last two are names of tribal subdivisions *(gotra)* ; and all are common to many Bráhman tribes. Such of these miscellaneous or minor clans as have not already been noticed[2] must await description in notices on districts where they are a little more numerous. Of the major tribes, the Sarwariyas are described in the Gorakhpur ; the Kanaujiyas in the Etáwa and Farukhabad ; and the Gaurs in the Alígarh and Meerut Gazetteers.[3] Gautam, again, is rather a subdivisional title of several tribes than the name of any one tribe. There are, for instance, Gautam gotras of the Khatkul Kanaujiyas, of the Sanádhs, of the Bhuínhárs and of the Sarwariyas. It is probable that the Gautams of Basti belong mostly to the two last-named tribes. Of the Bhuínhárs something has been said in the Gorakhpur and more remains to be said in the Benares notice. Meanwhile some further account of the Sarwariyas, the principal Bráhman clan of the district, will not be out of place.

Sarwariyas.

The Sarwariyas or Sarjúpáris derive their name from Sarwar or Sarjúpár, the country "across the Sarju" or Ghágra. This tract included Gorakhpur, Basti, and part, if not all, of Gonda. Though belonging to the great Kanaujiya race, the tribe must not be confused with that portion of the race known as Khatkul Kanaujiyas or Kanaujiyas' proper. As Kanaujiyas, the Sarjúpáris of course claim Kanauj for their earliest home. But like nearly all the Bráhmans of Basti,[4] they trace a more immediate origin to Ajudhya, just across the Ghágra. Ajudhya was the capital of the deified Solar Rájput Ráma ; and many families of Sarwariyas still assert that it was he who invited their ancestors to colonize this district. Some say that, on the conclusion of his successful campaign against the giant-king of Ceylon, he specially requested the original Sarwariyas to migrate from Kanauj Another less flattering account relates that by receiving alms some Kanaujiya Bráhmans lost caste in their own country; and that the kindhearted Ráma provided them with the means of forgetting their disgrace in a new land. Certain it is that, except by themselves, the Sarwariya Bráhmans are not regarded as of equal rank with the Kanaujiya Bráhmans proper.[1] If, as Buchanan[2] says, they assert superiority over the Kanaujiyas, it is merely because they have an uneasy knowledge that the Kanaujiyas are their acknowledged betters.

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[1] See preceding volume, p. 576 (Bareilly).

[2] For some account of the Sárasúts see Gazetteer, III., 494 (Muzaffarnagar) ; of the Maithils, Gazetteer IV., 540 (Mainpuri) ; and of the Sanádhs, VII., 64 (Farukhabad).

[3] See above, p. 352 ; Gazetteer, IV., 272 ; VII., 63 ; and III., 256, 392.

[4] See note on the castes of the district, Census Report of 1865.

The Sarwariyas have 16 clans or *gotras*, bearing respectively the names of Garg, Gautam, Sándil, Bháraddhwáj, Vasisht, Vatsa, Kasyap, Kásyap, Kausik, Chandráyan, Sávaranya, Parásar, Pulasta, Vrigu, Atri, and Angira. These names are in several cases, such as those of Vasisht, Kasyap, Kásyap, Vrigu, Atri and Angira, derived from the appellations of great Bráhman saints. Though locally recognized, the distinction between Kasyap and Kásyap is doubtful. But St. Kasyap's son would have been called Kásyap, and might, like his father, have founded a separate gotra. Each of the various clans has its honorary title or titles. Thus the Gargs are called Shukul and Pánde; the Chandráyans, Sávaranyas, Parásars and Kásyaps, Pánde; the Bháraddhwájes, Dúbe; the Vatsas and Gautams, Dúbe and Misra; the Kasyaps and Kausiks, Misra; and the Sándils, Tripáthi or Tiwári. But it will be at once seen that this list does not account for all the clans; and other titles, such as Ojha, Páthakh, Upádhya and Chaube might be added. Buchanan asserts that besides these 16 gotras or "pangtis"[3] there are three others, which derive their names from places. What those names are he does not tell us; and his statement may be doubted, as opposed to more modern authority. The three clans of the first rank are the Gargs, Gautams, and Sándils.

Amongst the Sarwariyas, but far below the 16 clans just mentioned, are sometimes placed others called Jutaha[4] or counterfeit. But these, as shown by the Gorakhpur tradition, belong more properly to the class named Sawálakhis.[5] The line between the Sarwariya and the Sawálakhi is often difficult to draw. But the former is the superior and the latter the inferior. The former will become spiritual adviser (*guru* or *purohit*) to a family of respectable rank; the latter will become a temple-priest (*panda*). But sacerdotal appointments of this kind can be obtained by comparatively few of either class. "Where the number of Bráhmans is so enormous," writes Buchanan, "only a small proportion could live by deceiving the multitude, which is the proper duty of Bráhmans." A great many Sarwariyas have condescended to practise even that agriculture which they formerly so much despised. The number of Bráhmans still deserves the epithet of enormous. Except Gorakhpur, Cawnpore, and Allahabad, no district in these provinces has so many of that caste as Basti.

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[1] *Supra*, pp. 352-53. Sherring's, *Castes and Tribes of Benares* (1872), p 29. [2] *Eastern India* (1838), p. 451. [3] *Panktis?* [4] In *Eastern India* this name is misprinted Tutaha. [5] See p. 353; and for some account of the Sawálakhis, pp. 351-52.

The legendary origin of the Rájput tribes has been mentioned elsewhere.[1]

Rájputs.

On the distinction between the Solar, Lunar, and Fire races it is needless to dwell further. But in the following list the names which appear on Tod's roll of the 36 Royal Tribes have been italicised.

The Rájputs are returned as *Súrajbansi* (9,491), *Bais* (7,212), *Ponwár* (1,058), Gautam (4,512), Parwár (1,216), *Chauhán* (1,313), Bháraddhwáj (4,211), Raghubansi (1,895), "without distinction" (1852), and miscellaneous. Under the last heading appear the following sparsely represented tribes:—Konohik, Shiúbansi, Rájkumár, Kulháns, Jaiswár (or Bhatti), *Gahrwár*, *Bhál*[2] (or Bhála-Sultán), Pundír, Kinwár, Dikshit, *Sakarwár*, Sarnet, Bachgoti, Bahmangaur, *Ráthor*, Bisen, Surwár, Kharag, Nágbansi, Orik, *Gaur*, Arail, Baghel, Bhuínhár, Mahrawár, Sarandwípi, *Chandrabansi*, *Bargújar*, Bhimla, Raikawár, Katehriya, and Bánsi. Bháraddhwáj is a clan-name common to many tribes. The Bhuínhárs, who are just as often called Bráhmans as Rájputs, have been mentioned under the former heading. Many of the miscellaneous tribes have been described elsewhere; and those that have not are too small to enlarge this notice. A sufficient account of the Bais and Ponwárs will be found in the Gazetteers of Bareilly and Farukhabad respectively.[3] The subject of Chauháns, genuine and spurious, has been exhausted in the Mainpuri and Bijnor notices.[4] There remain for description only the Súrajbansis, Parwárs, and Raghubansis.

All Rájputs of the Solar Race might perhaps be called Súrajbansi; but Súrajbansi is here the specific name of a tribe Of the

Súrajbansis.

Solar Race the Basti Súrajbansis of course boast themselves members. But their standing amongst Rájputs is not remarkably high; and Mr. Sherring suggests that they were at first recruited from the degraded scions of many Solar tribes.[5] Such men would naturally have foregathered and intermarried under the common title of Súrajbansi or sun-born. Both north and south of the Ganges plain, moreover, that title is a favourite assumption of highland aborigines who seek a Hindu pedigree. And there is some evidence in favour of the theory that the Súrajbansis came from the northern hills.

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[1] Gazetteer, V., 576.

[2] This tribe is, according to Sir H. Elliot, identical with the "Balla" of Tod's list.

[3] Gazetteer, IV., 545-57; and V., 286-87.

[4] Gazetteer, V., 286-87; and VII., 68-69.

[5] Gazr., IV., 545-57, and V., 286-87. *Castes and tribes of Benares*, p. 225.

The Solar tribes are so-called because they claim descent from Ikshváku, the grandson of the Sun. This Ikshváku founded Ajudhya; and his fifty-eighth descendant was the semi-historical Ráma.[1] Unlike the other Solar tribes who perhaps without exception trace their lineage to Ráma's sons, Lava and Kusha, the Súrajbansis find an ancestor in his brother Bharat. As Ráma's capital was on the common frontier of Basti and Faizabad, it is odd that the tribe should in neither district claim continuous residence from the time of his rule. The legend is that Bharat left Ajudhya to assist a mountain uncle against some invaders. The realm of this uncle was Kekaya, which has been diversely identified as Bhútán and Kashmír. But wherever on the Himálaya this place may have been, on the Himálaya Bharat remained. He is said to have founded Srínagar on the Alaknanda in Garhwál; and from the neighbouring Kumáun are said to have migrated the Mahauli Srûajbansis.[2] Some of the old kings of Kumáun may have styled themselves Súrajbansis; for Súrajbansi is the tribal name borne by the Káshípur rája, who claims descent from those princes.

The Faizabad Súrajbansis claim descent from one Lálji Singh, who, quitting Kumáun about 350 years ago, became servant to a grain-dealer in parganah Haveli Avadh. The grain-dealer having died childless owing to the curse of a hermit, Lálji took possession of his property and became a great landholder. The Oudh Gazetteer[3] asserts that the Mahauli or Mahson Súrajbansis belong to the same stock as Lálji's descendants. The former certainly say that they came from Kumáún three centuries ago, when under their chiefs Alakdeo and Tilakdeo they expelled the native Rájbhars and Thárús.[4] The prevailing gotra or clan is the Sávaranya or Sávaran. The rája of Mahauli or Mahson is a Súrajbansi; and members of the same tribe have played a dominant part in the history of parganah Amorha. But the Súrajbansis are less influential in this district than in Oudh, whence they have the privilege of sending three chiefs to attend the Viceroy's court (*darbár*).

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[1] Tod's *Rájasthán*, Madras reprint (1873), I. p. 30. According to another legend Ikshváku was generated by a sneeze of the Supreme Being. See Growse's *Mathurá*, 2nd edition, pedigree opposite p. 52.

[2] *Eastern India*, pp. 456-57.

[3] II., 78. The work in question is, however, mistaken in saying that the rája of Amorha was a Súrajbansi. It is mistaken also in making Mahauli and Mahson separate principalities.

[4] *Gorakhpur-Basti settlement report, II.*, 204-05 ; *Rájas and Nawábs of the North-Western Provinces*, 50.

Parwárs.

The Parwár Rájputs are often called Palwár and Paliwár. Mr. Sherring suggests that the title is perhaps identical with that of the Paliwál Baniyas, who derive their name from Palli in Márwár, and are sometimes credited with descent from Bargújar Rájputs. In support of this speculation he might have added that the Paliwáls appear in Tod's list of those 84 mercantile classes which are "chiefly of Rájput origin."[1] But, though the Parwárs really derive their name from a place called Páli, they have in truth no connection with the Palwáls. The Rájput tribe boasts that its ancestors were Sombansis, that is, members of the Lunar Race descended from Budh, the grandson of the Moon. As Hastinápur was the principal seat of this Budh's descendants, we of course find the Parwárs claiming a north-western origin. They aver that in the 13th century they conquered and took their name from parganah Páli of Hardoi.[2] The Parwárs have ever since been a powerful race in Oudh and in those districts of the North-West which adjoin Oudh. Their valour and turbulence gave during the Great Rebellion much trouble in Basti, Gorakhpur, and Azamgarh.

Once established in Páli, they rapidly extended their conquests eastward. Their original leader Pirthíráj, Patráj or Burhdeo, is said to have wrested much of Faizabad from the Rájbhars. Like the great Mayyura Misra of Gorakhpur[3] he married four wives of different castes. From the first, a Rájputin, are descended the class of Parwárs called Kaur; from the second, an Ahírin, those named Ahíriniya; and from the third, a Bharin captive of his bow and spear, those known as Bhariniya. The fourth was a fair but unhallowed fay *(deokanya* or *dáin)* whom he met in the woods. Her descendants are styled Dainiyas or Bantarias. It is said that one day this lovely demon was baking cakes. Her first babe, which was lying at some little distance, began to cry; and in order to feed it, without at the same time leaving the cakes, she assumed gigantic proportions. At this moment her husband returned; and finding the secret of her supernatural powers discovered, the lady fled for ever. Few, however, of the Parwárs in this district claim her as their ancestress. The members of the tribe in Basti, Gorakhpur, and Ázamgarh are chiefly Bhariniyas and Ahiriniyas.[4] They boast that on grand occasions they rally from all parts of a circle some eighty miles round. But of this enough has been said above.[1]

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[1] Sherring, 231-32; 283-84. Tod, I., 76 and 109. [2] The Census Report of 1865 (note on castes of Ázamgarh), and after it Mr. Sherring speaks of Páli as in the neighbourhood of Dehli. But as the former authority prefixes to the name of Páli that of Sándi, there was small excuse for this mistake. The several Oudh accounts quoted below leave no doubt as to what Páli is meant. [3] *Supra* pp. 353-54, 359 and 433. [4] Carnegy's *Castes and Tribes of Oudh*, p. 51; Sherring, and Census Report of 1865, as above; *Oudh Gazetteer*, I., 327-32, and III., 479-81.

Raghubansis.

About the Raghubansis there is less to be said. Their eponymous ancestor, Raghu, king of Ajudhya, was the 55th successor of Ikshváku and the great-grandfather of Ráma. They therefore claim to be Solar Rájputs; and in this part of the country boast a continuous residence from the reign of Raghu himself. It is probable, however, that they crossed the Ghágra and entered Basti at a more advanced and less mythical date. All over the North-Western Provinces, they of course trace their origin to Ajudhya. But in Eta and some other districts they are content to forget Raghu and to ascribe their colonization to the leadership of Kusha, son of Ráma. In Basti they are fairly numerous, but not of much landed importance. Their principal clan or gotra is the Kasyap.

Baniyas.

The census classes Baniyas as Kasaundhan (9,795), Agarahri (9,702), Kándu (29,856), Agarwál (2,107), "without distinction" (1,977), and miscellaneous. In the last class are included the following small tribes: Panwár, Golápuri, Kasarwáni, Dasa, Dhúsar, Bandarwár, Jaiswár, Ummar, Bahwar, Sándil, Rajab, and Rastogi. Panwár is perhaps a misprint for Palwár or Paliwál. Some account of the Kasarwánís will be found in the Gazetteers of Cawnpore and Etáwa.[2] The Dasas or half-breeds, as opposed to the Bísás or thorough-breds, are a division of the Agarwáls. The Agarwáls themselves receive more or less description in the Saháranpur, Alígarh, Meerut, Muzaffarnagar, Etáwa, and Budaun notices;[3] the Dhúsars in those of Saháranpur, Alígarh, and Cawnpore,[4] the Ummars in those of Cawnpore and Farukhabad;[5] and the Agarahris in the latter notice. Sándil or Sándel is a name applied to clans of several Baniya tribes. It is noticeable that the Baranwár, Unai, Kamalpuri, Rauniyár, and Baya Baniyás mentioned by Buchanan have disappeared; but his Jaunpurís, though unmentioned in the census, still exist. Of the four classes at present most numerous, the Kasaundhans and Kándus alone await notice.

Kasaundhans

The Kasaundhans belong to that upper rank of Baniyas whose widows do not remarry. They are in Jaunpur said to be descended from the union of a Kándu and a Sunár woman.[6] Lucknow is sometimes named as the first home of the tribe. But the names of its two clans, eastern (Purbiya) and western (Pachhaiyan), point to a more ubiquitous origin; and the Kasaundhans of these provinces are most numerous in the Hamírpur district.[1] Though here considered descendants of the ancient Vaisyas, the Kándus are in many cases mere agriculturists. Allowing the morganatic remarriage of widows, they are therefore placed low in the scale of Baniyas. They will eat the flesh of the wild boar; but from intoxicating liquors they, in public at least, abstain. According to Buchanan,[2] Rájputs have no scruple in accepting water from their hands. About half the tribe are served by Bráhman priests; but the remainder follow the heretical sects[3] which have ever been favoured by Baniyas. They, as a rule, call themselves Madhyádesís or midlanders, after the geographical division in which ancient Hindu writers placed this district. To their other clans are assigned the names of Kanaujiya, Gaur, and Chanchára.

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[1] *Supra*, p. 486.

[2] See Gazetteer, IV., 281; and *supra*. p. 64.

[3] Gazetteer, II., 182, 395; III., 259, 497; VI., 280: and V., 45.

[4] Gazetteer, II., *ibid*; *supra*, p. 64.

[5] *Supra*, p. 64; Gazetteer, VII., 72.

[6] Note on castes of that district, Census Report of 1865.

and Kándus.

The "other castes" of the census.

Hitherto we have been dealing with tribes who claim descent from the "twice-born" races of Manu—with tribes who have some pride of pedigree, and supply the district with its leading families. We now descend to the lower strata of society, to those whom Manu would most probably have classed as Súdras. But though of mixed or aboriginal origin, these "other castes" form by far the most numerous and useful part of the population. Their names are shown in the following compilation from the census. But it should be premised that, though classed with Hindus, several of the tribes here mentioned are for the most part Muhammadan. The Juláha, the Ghosi, and the Tawáif would have found a more appropriate place amongst the Muslim population:—

| | |
|---|---|
| Aghori (religious-sectary) | 44 |
| Ahería | 19 |
| Ahír (cowherd) | 158,184 |
| Arakh (hunter and fowler) | 3,343 |
| Atíth (religious sectary) | 3,214 |
| Baheliya (hunter and fowler) | 723 |
| Bahrúpía (mimic and buffoon) | 104 |
| Bairágí (religious mendicant) | 2,250 |
| Baiswár | 474 |
| Bájgi (musician) | 22 |
| Bangáli (native of Bengal) | 6 |
| Banjára | 21 |
| Bánsphor (bambu-worker) | 5,818 |
| Bargáhi | 779 |
| Barhai (carpenter) | 24,577 |

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[1] *Castes and Tribes of Benares*, p. 298.

[2] *Eastern India*, II., pp. 465-66.

[3] *Inf.* "Religion."

| | |
|---|---|
| Bári (maker of leaf-platters) | 4,238 |
| Beldár (navvy) | 4,145 |
| Bharbhunja (grain-parcher) | 8,194 |
| Bhar | 17,322 |
| Bhát (minstrel) | 2,318 |
| Bhuj | 551 |
| Bhuínhár | 1,734 |
| Bhartia | 201 |
| Bind | 451 |
| Chái | 15,989 |
| Chamár (currier) | 205,658 |
| Chhípi (chintz-maker) | 213 |
| Dabgar (maker of leathern vessels) | 7 |
| Darzi (tailor) | 484 |
| Dhánuk (formerly archers) | 17 |
| Dhádi, more correctly Dhárhi | 1,597 |
| Dhobi (washerman) | 25,360 |
| Dhúná (cotton-cleaner) | 444 |
| Dom | 745 |
| Dúsádh | 425 |
| Fakír (religious mendicant) | 288 |
| Gadariya (shepherd) | 9,140 |
| Gadhonía | 86 |
| Ghosi (Muslim cowherd) | 64 |
| Gond | 777 |
| Gosáín (religious sectary) | 1,858 |
| Hajjám (barber) | 19,766 |
| Halwái (confectioner) | 2,266 |
| Jájak or Jáchak | 8 |
| Jaiswár | 400 |
| Ját | 915 |
| Jogí (religious mendicant) | 173 |
| Jotishi (astrologer) | 85 |
| Juláhá (Muslim weaver) | 54 |
| Kahár (litter carrier) | 34,774 |
| Kalál or Kalwál (distiller) | 10,715 |
| Kamángar (formerly bow-makers) | 220 |
| Kanjar (string-seller) | 866 |
| Kánpri | 68 |
| Karwál or Karil | 30 |
| Kaserá (brazier) | 514 |
| Kayasth or Káyath (scribe) | 18,581 |
| Khagár | 30 |
| Khákrob (sweeper) | 1,254 |
| Kharwár | 195 |
| Khatík (pig and poultry breeder) | 5,302 |
| Kháttri | 102 |
| Kisán (cultivator) | 6 |

| | |
|---|---|
| Koeri (cultivator) | 24,574 |
| Koli or Kori (Hindu weaver) | 9,887 |
| Kumhár or Kohár (potter) | 28,683 |
| Kurmi or Kunbi | 113,154 |
| Kúzagar (maker of ornamental pottery) | 16 |
| Lahera (lacquer-worker) | 62 |
| Lodh or Lodha, cultivator (formerly huntsman) | 19,080 |
| Lohár (blacksmith) | 17,644 |
| Maimár (builder) | 22 |
| Máli (gardener) | 61,973 |
| Malláh or Khewat (boatman) | 31,176 |
| Mína | 38 |
| Murai or Murao (market gardener) | 12,912 |
| Musahar | 630 |
| Nánakshábi (follower of Sikh religion) | 88 |
| Nat or Nagar (acrobat) | 196 |
| Nunerá or Nunia (saltpetre-worker) | 17,602 |
| Orh or Rorh | 139 |
| Palládár (weighman) | 15 |
| Pásí (fowler and watchman) | 16,277 |
| Patwá (necklace-maker) | 901 |
| Ráín | 17 |
| Rájbhar | 5,814 |
| Ramaia | 436 |
| Rangwár | 203 |
| Saniási (religious mendicant) | 48 |
| Seori | 340 |
| Saráhia | 2,499 |
| Sunár | 8,292 |
| Tamoli (betel-nut seller) | 2,106 |
| Taskhár | 101 |
| Tawáif (prostitute) | 109 |
| Teli (oilman) | 27,194 |
| Thathera (brazier) | 1,218 |

To these must be added 3,683 persons of unspecified caste or occupation. The Bangális were probably deemed too few to be distinguished otherwise than by nationality. It will be noticed that no cobblers (Mochi) or water-carriers (Bihishti) appear on the list. The former have been included in the great army of Chamárs, to which by caste they belong; the latter, being mostly Muhammadans, may perhaps be sought in the returns of the Muhammadan Shaikhs. For the Káchhis, so numerous in the Dúáb districts, we may search in vain. Their place is here taken by Muráos. An aboriginal race of Bhuínhárs is found in Chutia Nágpur; but the census does not enter the Bhuínhárs as aborigines. If, on the other hand, they are Aryans, it is hard to see why they were not classed amongst the Bráhmans or Rájputs. The Ahírs, Arakhs, Baheliyas, Bairágis, Bánsphors, Banjáras, Barhaís, Bhars, Bháts, Cháis, Chamárs, Darzis, Dhánuks, Dúsádhs, Játs, Jogís, Jotishís, Kamángars, Kaseras, Khattris, Koris, Kurmis, Lodhs or Lodhas, Nuneras or Lunias, Raíns, Rájbhars, Saniásis, Sunárs, and Thatheras are described in the fourth, fifth, present and seventh volumes of this series. The Kharwárs, Gonds, and Seoris will be mentioned in the Mirzápur notice. For some reason unknown the census has included the last-named class amongst the mendicant and religious orders. Accounts of such orders have found or will find more appropriate place in the "religion" sections of this and other notices. We here deal with castes only; and the same reason will save us the trouble of describing several classes which are as yet trades rather than castes. The Maimárs, Palládárs, Bahrúpiyas, Bájgís, Beldárs, and Koris[1] are recruited by members of several different tribes. Their development into distinct and exclusive brotherhoods may be deemed incomplete. The following paragraphs deal briefly with most of the remaining castes. But the occasional absence of material forbids exhaustive treatment.

Aheliyas and Bargáhis.

Báris and Bharbhunjas.

The Aheriyas or Aheliyas are a low and destitute caste descended from the Dhánuks. Like the Dhánuks they practise fowling; but their chief employment in many districts is the capture of snakes, which they eat roasted. They have hitherto been uncivilized, almost unclothed, and notoriously bad characters.[2] But the pursuit of agriculture has in some places begun to mollify their manners. Mr. Sherring describes the Bargáhis as a caste engaged chiefly in the domestic service of high-class Hindús. But they are here probably identical with the Bargáha Ahírs mentioned in the Gorakhpur notice.[3] The Báris are a caste with but one clan, who stitch or peg large leaves into temporary platters and cups. But they are sometimes torch-makers, tree-fellers, and even barbers. As servants they enjoy the reputation of great fidelity. Mr. Reade quotes a proverb which says that "the Bári dies fighting for his master."[4] As its reputed ancestors were a barber and a female tobacconist, and as its widows remarry, the caste ranks low in public estimation. The same may be said of the Bharbhunjas, who, according to Wilson, are descended from a Kahár and a Súdra woman. Like the Chamárs and other low castes, they profess to be divided into seven clans (*kúri*). All of these they can never enumerate; but the names of six, the Kanaujiya, Saksena, Uttarráha, Kándu, Madhesia, and Jaiswára, are ascertainable. A class of Káyaths, belonging to the

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[1] According to Mr. Growse (note on castes, Census Report of 1872), the Maimárs and Koris are sometimes Chamárs. [2] See Gazr., II., 397. [3] *Supra*, pp. 358-59. [4] *Inferior Castes of the N.-W. P.*, p. 14.

Máthur clan, parch grain, and are therefore called Bharbhunjas. But with the Bharbhunja caste they have no connection. From the Halwáis and Kahárs that caste is not so easily distinguished. Some of its members, especially those of the Kándu and Kanaujiya clans, make sweetmeats; and they are therefore mistaken for Halwáis not only by Bharbhunjas of other clans, but by the Halwáis themselves. The confusion is increased by the fact that the Halwáis also have a Kanaujiya and a Madhesia clan. The various clans of Bharbhunjas, moreover, know little of one another. They neither eat together nor intermarry; and are practically separate castes. Amongst the Kahár clans, again, we find the names of Jaiswára and Kanaujiya. But from both Kahárs and Halwáis the Bharbhunjas are separated by the prohibition of eating or wedding together. The Bhúj caste, which the census returns as existing only in this district, Gorakhpur, and Jaunpur, is perhaps merely a subdivision of the Bharbhunja. Bharbhunjas are variously styled Bhunja, Bhurji, Bhar-bhúja, Bhad-bhúja, Barbhunja, Bhujári, and Bhunjári. The basis of all these names is the Hindi verb *bhúnná*, to parch or fry; and the *bhar*, *bhad* or *bar* sometimes imposed thereon is nothing more than an abbreviation of the Hindi *bhár*, an oven.

Bhújes.

Bhartiyas.

Bharti or Bhartiya is the name of both a Kunbi clan and a class of religious mendicants. As the census does not include the Basti Bhartiyas amongst the latter, we may hazard the speculation that the former is intended. But no positive statement can be made on the subject. The caste is mentioned in the returns for this district and Sahâranpur only; and is not apparently to be confused with the Bharthi or wood-splitting tribe of Mirzápur.

Chhípis, Dhádis, and Dhúnas.

The Chhípis are a separate caste, although their name simply means cloth-printer (*chhapna*, to print). It is almost needless to say that their claim to be considered Ráthor Rájputs is frivolous. But they still inhabit in large numbers what was once the old Ráthor kingdom of Kanauj. They have given their name to parganah Chhibrámau in that neighbourhood; and also, perhaps, to Chhapra in Bihár. The origin and nature of the Dhádis or Dhárhis, who are found here, in Gorakhpur and in Etáwa, have hitherto baffled research. The Dhúnas, Dhunyas or Kateras, whom the bastard official language of the country sometimes prefers to style *naddáf*, card or comb cotton. Musalmáns also engage in this occupation; but the Hindùs with whom we are dealing form a distinct caste. "The instrument by which the combing and cleaning are performed," writes Mr. Sherring, "is simply a bow. Squatting on the ground before a quantity of fresh[1] cotton, which is ordinarily full of dirt, seeds, bits of stick and so forth, the bow being in his left hand and a wooden mallet in his right, the Katera strikes the string of the bow and brings it quivering to the surface of the cotton, portions of which adhering to it in light fibres are at once caught up by the string. The striking being repeated continuously, all the cotton is by degrees beautifully combed. And at the same time its foul particles, becoming separated from the fibres and being weighty, fall away of themselves."

**Doms.**

Of the Doms something has been said above.[2] But for a further description of this interesting gypsy tribe, whose name has been plausibly identified with the "Romany" of Europe, no apology is needed. That the Dom is an aboriginal, and that his abject degradation had its origin in his enslavement by Hindu conquerors, is almost beyond doubt. But his present habits amply account for the contempt and disgust with which even the lowest castes regard him. He is personified pollution. He is the public scavenger, the public executioner. He eats the flesh of disease-slaughtered swine, and prepares the pile for the unclean bodies of the dead. He is a wine-bibber, a thief, and a vagabond. From the hour that he pitches his ragged reed tent on some grassy roadside patch near the village, thefts are expected, and expected with justice.

The seven clans into which he of course divides his tribe are by one list[3] named Kunwar, Hazári, Sánwat, Bhagwár, Chauhán, Chaudhari, and Balgaiyan. Of these the first is highest; but clan distinctions are less regarded than the division into Maghaya Doms and Doms proper. The former, whose name is commonly derived from a place called Mágh or Magha in the Gaya district, are quite irreclaimable. The latter sometimes adopt an honest life and enter the ranks of the Bánsphors or kindred tribes. For the purposes of thieving and begging, the Doms divide the country into circles (*iláka* or *gol*). The residents of different circles will not, it seems, intermarry. A Dom who committed theft in a foreign circle would quickly find himself surrendered to justice by his brethren of the poached preserve. So strict indeed are these laws of boundary that in some cases the customs of his fraternity would forbid him to leave his own circle. Thus in Gorakhpur a Dom of the Mahárájganj tahsíl cannot, under pain of excommunication, pass west of the Rohin river. Though they sometimes accompany burglars, Doms seldom if ever consent to bore the usual hole through the wall of the house attacked. The burglar's chisel (*sabri*) they never carry. Their specialty in thieving is the use of the rough knife called *bánk*, with which they cut through the wicker screens sometimes used as doors. This *bánk* is their only weapon. No Dom was ever known to use a gun. But on their raids the gangs sometimes carry earthen pots filled with burning charcoal; and these when hard pressed they use as hand-grenades. On opening a campaign of larceny they often feign themselves Chamárs or other men of low caste, bound on a pilgrimage to Ajudhya. In the connubial season of early summer they are particularly active, joining marriage processions with a view of begging or theft. Stolen property they barter for grain, the receivers being chiefly Chamárs. When the theft is discovered and the Dom imprisoned, his kinswomen tie a cloth or string round their heads in token of mourning. At the same time an obliging friend undertakes the protection of his wife, restoring her only when the convict returns from jail.

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[1] *i.e.*, raw. [2] Pp. 360-361. [3] That of Mr. W. Crooke, C.S., who has kindly furnished an interesting note on the Doms.

In his relations with the fair sex, indeed, the Dom is somewhat licentious. The late Sahái of Gorakhpur, the principal executioner in this part of the provinces, kept when not in prison four mistresses. But the Dom's licence is of the insolent rather than the gallant order, and his behaviour towards women often brings him into trouble. His marriage is celebrated without religious ceremonies, and without the intervention of any caste council *(pancháyat)*. The tribe has indeed no regular foremen *(chaudhari)* to preside over assemblies of the latter kind. But the leading man of the circle is called master *(málik)*, and felons of the Sahái stamp sometimes acquire great influence.

The favourite viand of the tribe, both at marriages and other festivities, is pork. For the slaughter of fish or game they have neither net nor spear. They have not, like Hindús, any half-sacred circle *(chauka)* within which to cook their food; and content themselves with a mere fire-place of clods. Spirits, tobacco, and the intoxicating decoction *(gánja)* from the wild hemp are greedily consumed when obtainable. Drunken brawls are common, and few adult Doms are unmarked by knife-scars. But against washing their dirty linen in public they have a chivalrous dislike. They never prosecute, never appeal an order, and when arraigned never call a witness in defence. In jail they are noted for their filthy habits. But on prison diet they rapidly fatten. They are indeed a very healthy race. Against small-pox they take no precautions, even in the way of inoculation. But from fever they protect themselves by always encamping in open places. In wet weather they creep into villages to shelter themselves in cowsheds or under the eaves of houses. But they rarely remain more than three days in one place. When that place has been thoroughly thieved, or becomes too hot to hold them, their women shoulder their few moveables and they decamp.

The Doms believe greatly in magic (*ojhái*). They have no special dances or songs. But, like the Dusádhs, they at weddings and on other important occasions worship a god called Rahú. Marching in a body to some open space, they plant in its midst a pair of stout bambus. Between and to these, again, they tie cross pieces of iron or wood which are supposed to represent swords. On this slender scaffolding they mount and perform a sort of funambulistic dance. A cock is sacrificed to the god; a trench is dug; a fireplace is built; while on the last, in an iron pot, are boiled milk, oil and clarified butter. The trench is about seven cubits long by one in breadth and depth; and in it, after the acts just described, firewood is burnt to cinders. During this process the women sing and beat drums; while one man pretends to feel the *afflatus* of the god, and babbles nonsense. After some time he who is called *gurud,* pastor and master, washes his feet in the liquids boiled hard by. He walks through the smouldering trench, and is followed by the other men They are said to avoid burning their feet by applying thereto the juice of the *madár* (*Calotropis gigantea).* But as the man first through receives a present of about Rs. 4, it is presumed that the operation is not altogether free from danger.

Like the Sunárs, of whose vocabulary specimens were given above,[1] the Doms have a special slang of their own. And with Mr. Crooke's list of their more important phrases we may bring our notice of the tribe to a close :—

| English. | Dománi. | English. | Dománi. |
|---|---|---|---|
| Stealing ... ... | khinchni.<br>ghemei.<br>núrei.<br>dhajúri. | To escape when the owner of the house wakes. | chelú. |
| To conceal stolen goods in the house of another. | púthi. | To hide inside a house. | natarja. |
| Pice or coppers ... | chobi.<br>kotiyá.<br>lúbi. | To summon the gang to one place. | ruelá, kisuá, chatarjá. |
| The arrival of a person at the time of committing an offence. | kájá. | To go away after a theft. | chilwā. |
| To call a thief from outside into a house. | ruelá. | To call another to join in a theft | búndá. |
| To warn a confederate that he has been detected and that he should escape. | nautelá. | A rupee ... | ghúmni.<br>dholá.<br>ghumiyá. |
| | | Silver ornaments ... | chinghin.<br>giro. |
| | | Sold ... | gandhan. |
| | | To bring goods outside a house. | siswá. |
| | | Owner of property ... | kajwáb.<br>múkhár. |

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[1] Pp. 363 and 364.

| English. | Dománi. | English. | Dománi. |
|---|---|---|---|
| Escape to a distance, | doni bhor. | A petticoat ... | dhangá. |
| Second ... | dawarrá. | A turban ... | chúráṭh. |
| We will stay ... | dharab. | You have committed a theft. | dhamúri kardi. |
| A thief .. | dímur, nor. | You entered the house, | rújh ghar men̲ ghuswáti. |
| A dakait or gang-robber | phiswár. | The child is awake ... | laṛká chah jagúr tamá. |
| A man ... | chamáchhi. | Let me sleep ... | roso túri deso. |
| A husband ... | chahmarduá. | A rope ... | barahi. |
| A wife ... | chahmihrárú. | I am hungry ... | chah bhúkh lagúri. |
| A brother ... | chah babuá. | A Muhammadan ... | chú sulmán. |
| Father ... | dádá. | Milk ... | núras. |
| Son ... | bhaíyá. | A Hindu ... | Chilor. |
| Sister-in-law ... | chúchkí. | A Bráhman ... | Dháman. |
| Brother-in-law ... | sár. | A Rájput ... | Ḍhachob. |
| Sister's husband ... | chah bhántú. | A Kurmi ... | Ḍhúrmi. |
| Woman ... | búnri. | A Juláhá ... | Khúlmá. |
| O woman ... | chah búnri. | A Dhunia ... | chah Dhuniá. |
| A white ... | piyar ḍhúr. | Child ... | babuá. |
| The hand ... | khangri. | Beard ... | búká. |
| Finger ... | chah angúri. | Moustache ... | gonchh. |
| Head ... | bal. | Blood ... | ḍhán. |
| Mouth ... | dhúnkah. | Meat ... | ḍhúsan. |
| Nose ... | doká. | Order ... | chahkam. |
| Eye ... | khabin. | An European ... | Ḍharan̲gi. |
| Cheek ... | púwá. | An Englishman ... | Ḍhan̲grez. |
| We are summoned ... | chah baráhat hai. | Fæces ... | chah jháṛá. |
| Come .. | chalo.[1] | A house ... | chakari. |
| There ... | aswán. | Black ... | dhárá. |
| Man ... | búnrá. | A gaghará (round earthen pitcher). | koh gar. |
| He is not a man ... | chah búnráb nahín. | A lotá (round brass vessel). | chimti. |
| We will be released ... | húri nutaiyyá. | A tháli (platter) ... | kúrpin. |
| We will be imprisoned, | abdhi dhú tawábin. | A district ... | rasmán. |
| Jail ... | mah kathin. | A hukka (native smoking-pipe.) | bútah. |
| A bludgeon ... | chinko. | A washerman ... | Guberi. |
| A chopper ... | dharásah. | A Káyath ... | Dháyath. |
| A sword ... | dharwár. | Earth ... | chánṭi. |
| A gun ... | bardu. | The ground ... | dhelá. |
| A knife or dagger ... | bánki | A mat ... | dhari. |
| The frame of a door... | dhuári. | A tatti (screen of roots, grass or reeds). | khúrjan. |
| Return ... | ghúmiyá deo. | A bambu ... | ḍhín. |
| A cowrie ... | dhúri. | Urine ... | chahsáb. |
| Chest ... | lorhá. | A bale of cloth ... | ḍhaper. |
| Loins ... | dhamar. | Cloth ... | ṭipárí. |
| A Dom ... | chah bhút. | Hair ... | çhahkapás. |
| A Domin ... | chah bhúti. | Bread ... | púti. |
| A hole cut in the wall of a house ... | dhen. | Boiled rice ... | maṭká. |
| A burglar's chisel ... | nabari. | Water ... | túrni. |
| A wall ... | chit. | Wheat ... | ḍhaun. |
| The door ... | dhuáráh. | Arhar pulse ... | khúri. |
| Parched grain ... | chah bhúnja. | A necklet ... | túnri-rúti. |
| Sattu (porridge) ... | bartawá. | A nose-ring ... | chapíkh. |
| Rice ... | dhúrá. |  | rabakh. |
| Halting-place or camp, | der khaiyyán. |  |  |
| An old man ... | dhúrwá. |  |  |
| A young man ... | nawán. |  |  |
| A village ... | dháon. |  |  |
| A city ... | dahár. |  |  |

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[1] In this phrase there seems nothing extraordinary or peculiar; but it is included in Mr. Crooke's list.

| English. | Dománi. | English. | Dománi. |
|---|---|---|---|
| Earring ... | chipiyárí. | What has become of your husband? | rújah búnrá ká buá? |
| A bracelet ... | chabitará. | He is in jail ... | banahath mán. |
| An anklet ... | ḍhárhá, chírá. | They are awake and the theft cannot be; run away. | Chujgár dhamori nabhin bhurrá, bhagor pubbá. |
| Arm ornament ... | chahbázú, ghúmánchi. | Másh pulse ... | khoro. |
| A woman's *sári* or cloak. | dhipará. | Gram pulse ... | dhámá. |
| Dál (pulse) ... | chahdál. | A horse ... | chah noṛá. |
| A Gorait, or village watchman. | Nuḍait. | An elephant ... | khoti. |
| To run ... | kangará. | A police darogha ... | Narogha. |
| The bambu frame at a door. | nachará. | Jamadár or sergeant (of police). | namda. |
| To be caught ... | tharú. | A constable ... | ḍhalangá, lalangá. |
| Steal something son, or how can your wife live? | nori karwári bhaiyyá chah mihráru kaisá jíwá rahe. | A chaukidár or watchman. | ṇokídar, guidhá. |

**Hajjáms.**

As a trade-name the term Hajjám or barber includes both Hindús and Muslims. But the Hindu hair-dressers form a caste better known amongst themselves as Naí or Naú. All barbers are well employed in a land whose inhabitants are too lazy to shave themselves; but as Hindús rarely grow beards, the Hindu barber has far more work than his Muslim equivalent. The Náí shaves the head and face, pares the nails and cleans the ears. But he has also more important functions. Barbers are still in India what they have almost ceased to be in Europe, barber-chirurgeons. In the former country they are even yet the recognized cuppers and bleeders. They play also a considerable part in domestic diplomacy. They arrange marriages and superintend marriage-feasts. They are the envoys who invite guests to both weddings and funerals. On the seventh day after birth the new-born child and its mother are entrusted to the care of the barber's wife (*naini*). Amongst other clans of the caste may be mentioned the Srí-Bástak, Kanaujiya, and Bhojpuriya.

**Halwáis.**

Living simple lives and having healthy appetites, the inhabitants of India love sweets. The demand has produced a large supply of confectioners; and such artists belong in Basti chiefly to the Halwái caste. The Halwáis are divided into the usual seven clans, which in their case are named Kanaujiya, Pachpiria, Bauníwála, Gaunr, Madhesia, Tíhár, and Lakhnáwa. In the Lower Dúáb there are other divisions, such as the Chailha, Dúbe, Bakarra, and Tilbhunja. Though these clans hold as a rule quite aloof from one another, intermarriage is to some slight extent permitted. The Kanaujiyas, for instance, form an occasional alliance with the Madhesias. The Pachpirias have miscellaneous tastes in religion. They worship five deities of their own; but they also worship the banner erected in honour of the Muslim saint Ghází Míyán, and the models of Saints Hasan's and Husain's tombs. They make pilgrimages to Bahraich, where the crescentading martyr, Sálár Masaúd Ghází,[1] was slain. But Ghází Míyán and Salár Masaúd were perhaps, if they ever existed, the same. Buchanan mentions that, although keeping widows as concubines, the Halwáis are deemed as of almost equal rank with the Baniyas.

Kahárs.

The word Kahár is said to be a contraction of Kandhár, which is in turn derived from *kándha*, a shoulder. For the Kahárs are chiefly carriers of palanquins, whose poles rest on the shoulders. But here as elsewhere in India, improved modes of conveyance and the decline of litter-carrying have forced the Kahár into other pursuits. He is a domestic servant, a fisherman, an agriculturist, a grain-roaster, a net maker, a stone-breaker and a general labourer. It is probable, however, that the three former occupations, though more often adopted than formerly, were always to some extent adopted by the tribe. When Anglo-Indians preferred native habits and eschewed wheeled vehicles, a large staff of palanquin-bearers formed part of almost every establishment. The head or *sardár* bearer remained as a body-servant when palanquins were discarded and the rest of the Kahárs dismissed. The names of the Bombay servants *hammál* and "boy" (*bhoi*) point to a similar origin. The Kahárs assert that they have no more than seven clans; but Mr. Sherring's researches have resulted in the discovery of twice that number, *viz.*, Jaiswára, Gonr or Gond, Dhuria, Kharwára, Batma, Rawáni, Turha, Dhímar, Gonria, Muriári, Jetans, Kanaujiya, Baradiya, and Tonha. The same writer suggests that the Gonds may at first have been Hinduized members of the aboriginal tribe so called. The industry and respectability of the Kahárs have secured them a high position amongst the lower castes, notwithstanding the facts that their widows re-marry and that some members of the tribe eat pork.

Kaláls and Kanjars.

Though of almost the same rank as Baniyas, Kaláls or Kalwárs are not deemed very reputable members of society. Their widows do not re-marry; but they themselves too often indulge freely in the spirits which it is their trade to distil and sell. It is only fair to mention that one of their eight clans, the Biáhút, neither sells nor drinks intoxicating liquors. Biáhúts, who abstain also from meat, earn their living as grain-merchants and bankers. The remaining sub-castes are the Jaiswáras, who wed as many wives as they please; the Bhuj-kalauras, descended from marriages between Bharbhunjas and Kalwárs; the Surhis, Sunris or Sirdhis, who by eating swine's flesh have placed themselves lowest on the list; the Gurers, the Raikalárs, the Bhojpurias and the Tánks. A ninth clan, the Rangkis, is sometimes added; but the Rangkis, being Muslims, are not members of the Hindu caste. None of the clans intermarries with others. The Kanjars are a much lower tribe, who in their gypsy habits resemble the Doms and Nats. They twist cotton and hemp into strings, make large brushes for cleaning cotton yarn, and weave the screens of aromatic grass-root which are used to cool houses during the hot-winds. Some of them are bird-catchers and skewer small birds on spiked rods. They have seven clans, called respectively Maraiya, Sankat, Bhains, Soda, Lakarhár, Goher, and Dhobi-bans. The first six eat and marry together; but will have nothing to say to the last, whose name implies connection with the impure race of washermen. Kanjars eat everything save beef. The Karwals or Karils, found here and in Dehra Dún only, are probably identical with the Karauls of Benares. If so, they are a tribe of fowlers, who assume the Rájput suffix Singh. They too count seven clans; but of these only four, the Hajáris, Uttariyas, Púrbiyas, and Koireriyas, are Hindu. The remaining three, including one named Turkiya, are Musalmán. The various clans do not intermarry.

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[1] See Gazr, II., 77, and V., 90.

Karwals.

Káyaths.

"The Pandits here insist," writes Buchanan, "that the Káyasths are mere Súdras, and that they are lower than the Kándus; but on account of their influence they are included among the gentry (*ashráf*). All who have been long settled in this country live pure and are endeavouring all they can to elevate themselves from the dregs of the people; but this has yet failed of success, as many of their kindred from other countries, who come here, still adhere to their impurity, and sit on the same mat with the pure men of this district. This impurity consists in drinking spirituous liquors, and in eating meat killed by a butcher. They do not keep widows as concubines. The highest Bráhmans will not eat in their house, and the sweetmeats which they offer, even to the lower Bráhmans, must not pass through their hands. But a Bráhman admits them without scruple to sit on the same mat with him, which he will not do to any individual of a lower tribe who does not happen to be rich or powerful. None of them here will touch the plough, but they have been highly favoured in obtaining their lands, the rents having in general been at the disposal of their kinsmen. Almost the whole are of the Sríbástav tribe. Perhaps 100 families of these are called Khara Sríbástav, alleging that the others, who are called simply Sríbástavs, are bastards; a compliment returned to the Kharas by the multitude. Many of the Sríbástavs, descended of some families who accompanied the Sarnets from the west, call themselves Pándé, and are generally allowed to be higher than the others. There may be 10 families of Gaur Káyaths, 15 of Athánaks, 2 of Bhatnagar, and about 10 who are avowedly bastards (Krishnapakshi). Almost all the Káyaths have farms, and as many as can find employment use the pen in the revenue and judicial departments; for fifteen-sixteenths can read and write, and many understand Persian. A few are traders, and a few carry arms in the police and revenue departments; for here the civil officers are armed."[1] It should be remembered that these lines were written of combined Gorakhpur and Basti, and written some 65 years ago. The officials of the revenue department are no longer armed, although the traces of former armament may sometimes be noticed in the sword-sling attached to the belt of an orderly. When Buchanan speaks of gentry (*ashráf, bhalámánush*) he means the first of the four classes into which he divides the population. The others are the lower mercantile (*Baniya, Bakkál*), the artisan (*Alharf*), and the ploughman (*grihasth, khetihár*). None save the lowest consented to plough or reap; and both these occupations are still held in some contempt. The statement that Káyaths are allowed to sit on the same mat as a Bráhman seems to show that the former are not really considered Súdras. It is laid down in the laws of the Mánavas that a Súdra who sits on the same seat as a Bráhman shall receive a gash on the offending part.[2]

Khákrobs.

The Khákrob or "dust-sweeper" is perhaps better known amongst Hindús as Bhangi or Chuhra. The first of these two latter names is derived from bháng, the intoxicating juice of the wild hemp. But the Khákrob has several grander titles, which have been invented in either concealment or irony of his despicable social standing. Such are Mihtar or prince,[3] Halálkhor or eater of lawful food, and Lálbegi or worshipper of the Red Saint. This red saint or Lál Guru is an ancient tribal deity who has been identified with the demon (*rákshas*) Aronákarat. But Khákrobs who have turned Musalmáns call him a follower of the Prophet; and when not translating his name into Lálbeg, style him Pír Zahr. Such Khákrobs are called Shaikhs. But most Khákrobs, though conforming in marriages and a few other ceremonies to Hindu modes, are in habits more Musalmán than Hindu. They bury their dead. They sometimes sacrifice in the name of Lálbeg a fowl which has had its throat cut "in the name of God the Compassionate, the Most Merciful." On the death of kinsmen they perform *tíja*, which also is a custom peculiar to Musalmáns. By including their Shaikh brothers the Khákrobs manage to count seven clans; the six which are Hindu being the Hela, Lálbegi, Gházípuri Ráút, Dánapuri Ráút, Hári, and Bánsphor. But Sir Henry Elliot makes the Helas and Ráúts distinct castes, while adding the names of the following clans:—Baníwál, Bílparwár, Ták, Gahlot, Kholi, Gágra, Sardhi, Chandália, Sirsáwal, and Siriyár. The Helas were perhaps distinguished from other Khákrobs because they will not look after dogs, or eat food left by persons other than Hindús. But the Dánápuri Ráúts share to some extent this prejudice, refusing food that has been served to Europeans. Most Khákrobs will devour the leavings of all classes. The Lálbegis are so called because they once a year erect in honour of Lálbeg a long pole covered with flags, colored cloth, cocoanuts, and other cheap trifles. To the clans above named might perhaps be added other such as the Gadahlas of Mirzápur, who rear donkeys and thereon remove the city sweepings. Mr. Sherring asserts that in Benares the various clans do not intermarry; but the evidence of Sir H. Elliot and Mr. P. Carnegy shows that in the rest of the North-Western Provinces and Oudh they do. In spite of their dirty habits and general degradation, the Khákrobs boast themselves superior to sweepers of some other castes, such as Dhánuks.

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[1] *Eastern India*, II., 466-67.

[2] See Elphinstone's *History*, Bk. I., chapter 1.

[3] Elliot attempts to prove (*Supplemental Glossary*, art. "Chubra") that Mihtar is not a term of contempt. *Mahattara*, the Sanskrit equivalent of that Persian title, was applied, he says, to Sudras generally, because they were more numerous than the other castes. But it is more usual to hear that the early Muslim invaders called the sweepers Mihtar in derision.

Khatíks.

The Khatiks or Khatíks must not be confused with either the professional musicians called Kathak or the Khatak Patháns found in parts of the Dúáb. The Khatík rears pigs, goats, and poultry. But he is sometimes a butcher, a leather-worker, a stone-cutter, or a fruiterer; sometimes extracts the juice or toddy from the bark of the wild date and the palmyra.[1] As this last operation is most often performed by Pásis, we are not surprised to find a Pási clan amongst the Khátíks. The other clans, six of course in number, are the Bakar-ka-Sáo, Chalan-Mahráo, Ghor-Charáo, Ajudhyábási, Sunkhar, and Bauria. The Sunkhars and Pásis are said to have at one time smoked together; but when the former adopted the low trade of poulterer, the latter withdrew from their society. None of the clans eats or intermarries with another. At Khatík marriages boys dress themselves in women's clothes and dance in public.

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[1] From the native name for the fermented juice (*tári* or *tádi*) of the palmyra (*tár* or *tád*) is derived the English word "toddy,". Another word of similar sense, "punch," has also an Hindústání origin.

Kumhárs, Kúzagars, and Laheras.

Kumhár or Kohár is a contraction of the Sanskrit *kumbhakára*, a potter. Pottery is still the chief trade of the Kumhárs, but they also make bricks and tiles. Their seven clans are the Kanaujiya, the Hatheliya, the Swariya, the Bardhiya, the Godaihiya, the Kasgar or Kastora, and the Chauhánia-misr. All Kumhárs are according to the Dharma Purána descended from a Bráhman and a Kshatriya woman; but such descent seems now claimed only by the Chauhánia-misrs, whose clan-name is compounded of two well-known Rájput and Bráhman titles. The Bardhiyas and Godaihiyas are said to derive their names from the fact that they load their brick-earth on bullocks (*bardha*) and donkeys (*gadha*) respectively. The Kasgars devote themselves chiefly to the manufacture of plates and dishes. The Kúzagars or "jug-makers" are all perhaps members of the Kumhár caste, but confine themselves to the finer and more ornamental branches of the ceramic art. Intimately connected with both Kumhárs and Kúzagars are the Laheras or Lakheras, who varnish earthenware and other articles. Their name is derived from the lac (láh) of which their varnish is made.

Lohárs and Mális.

The Lohárs, who trace their lineage to Visvakarma, the workman of the gods, are sometimes carpenters as well as blacksmiths. They have nominally seven clans, amongst which intermarriage is forbidden; but the number might be increased. Mr. Sherring mentions the following ten:—Kanaujiya, Mahauliya, Srí-básták, Malik, Banársiya, Chaurasha, Purbiya, Maghaiya, Sínar, and Mathuriya. The name of the second is perhaps derived from Mahauli in this district. The Málís or gardeners, who derive theirs from *mál*, a wreath, are sometimes small-pox doctors also. Those who adopt the latter profession are known as Darshaniyas. The Mális are in some districts said to be identical with the Sánis. They have, according to Buchanan, seven clans, named Magahi, Sirmaur, Banársiya, Kanaujiya, Baghel, Kahauliya, and Desi. The tribe permits the remarriage of widows.

Malláhs and Mínas.

All boatmen of whatever caste are called Malláhs. But there is a special tribe of boatmen, fishermen, and net-makers bearing this name. It is divided into the Malláh proper, the Muria or Muriári, the Pandúbi, the Bathawa or Badhariya, the Chaini, Chain or Chai, the Suráya, the Guriya, the Tíar, the Kulwant or Kulwat, and the Khewat clans. There is a tradition that these clans once intermarried; but they no longer do so. Their widows are allowed to wed again. Whether the Chai clan has any real connection with the Chai tribe above[1] noticed is doubtful. Mr. Sherring describes them apart. The Khewats or rowers[2], who are often basket-makers as well as boatmen, sometimes appear as a separate caste. All Malláhs claim descent from a common ancestor named Nikhad; but these Khewats boast that they alone are the offspring of his lawful wife. The Malláhs of Benares assert that Ráma gave their chief a horse. But with the proverbial sailor ignorance in such matters the recipient placed a bridle on the tail instead of the head. Hence, it is said, the custom of placing the helm on the stern instead of the bow. The Mínas are an aboriginal tribe of whom little or nothing is known except that they are expert thieves.

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[1] *Supra* p. 361.

[2] *Kheoná*, to row.

Muráos.

The Muráos are the same as the Koeris, who are sometimes identified with the Káchhis also.[1] They are market-gardeners and general cultivators. Buchanan derives their name from *múr* or *múli*, a radish; Sherring from *maur*, the crown of flowers placed at marriages on the head of the bridegroom. The tribe has probably some twenty or thirty clans, though claiming as usual only seven. The names of some may be given as follows:—Kanaujiya, Hardia, Iláhábádi, Brijbási, Kori, Purbiha, Dakkhanaha, Naraígana, Banársiya, Kachhwáha, Torikoriya, Bardwár, Jarahar, Goit, Chirámait, Bháru, Sarwariya, and Bahmaniya. According to Buchanan the Koeris have the same priests, and eat in the same manner, as the Kurmis or Kunbis. He adds that being mostly Vaishnavas they reject animal food.

Musahars and Nats.

The Musahars are a half-wild tribe at the very bottom of the social ladder. They will eat almost anything, and are said to derive their name from the fact that mice (*músa*) form an important part of their diet. Like the Doms and Kanjars, already described, the Nats are a vagrant and a gypsy race. They live by fortune-telling, exhibiting animals, quackery, juggling, rope-dancing, and other acrobatic performances. If a Nat is asked to tell the clans of his tribe he will answer that there are seven, the Kshatriyas, the snake-exhibitors, the bear-exhibitors, the jugglers, the dancers, the rope-dancers, and the monkey-exhibitors. But there really exist many more, of which many are subdivided into branches bearing separate names. Of such subdivisions the following list makes no reckoning:—Ŕári, Bhantu, Gwál, Lodhra, Maghaiya, Júgila and Jhassíth, all found in Gházipur; Gwáliári, Sanwat, Brijbási, Bachgoti, Bijania, Baria, Maháwat and Bázígar, in Oudh; Kamárpáli, Dangarpáli, Márpáli and Samarpáli, in Bhágalpur of Bengal. The Maháwats and Bázígars have however been converted from Hinduism to Islám. Nats eat all kinds of flesh except beef.

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[1] See *Eastern India*, II. 469; *Castes and Tribes of Benares*, 325; and Beames' edition of the *Supplemental Glossary*, I., 181.

Their dead are often buried. The Benares members of the tribe abstain from intoxicating drinks, but their Oudh brethren are described as great drunkards. Nat women go through much the same performances as their husbands, and in those performances are not often troubled by any qualms of decency. They sometimes bleed and extract teeth.

Pásis.

A not improbable legend, current amongst the Pásis themselves, tells us that of yore that tribe were Bhars. There is, indeed, little doubt that the race is aboriginal. The Pási is not by Hindus regarded as Hindu, and his features are not those of an Aryan. But he nevertheless fables that his ancestors, whether called Bhars or Pásis, sprang from the sweat on the brow of the great Bráhman Parasuráma. The first mention of the caste occurs perhaps in the *Alhá Udal Prastáb* of Chand. Its original occupation was, as shown above, netting or fowling. This it still pursues; but it devotes itself also to watchmanship, pig-breeding, and field labour. The following are some of its clans: Jaiswára, Kainswat or Kaithwan, Gújar, Trisúliya, Pasíwán, Chhiriyámár, Biadíh, Bíhári, and perhaps Belkhar. In the name of Chhiriyámár or bird-slayer we have again a reference to the earliest trade of the Pásis.

Patwas.

The present trade of the Paṭwas or Patahras is the manufacture of cheap trinkets. These they make of gold-edged silk or silk cloth, zinc, tin and other inferior metals. Their five clans, which do not intermarry, are the Khárewál or Khandiwál, the Khara or Khare, the Deobansi, the Lahera, and the Jogi Patwa.

Saráhias and Tambolis.

The name of the Sarâhias perhaps shows them makers of earthen and often ornamental jugs or decanters (*saráhi*); but of this caste nothing certain is known. The Tambolis derive their name from the Persian *tambol*, a leaf of the *pán* creeper (*Piper betel*). Like the Baráyis, from whom they are however quite distinct, they devote themselves to growing and selling this commodity. They sell also the betel-nut with which the *pán* leaf is chewed.

Telis.

The Telís are, as their name shows, pressers and vendors of oil (*tel*). Amongst the lower castes they occupy a fairly respectable position. According to Sir J. Malcolm,[1] indeed, they number in their ranks some persons of Rájput descent. When Parasuráma, he writes, began his war of extermination against the Kshatriyas, many of that race saved themselves by saying that they belonged to other classes. Resolved to punish the evasion which he suspected, the Bráhman demigod insisted that each questioned person should eat food with that tribe to which he assigned himself. Many ate food with the Telís, and thereby degraded themselves into that caste. Telís have more than the usual number of clans, whereof a few are these :—the Biáhút-bans, Jaunpuri, Kanaujiya, Cháchara, Banársiya, Gulhariya, Gulhani, Sri-bástak, Jaiswára, Lahori and Khara. The Biáhút-bansis, who do not permit the remarriage of their widows, rank highest ; the Gulhánis, perhaps, lowest. The Jaunpuri-telís have given up the sale of oil and taken to that of pulses.

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[1] *Essay on the Bhils* (quoted in Beames' Elliot).

Of the Báiswárs, Binds, Gadhonias, Jájaks, Khampris, Khagárs, Orhs, Ramaias, Rangwárs, and Taskhars, nothing has as yet proved ascertainable.

Musalmáns.

We pass to the Musalmáns, whom the census classes as Shaikhs (30,982), Patháns (23,292), Sayyids (3,982), Mughals (1,301), "without distinction" (165,154), and miscellaneous (1,624).

Shaikhs.

The term Shaikh was at first restricted to the descendants of Muhammad's first four vicegerents (*Khalífa*) on earth. These princes were Abúbakr the Sincere (*Sadík*), Umr the Discriminator (*Farúk*) between truth and falsehood, Usmán and Ali Murtaza. From them are derived the names of the four original Shaikh clans Sadíki, Fárúki, Usmáni and Ulavi. The descendants of Abbás, uncle of the Prophet, were formed into a fifth class known as Abbási. But the term Shaikh has long ceased to bear its early meaning. "The first change was," writes Mr. J. C. Williams, "[1] that it was claimed by, and gradually conceded to, all who were descendants of men converted to the faith during the reigns of the first four Khalífas. Thus there are the Kuraishi Shaikhs, who are descended from Muhammad's tribe, the Kuraish ; the Ansári Shaikhs or "the helpers," so named because their ancestors were citizens of Madína who assisted the prophet on his flight from Makka ; the Murwáni Shaikhs, who are (I believe) a subdivision of the Kuraishis ; the Hajjájis, who are descended from Hajjáj bin Yúsuf, one of the princes of Irák ; and the Milkis, probably the same as Maliks, who were originally a Persian tribe, though more recently the word[2] has been also used as a title like Khán or Beg. In more modern times the title of Shaikh has been assumed in a wholesale manner by all converts to Islám ; and is now borne by thousands of the lower classes of Muhammadans all over India."

Patháns.

The Patháns are for the most part descendants of the Afghán invaders who have at different times overrun Northern India. They call themselves children of Israel ; their descent from that patriarch being traced through Saul and through Afghán, the grandson of Saul. According to Herklot they are divided into two principal tribes:—Yúsufzai or descendants of Joseph and Lodi or descendants of Lot. But a multitude of minor subdivisions might be mentioned.

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[1] *Oudh Census Report*, 1869.

[2] *i. e.*, Malik.

Sayyids.

Though here less numerous than Shaikhs or Pathans, Sayyids are here and everywhere the most exalted of Muslims. Their name, which means *lord*, has found its way into western Europe; and under the form Cid is the familiar title of a great Spanish hero. Sayyids are descended from the martyrs Hasan and Husain, sons of Ali, the fourth caliph, by Fátima, daughter of the Prophet. Every Sayyid can boast that the blood of four out of these five holy persons (*panj tan-i-pák*) flows in his veins. The primary subdivision of the tribe was that into descendants of Hasan (Hasani) and descendants of Husain (Husaini). But other clans, bearing as a rule territorial names, have arisen in later times. Such, for instance, are the Baghdádi and the Tabrízi. The descendants of Ali by his other wives are called Sayyids; but are distinguished from true Sayyids by the qualifying epithet Alivi. This same title of Sayyid can also, as elsewhere mentioned,[1] be inherited through a mother. Such inheritance is an exception to the otherwise invariable rule amongst Muslims, that the children belong to the father's tribe.

Mughals.

The word Mughal formerly and properly denoted the Tátar conquerors of both Persia and India. But in the latter country it has for centuries been applied to the naturalized descendants of Persians as well as Tátars, of Iranians as well as Turanians. It is now therefore most usual to consider Mughals as divided into two great classes, the Iráni and the Turáni. Mughals tack to their names the titles Ágha and Beg; while their women are known as Khánam. Similar titles are assumed by the other three classes of Muslims already described. The male Shaikh is indeed styled Shaikh simply; but his wife hears herself called Má, Bí, and Bíbi. The Pathán alone is rightly entitled to the suffix of Khán; for that distinction is said to have been a reward for valour, bestowed on the first Afghán converts by one of the Caliphs. Pathán women are addressed as Bánu and Khátún. The Sayyid is often called Mír; while his womankind have the pick of several titles such as Begam, Bíbi, Bí, and Sháh.

Occupations.

Whatever their tribe, the people of Basti may by "alterative exclusion" be divided into two classes. There are those who as landholders or husbandmen derive their living from the soil and those who do not. To the former class the last census allots 1,161,384 and to the latter 311,610 persons. The details are as follow:—

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[1] Gazr, v., 295.

| Religion. | | Land-owners. | | Agriculturists. | | Non-agriculturists. | | Total. | |
|---|---|---|---|---|---|---|---|---|---|
| | | Male. | Female. | Male. | Female | Male. | Female. | Male. | Female. |
| Hindús | ... | 65,258 | 58,249 | 465,605 | 405,899 | 134,720 | 117,470 | 665,583 | 581,618 |
| Musalmáns | ... | 5,472 | 4,995 | 82,355 | 73,547 | 31,275 | 28,140 | 119,102 | 106,682 |
| Christians | ... | 1 | 2 | 1 | ... | 4 | 1 | 6 | 3 |
| Total | ... | 70,731 | 63,246 | 547,961 | 479,446 | 165,999 | 145,611 | 784,691 | 688,303 |

There are then 133,977 land-holders, 1,027,407 agriculturists, and 311,610 non-agriculturists. Basti is one of the few districts in which the census returns seem to show anything like a sufficiently large proportion of cultivators. The agricultural population supplies 78·8 per cent. of the total. The density of the inhabitants per *cultivated* square mile is 631·8 in the Domariáganj, 675·3 in the Bánsi, 919·3 in the Haraia, 900·4 in the Basti, and 840·7 in the Khalílabad tahsíl.

Proceeding to minuter subdivisions, and following the example of English population statements, the census distributes the inhabitants amongst six great classes—(1) the professional or official, (2) the domestic, (3) the commercial, (4) the agricultural, (5) the industrial, and (6) the indefinite.

Classification of non-agricultural callings.

The first or professional class embraces all Government servants and persons following the learned professions or literature, artistic or scientific occupations. It numbered 5,230 male adults, amongst whom are included 227 *parohits* or family-priests, 545 *pandits* or doctors of Hindu divinity and law, 216 musicians, and so on. The second or domestic class numbered 21,913 members and comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, inn-keepers, and the like. The third or commercial numbered 11,230 males. Amongst these are all persons who buy or sell, keep or lend, money and goods of various kinds—such as shopkeepers (5,814), usurers (758), bankers and brokers (462); and all persons engaged in the conveyance of men, animals, or goods, such as pack-carriers (165) and ekka or cart-drivers (253). The fifth or industrial class contains 34,988 members, including all persons engaged in the industrial arts and mechanics, such as dyers (100), masons (57), carpenters (3,013), and perfumers (2); those engaged in the manufacture of textile fabrics, such as weavers (5,622), tailors (1,553), and cotton-cleaners (2,101);

those engaged in preparing articles of food or drink, such as grain-parchers (1,156) and confectioners (1,204); and lastly, dealers in all animal, vegetable, or mineral substances. Of the fourth or agricultural class sufficient has been said already. The sixth or indefinite contains 37,296 members, including labourers (32,371), persons of independent means (1), and 132 persons supported by the community and of no specified occupation.

Emigration.

Of the labourer class 4,520 persons (1,317 females) have during the past ten years (1870-79 inclusive) been registered for emigration beyond seas. The colonies to which they departed were, in order of popularity, British Guiana (Demerara), Trinidad, the French West Indies (Guadaloupe), Natal, Jamaica, Nevis,[1] Mauritius, St. Vincent, Fiji, St. Lucia, and Grenada.

Towns and villages.

The number of parishes or townships inhabited by the population, agricultural and otherwise, is returned by the census as 6,911 or about 2·4 to the square mile. Of these 6,821 have less than 1,000; 88 between 1,000 and 5,000; 2 (Basti and Menhdáwal) between 5,000 and 10,000; and none over 10,000 inhabitants. The number of parishes (*mauza*) on the revenue-roll now (1880) amounts to 7,524; and the number of estates (*mahál*), as usual in this part of the country, coincides with that of the parishes. It may be explained that in most districts of these provinces the estates greatly outnumber the parishes; while in a few tracts, like south Mirzápur, the parishes somewhat outnumber the estates. The village homestead is generally built on the highest ground in the parish, that is, on the spot least subject to inundation and damp.

Dwellings.

As elsewhere in a country which has neither stone nor squires with a taste for model cottages, the people live chiefly in mud huts. The census, indeed, shows but 442 masonry structures against 247,826 dwellings built with unskilled labour. But it must be remembered that a good double-storied mud house, inhabited by some well-to-do landholder, is often a house of greater comfort than many a dilapidated brick mansion. As the standard of living is low, and large towns are altogether absent, the number of noteworthy abodes is far smaller than in more western districts. The old mud forts with which Basti was formerly studded have all but disappeared, and of modern masonry habitations few really deserve mention. Such, perhaps, are the Rája's castle at Bansi, the homes of the Jagdispur and Parwardára landlords in tahsíl Haraia, and one or two others in the streets of Menhdáwal, Bakhira, Maghar, and Hariharpur.

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[1] This is one of the Leeward Islands.

About 1835, Buchanan speaks of tiled roofs as a comparatively recent introduction, which rustic prejudice often eschewed as unlucky. It has been already[1] noticed that in Gorakhpur such roofs have become the rule. In Basti they are still the exception, or, if that term be deemed too strong, the minority. The thatching most often consists of long grass or reeds, which make a neater and tidier roof than rice-straw. Rafters and laths are seldom used, the thatch being supported by the walls and by a single beam crossing from one gable-end to the other. Roofs of leaves, pegged together with bambu splints, are almost as obsolete as the wicker or brushwood walls which they generally covered. The ordinary dwelling is, as just mentioned, the mudhut. It contains, as a rule, but one room. Its walls are from 5 to 10 feet high and from 1½ to 3 feet thick. The outer surface of those walls is often adorned with a line or lines of handmarks, the hand being dipped in whitewash, and the wall stamped with the open palm. "This," writes Buchanan, "is considered as a very decent ornament for the house of a person of high rank and easy circumstances, and, in comparison of the cakes of cowdung that more usually occupy such situations, must be admitted as a great improvement." Mr. Thomson gives the average ground dimensions as 30 feet by 15, and the usual number of inmates as from 5 to 7. The interior is far cleaner than might be expected from the slovenly look of the outside. Whitewash and paint are seldom if ever used; but the walls are sometimes plastered with a solution of cowdung. The huts are huddled together in a manner which renders fires highly destructive. The best class of village dwelling is a two-storied quadrangle, enclosing a court or yard (*sahan* or *chauk*). Though of mud, its walls often rest on brick foundations. The cost of building the usual thatched mud cottage ranges from Rs. 10 to 15. A tiled house of a better kind, such as would be inhabited by the village grain-dealer, might be raised for Rs. 300. Its dimensions would be about 41 feet by 33; and it would have a sort of vestibule or veranda (*dálán*), which might serve as a shop. And here it may be mentioned that an ordinary villager's cottage is called *ghar*, a tradesman's house *kothi* or *dúkán*, a landholder's dwelling *bakhri*, and a raja's castle *kot*.

Religious buildings: Hindu.

If the houses of men are mostly mud-built, those of the gods are mostly built of brick. Above[2] have been given sketches of the principal forms of Hindu temple. A *thákurdwára*, a temple sacred to Krishna, the incarnation of Vishnu, may be raised for about Rs. 3,000. Its exterior is not unlike that of a well-built house, and it has in this respect at least a far less specially sacred appearance than the cheaper *shiváta* or temple of Shiva, which costs from Rs. 2,000 to Rs. 2,500. *Mahádeo-asthāns* and *Káli-chauras*, small shrines dedicated to the god last named and his consort, may be found in every village. They most often consist of a small mud-built plinth, surmounted by little idols; and are sometimes protected by a canopy of thatch or tiles. They are much frequented by all classes of Hindús, and specially on the outbreak of small-pox or similar epidemics. Small-pox, indeed, is always ascribed to the wrath of the malevolent goddess, and after her is named *devi*. One of the best known temples in the district is that of Tegdhar at Bánsi. This was founded in 1767-68[1] by rája Bhagwant Singh, and derives additional reverence from the fact that one of the sacred figs known as *pípal* has grown through its walls. The Muhammadan mausolea (*makbara, rauza*), mosques (*masjid*) and other places of worship (*imámbára, ídgáh*), present in this district no unusual features. Cheapest in construction is perhaps the ídgáh, which according as it is built of mud or brick may cost from Rs. 55 to Rs. 750. On the great mosque at Maghar, the principal building of its class in the district, were spent about three centuries ago some Rs. 50,000. At Maghar, too, are the tombs of Kabír and Kázi Abd-ur-Rahmán. But some account of all these buildings will be found in the Gazetteer article on Maghar. The district has but one Christian Church, that of the Church Mission at Basti.

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[1] Above, p. 368. [2] Pp. 369-70.

Muhammadan,

and Christian.

Clothing.

From the buildings that shelter the people let us turn to the clothes that cover them. And here we cannot do better than quote Buchanan, who wrote at a time when Europeans had a more intimate acquaintance with such matters than at present. His remarks are probably as true to-day as they were before the ink with which they were written was dry; for in India changes of fashion are almost unknown. Speaking first of female attire, he says:—

Female

> "The petticoat (*lahnga*) is fully as much in use as in Bihár; but the bodice (*kurta*) and veil (*orhni*) are confined to a few young women of the Muhammadan faith or Rájput tribe. Nor do any Hindús but the women of the Khatri and Agarwála tribes adopt the drawers (*izár*) of the Muhammadans; and even these (it is alleged) do so only when they go on private intrigues, to which they are said to be much addicted. The gown (*peshwáz*) is confined to less than 200[2] of the chief Muhammadan families and to the dancing-girls. The Hindu women, who wear a petticoat, use also a wrapper (*sárhi*) which covers their head and body, but does not entirely conceal the face; at least all young women contrive to show theirs as they pass. Besides the lahnga and sárhi, in cold weather they use often a mantle or *chádar*. The petticoat is always coloured and

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[1] Or 1175 of Akbar's harvest (*fasli*) era.

[2] It must be remembered that this figure includes Gorakhpur as well as Basti.

most commonly cheekered. Those most valuable are of pure silk and cotton mixed, from Málda, and usually here called *atlas*.[1] Then come those made of *tasar*[2] silk and cotton, which are called *gangam* or *gingam*, and are made in the country between the Ganges and Ghághra. The coarsest petticoats are made of cotton entirely in the same part of the country, and have various hard names according to their pattern. The longer wrapper (*dhoti*) worn with the petticoat is always of cotton, and of various fineness according to the rank of the wearer. The finer ones are always bleached ; and both fine and coarse are sometimes dyed, especially at marriages. Widows of pure birth are not allowed to use the petticoat ; but the widows of low castes, who are in the expectation of becoming concubines, continue to use this indulgence. Those who use the coarse petticoat are in better circumstances than those who use the wrapper alone ; so that it seems to have been chiefly the want of means that has preserved the original Hindu dress among the women. The female wrapper, when of full size, is here called *dhoti* ; which term in Bihár and Bengal is confined to the male dress, while the female wrapper of full size is there called sárhi. Many however cannot afford this, and must use not only a small wrapper (*khilua*), but that composed of several pieces sewed together, which is an abomination with the Hindús. So that every woman of rank, when she eats, cooks or prays, must lay aside her petticoat and retain only the wrapper made without the use of scissors or needle.

And male.

"The men also have chiefly preserved the Hindu dress from want of means to purchase the Muhammadan ; for every one who can possibly procure a full dress (*jora*) by begging or borrowing uses it at marriages. The number who can afford to appear in this dress at visits of ceremony (*darbár*) is however very small, and very few can afford shawls. Many in visits adopt the more common Muhammadan dress (*Hindús'áni posh*) ; but in ordinary almost every one uses the old Hindu fashion of a wrapper and turban, with a small mantle for the cold season. Even those Hindús who cannot afford the wrapper of a full size use the turban, although many have it of a pitiful size. But it must be observed that some old tribes, such as the Musahar, do not use this part of dress, which here, however, is more general than in any part that I have seen, even the pandits and men dedicated to religion wearing it ; while in most parts they either go bareheaded or use a cap with flaps coming over their ears, such as we see in the old sculptures of Egyptian priests. The turban I have no doubt is of Persian origin.[3] The Muslims at home use a small conical cap ; and some of the scribes, who have studied Persian, are beginning to imitate them in this economy.

Quilts and blankets.

"In the cold season all who can afford it have quilts which they wrap round them, night and day, when cold. Those who are easy use quilts of chints (*razái*) or of coloured cotton cloth (*liháf*). Those who are poorer use quilts which when new are white (*sufedi*) but are never washed. Those who cannot procure such quilts use those made of rags (*gudri*). But such are chiefly used by the low castes, who also use blankets ; while those of pure birth, who cannot procure razáis or sufedis, use only a single (*chádar*) or double sheet (*giláf*, *khol*, or *dohar*). They use blankets for bedding, but never as a covering. The low castes, who use the blanket, always (?) have a sheet under it. In cold weather the women use little more covering than in the hot ; the greater quantity of fat, with which women are provided, rendering them less susceptible of cold than men are. On the whole, the clothing here is fully as coarse and rather more scanty than in Bihár and Sháhabád. But I do not think that it is quite so dirty, a great many having their linen bleached and cleaned by the washermen.

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[1] Generally translated satin. The custom of mixing silk and cotton may perhaps have been introduced by the Muslims ; for their prophet forbade his followers to pray in pure silk. Hence a mixture of silk and cotton is sometimes called *mashrú*, or "the lawful."

[2] The *tasar* or *koa* (*Antherea Paphia*) is a kind of wild silkworm found in the forests of these provinces and elsewhere.

[3] So its name, a corruption or *turra-band*, would seem to imply. The first part of this compound, *turra*, means the brocad or fringed end of a turban cloth. Though originally Arabic, the word became naturalized in Persia.

Shoes and ornaments.

"Most of the men and of the Muhammadan women wear shoes ; but very few of the low Hindu women use sandals. This, however, seems to be more from economy than aversion ; as the women of the chief families, who can afford to live idle and in luxury, use the gaudy slippers made after the Patna fashion. Ornaments of lac are confined to the women of the tribes called Chamár, Dom, and Dosádh, in the very dregs of impurity. The numerous tribe of Ahirs use the base metals, brass, bell-metal, and tin. The other tribes wear, almost all, ornaments of glass, with some of the metals according to their rank and circumstances. Some tribes of Rájputs never use the base metals, although even the Bráhmans use them on their legs and arms. By far the greater part of the women have at least a ring of gold in their nose ; and perhaps 200 families have their women fully bedecked with the precious metals. Four or five families have coral, pearls, and diamonds. The ornaments of glass are however considered the proper ones to women of rank while in the prime of youth and beauty. And here it is these alone that widows are compelled to lay aside.

Anointing, painting and tattooing.

"Men very seldom anoint themselves with oil except at marriages and as a remedy for disease. The women more or less frequently, according to their station, anoint their heads with oil and paint their foreheads with red lead (*sendúr*). This even by young beauties is seldom done oftener than twice a week, and by old ladies it is practised seldomer. A bit of coloured glass is pasted between the eyes at the same time, and is not disturbed by washing until the next day of ornaments. Their heads of course cannot be washed in the intervals. The washing of their forehead at any time is considered very disgraceful, and the alleging such an action considered a term of great reproach. For widows of rank are not allowed to paint, and the washing off the paint is considered an expression of a desire for the husband's death.[1] Virgins are not allowed to paint ; it would be considered too glaring a declaration of their desire to attract the notice of men. The eyes of bridegrooms are blackened ; but no other males are guilty of this affectation after the age of infancy. For the women, when they blacken their own eyes (which is only done occasionally), apply some to those of their children. Most of the women are more or less tattooed, although the operation is by no means considered indispensable ; and men of rank have no scruples in drinking from the hand of a nymph whose skin is without spot. The lower women, however, take a great deal of pains in adorning their skins with various figures.

Beds and bedding.

"It is usual amongst the natives of India to cover themselves day and night with the same clothing. At night the turban and such ornaments as would incommode are laid aside ; but no other material change takes place. The bedding therefore consists of what is intended to enable them to lie easily. Those who have the best kind of bedsteads, made by a carpenter, all the parts of which have received some degree of polish, have usually a bad mattrass and some pillows covered with a sheet. Curtains are never used by the natives of this district, although several Bengalie have shown them the example. All the other bedsteads are of the rude kind called *khatiyas*, which are mere rude sticks tied together, with a bottom of coarse ropes interwoven to support the bedding. This in some cases consists of a blanket and sheet, or of a carpet or rug. In other cases the bedding is a coarse mat or some straw. Many however cannot afford these luxuries, and sleep on the ground ; spreading on this a coarse mat of *kúsa* or *gánduri*[2] under which in winter is spread some straw. Religious mendicants are not allowed the use of bedsteads; but use good bedding, that is blankets or carpets. And many old infirm persons prefer the ground, as giving them less trouble."

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[1] Buchanan might have added that in some castes the bridegroom himself paints the parting (*máng*) of his bride's hair. Hence perhaps the idea that in washing the paint off the wife wishes for her husband's death

[2] Fragrant grasses.

Food.

Their beds and their cooking utensils are as a rule the only furniture which the people possess. Nothing need therefore prevent us from passing to their last and most important necessary of life—that is food. The impecunious classes confine their diet chiefly to parched wheat (*charban*), the porridge (*sattu*) of various grains, peas, barley, lentils-pottage (*masúr-dál*), the *sáwán* and *kákun* millets, coarse rice and mahua berries. When food is cheap, writes one of the tahsíldárs, a poor man can live on half an anna a day; but the amount of salt and oil which he can consume for that sum must be lamentably small. His richer neighbours eat the finer rices, the *arhar* and *másh* pulses, wheat, potatoes and other vegetables, curds, fish, and in some cases flesh. Their food is, moreover, flavoured with clarified butter (*ghí*), salt, and sometimes with turmeric, capsicum or other spices.

Grains.

It will be seen then that the staple diet is as usual grain. According to Buchanan's calculations, the daily weight of rice or meal consumed by a member of the luxurious classes would be 1$\frac{3}{4}$lb.; and by a labourer, 2lb. It is not mentioned whether the term grain includes the usual allowance of pulse; but in any case the amount seems overstated.[1] Rice is eaten either boiled (*bhát*) or parched (*láwa and chúra*). According to the manner in which it is ground, wheat yields three kinds of flour or meal, *átá*, *súji*, and *maida*. From these are made the unleavened bannock (*chapáti*) of the country and divers kinds of cakes, biscuits, and sweetmeats. Thus, a cake made with wheat-flour and clarified butter is called *púri;* with the former and milk, *shírmál;* and with flour, butter, and milk, *bákarkhána*. The half-ripe grain is parched into charban, elsewhere known as *chabena*. Parched or parboiled barley is called *ardáwa*. Barley-water (*ashjau*) is prepared for medicinal purposes by twice boiling the grain, kneading it, and straining therefrom the liquor. The latter is before drinking sugared. The peas of the gram vetch are ground into *besan*, while its leaves and pods (*áti*) are sold as vegetables. Vegetables themselves are generally eaten in the form of curry. In such messes a good many onions are used by Muslims, and a good deal of garlic by low Hindús.

Vegetables.

Flesh and fish.

The quantity of meat consumed is very small. Inferior goat's-flesh and mutton is eaten by Musalmáns and the meaner Hindu castes. Meat offered in sacrifice seems sometimes considered lawful food for Hindus of a higher order; and even Rájputs eat hares and venison slaughtered in the chase. But the flesh chiefly devoured is that of the pigs sacrificed by the outcaste tribes, Chamárs, Doms, Khatíks, and others. Except, perhaps, at Basti or Menhdáwal, no butcher would find a trade. It has been already noted that almost all classes, except those prevented by religious vows, eat fish.

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[1] See Gazetteer, V., 300, where the average daily consumption of a labourer is shown to be about 22 oz. of grain + 4 of pulse; and *Eastern India*, II., 424.

Milk, curds, clarified butter, and oil.

Milk is a far scarcer article of diet than might be expected from the multitude of cattle. This fact is partly due to an unwillingness to deprive the calves of their drink. From the curds here used the butter has been already extracted; but curds are the regular food of the richer classes only. Ghí or clarified butter is an important element in both the daily fare of the rich and the rarely occurring feasts of the poor. The oils employed in the cookery are the mustard, the linseed, the sesamum, and the mahua. The amount of oil consumed daily by a family of ten persons varies, according to their means, from 10 to 1·36 ozs. avoirdupois. But this estimate, which is furnished by Buchanan, includes the small quantity burnt in what the poverty of the English language compels us to call their lamps (*chirágh*). The fragrant oil of sesamum is an ingredient in *laddu*, *tilwa*, *reori*, and other sweetmeats.

Sugar and salt.

Except by the wealthy sweetmeats are seldom eaten. Sugar is most often tasted in its earliest stage of refinement, in the coarse treacly form known as *gúr* or compost. The weight of salt consumed by a family of ten persons ranges, according to the authority last quoted, from 2·15 to 9·8 ozs. daily. But the amount must of course vary with the manner in which salt duties are levied. In Buchanan's day the salt here eaten paid no duty save the transit-tolls of the Oudh Government. Spirits and toddy are copiously drunk, even by classes who profess not to drink them. Tobacco is not only smoked but taken in the form of snuff and chewed. Four pipes (*huqqa*) of mixed tobacco and *gur* sugar are considered a fair daily allowance for a smoker. In the practice of chewing, whether the quid be tobacco or betel-leaf, the men are assisted by the women.

Food produce of the district.

The total weight of food-grain produced in the district is by Mr. Buck fixed at 390,000 tons.[1] Allowing the population a diet of 18 ounces per head, he reckons that 282,000 tons are consumed in the district itself. If, then, these figures be correct, there remains for export a balance of 108,000 tons.

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[1] *Answers to Chap. I. of the Famine Commission's Questions*, 1878.

Popular customs.

From the food of the people to their customs. The *panchāyat*, the council which serves as both court of honour and trades-union committee, is as common here as elsewhere. But little need be added to the remarks already made on this institution in other district notices.[1] Amongst the Bráhmans, the Rájputs, and the classes who ape their habits it is, as already said, unknown. It is the jury of the low Hindu castes and of the low Muslim tribes who have not yet discarded the Hindu habits of their forefathers. The following list is not exhaustive, but at least shows with what classes the panchāyat is most popular :—Arakhs, Baniyas of diverse races, Baráis, Barhaís, Páris, Beldárs, Bhárs, Bharbhunjas, Bháts, Bhatiáras, Chamárs, Dafális or drummers, Darzis, Dhárhis, Dhobis, Dhunías, Gararias, Hajjáms, Halálkhors, Halwáis, Juláhas, Kahárs, Kalwárs, Khatíks, Khewats, Kharwárs, Kumhárs, Kunjras, Lodhas, Lohárs, Lunias or Nunias, Mális, Malláhs, Maimárs, Pásis, Sunárs, Telis, Thatheras, and Turhas. When any one belonging to any of these castes transgresses the rules of the tribe or trade, pilfers, or breaks the VIIth commandment, he is summoned and tried by an assembly of the brotherhood. A conviction discastes him; but honour and caste may be regained by payment of a fine (*táwán*), by a dinner given to the brotherhood, by hearing read the Bhágavat Gíta, by going on a pilgrimage, or by bathing in a holy river. The president or *chaudhari* of the panchāyat is elected by the members of the caste. He is, to some extent, a censor, seeking and receiving reports on the trespasses of his brethren. As an ensign of his office, he wears a peculiar turban. Amongst certain trades, or trades which are also castes, there exist hereditary chaudharis. But these are masters of a guild rather than presidents of a judicial council. Thus, the Bakkáls, carters, and Kahárs of different towns have foremen, with whom Government deals in making commissariat or transport arrangements. For their trouble they receive a commission on the earnings or sales of the trade. But though, as a matter of convenience, Government makes use of these chaudharis, it has long withdrawn from all interference in their appointment.

Marriage customs.

Pancháyats or their foremen are sometimes concerned in the morganatic re-marriage (*sagái*) of widows or discarded[2] wives. Though the re-marriage of Hindu widows was legalized by Act XV. of 1856, the upper castes have never countenanced the practice. But by the low tribes who adopt pancháyats such second unions are fully recognised. They need be called morganatic only because the Hindu law, the customs of the upper castes as explained by themselves, forbids widows to re-marry. In Buchanan's time the children of these despised alliances inherited six-sixteenths of their father's property; and a proportion of ten-sixteenths was considered quite sufficient to show the slight superiority possessed by the offspring of the regular marriage. Nor is it to the re-marriage of women alone that Hindús of the higher classes are opposed. In most of these castes it is neither usual nor respectable for a man to take a second wife if he has had male issue by the first. But "some rich men," writes Buchanan, "indulge themselves; nor is any punishment or atonement thought necessary. The two wives, indeed, in general take care that the sufferings of the man should be adequate to his fault." Unmarried women, he adds, or widows who have not remarried, lose caste by having children. And "although the Hindu law prohibits the capital punishment of women, the custom, from time immemorial until the British Government, permitted the near relations to put to death any female that disgraced them." If a girl be not married before she is physically nubile, it is deemed to disgrace the relations; and the wedding is therefore a mere betrothal. Nuptials take place chiefly in the beginning of the summer, when the harvesting of the crops has left the people free for such festivities. In the cookery of marriage feasts milk is perhaps the principal element; and it is urged as an objection against winter weddings that in the cold weather milk is hard to procure. An eldest son cannot be married in the month of Jeth (May-June), and it may be added that he cannot marry an eldest daughter.

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[1] See Gazetteer, IV., 285-87 (Etáwa); V., 50-81 (Budáun); *supra* p. 77 (Cawnpore); and *supra* 367 (Gorakhpur).

[2] The word "discarded" has been preferred to the word "divorced" because divorce is unrecognized by Hindu law, and except for persons professing Christianity, by the legislature. But there is no doubt that divorces, under whatever name may be preferred, are decreed by the pancháyats of the lower castes.

Funerals.

Wedding expenses are as usual heavy, but funeral expenses are light. Except at the last rites of rájas and other celebrities, the reading of a funeral service is rare. Unless the family be rich, it seldom cares to reduce its corpses to ashes. After more or less singeing the body is committed to some river. According as the rank of the mourners is high or low, the mourning lasts from 10 to 30 days; and for at least the former period the family of the deceased is considered unclean. During the ten days of sorrow a pitcher may often be observed hanging from some sacred tree in the neighbourhood of the dead man's house. This contains water, and sometimes other *viaticum*, for his soul's journey. A small saucer bearing a lighted wick is occasionally placed in the same umbrageous position. This is intended to help the poor ghost along the dark road to Hades (*Jampuri*); and the ceremony of its suspension is called the lamp-giving (*dípdán*). While the mourning lasts ten votive rice-balls (*pinda*) are thrown into the river which received the corpse or its ashes. When that mourning is over an offering is made to the funeral priests (Mahábráhman, Mahápátra), and the obsequies known as *sráddh* are performed. If the mourners can afford it, they give a cow to the Bráhmans. If they be poor they give four annas, which the fiction of the occasion deems the price of a cow.[1] The commemoration (*tithi, sapindi-sráddh*) of deceased parents and grand-parents is observed yearly. On these occasions rice-balls are again offered. The funeral priests are a degraded class who must not be confused with true Bráhmans. A sneering phraseology sometimes styles them crow (Karathaha) Bráhmans, because like crows they flock round the carcass. But though their association with corpses keeps them in almost perpetual uncleanliness, their nominal status is high. In days of Hindu rule they were exempt from capital punishment; and Hindu sacerdotalism affects to regard them as greater than rájas.

Religion. Christianity and Muhammadanism.

The religion of the people is a subject on which at the first glance nothing would seem left to be said. Its main features are those already noticed in accounts of other districts. Christianity has as yet proved little more than an exotic. A handful of British inhabitants represents the Church of England; while a few Native Christians of the usual unenquiring type pass their lives under the paternal rule of the Church Mission.[2] How sluggish the zeal of their class may perhaps be proved by the fact that it has never yet produced a fresh sect. Nor, in Basti, is the zeal of Islám much livelier. The fire of early Muslim conquest had burnt low before the Muslims invaded this district. Their temporal hold on Basti was never strong enough to impress the country strongly with their spiritual character. But the remote tract across the Ghágra was not altogether unstirred by the fanatical thrill of the Wahhábi revival. In tappa Ujiár of parganah Maghar, the earliest stronghold of the Muhammadans, lies a block of villages belonging to Muhammadan converts from Hinduism. For their rebellion in 1858, members of this community forfeited to Government land assessed with a revenue of Rs. 2,378 yearly; and in the midst of their little Islám, by one of their brother hood, was about the same time founded a school of distinctly Wahhábi character. This seminary at Kárrhi may be small; but its reputation is apparently wide. The frequent visits which it received from wandering Musalmán foreigners led, in 1880, to a visit from the magistrate; who, amongst its 18 pupils, found students from Bettiah, Nepal, Balrámpur, and Faizabad. For the blessings of gratuitous board, lodging, and instruction these pupils are indebted to the surrounding landlords, who support the school by the willing and regular contribution of one ser in every maund's weight of garnered grain, In a notice of this kind literary perspective cannot be sacrificed by devoting any further space to the minor religions. But, as already shown by census statistics, an overwhelming majority of the inhabitants are Hindus. And of these Hinúds much remains to be written.

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[1] Buchanan says that these 4 annas "are called" the price of a cow. But may he not have mistaken *gaudán* for *gau-ka-dám*? [2] Some 30 Native Christians inhabit the Nayá Bázár suburb of Basti. But these, writes Mr. Powlett, are "temporarily resident only; being without exception employés of the Mission."

Hinduism. Vishnu and his incarnations.

The Hindu of Basti is not bigoted, and readily reveres any god that is made with hands. But as might be expected in the neighbourhood of Ajudhya, Ráma and his wife Síta are the principal objects of worship. Just as Ráma was Vishnu incarnate in the Solar race, so was Krishna Ráma incarnate in the Lunar.[1] But the Lunar race is not strongly represented in Basti. Krishna is little worshipped and his wife Rádha less. Vishnu himself, that preserving deity of whom Ráma and Krishna were mere emanations, has many votaries; but they belong chiefly to the Rámánandi sect, described once for all in the Etáwa notice. The idols which represent this god are as a rule named Vasudev or Chatarbhuj; and he is adored also under the form of an ammonite (*sáligrám*). Such fossils are common enough on the banks of the Great Gandak or Sáligrámi, just before its entry into Gorakhpur; and to reach Basti they have therefore not far to travel.

Shiva.

But though Vishnu as Ráma has the largest number of adorers, Shiva is the god of the upper castes. It is from Bráhmans, Rájputs, and other wearers of the sacred thread that the destroying deity receives most propitiation. These classes are supposed to be instructed in the meaning of two mysterious texts, which seem, however, to have had no original connection with Shiva. The first is the Gáyatri, the most holy verse of the Vedas.[2] On assuming the sacred thread the youth may learn it from any who can teach him; but by most it is soon forgotten. The second text, from the Tantras, can be taught only by the person adopted as priestly director. It is therefore called the Gurumukhi;[3] and when a director is appointed he is vulgarly said to blow into his disciple's ear. As, once appointed, he often proves troublesome, many prefer to postpone learning the Gurumukhi until well advanced in years. The director is often an Atíth, a member that is of the sect which makes the phallic emblem (*linga*) of Shiva its special charge. Without knowing much of his writings, this class professes to follow the doctrine of a sage named Shankara. The worship of Shiva's consort or *shakti* is said to have been introduced after the introduction of British rule. Her names of Devi and Bhawáni were already known; but her sudden popularity was due to the rumour that she was the god whose favour had raised the English to power.[1] Of her son Ganesha there are many idols; but except when perched over a door, he appears as a mere attendant on his father Shiva.

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[1] It has not been forgotten that Krishna is sometimes given, on his father's sides, a solar pedigree; but it is as member of a lunar dynasty, the Jádons of Mathura, that he is chiefly celebrated. [2] Translated by Colebrooke: "Let us meditate the adorable light of the Divine Ruler; may it guide our intellects." [3] From *guru*, a priestly director, and *mukh*, a mouth.

Village gods.

The village gods or demons (*grámyadevata*), here called Dih or Dihwár,[2] are perhaps as extensively worshipped as any of those already mentioned. But their worship is almost always subsidiary to that of some greater deity. Few put their trust in the village gods alone. Almost every old village can show, on the mound beneath some shady tree, the shrine or *sthán* of one of these divinities. It is said that they were once anonymous; but at the present day it is the fashion to name them after some god or some ancient local hero. Their priests are mostly of mean caste, and as often as not Chamárs or Dosádhs. From these ignoble servants the village-gods receive, at harvest-home, the swine and spirits purchased by the contributions of the villagers. But when the shrine is sacred to a great hero, the priest is often a member of that hero's caste. When it is named after some god who could not with decency receive a public offering of pork, the low-born priest performs the oblation in the privacy of his own hut. From the fact that they are tended chiefly by men of aboriginal race, it may be inferred that the Dihwárs are a survival of the days when the demonolatry of the Mlechhas had not yet yielded to the purer Bráhmanism of the early Aryans. Members of the higher castes still avoid the Dihwár; and when the fear of some ghastly epidemic has driven them to his shrine, ascribe the act to the solicitations of their women. In Bengal and southern India the Bráhmans are still said to hold his worship impious. Here, however, no actual objections are raised to his propitiation. At marriages the Bráhman himself sends, through that god's own priest, an offering to the village god. But the wily Bráhman has for many decades been supplanting the old Dihwárs with village-gods of his own creation, with "ghosts vastly more powerful and mischievous than those of the low fellows who had hitherto enjoyed the spoil." These modern deities are called Bráhma Devatas, and are provided with hereditary Bráhman priests. For the lumps of clay which represented the Dihwárs have been substituted the images of popular divinities.

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[1] *Eastern India*, II., 477.

[2] The term Dihwár is more properly applied to the mounds sacred to these gods than to the gods themselves.

Instead of the swine and the spirits, of the rough statuettes of elephants and horses, are offered burnt sacrifices of coarse sugar and clarified butter.

Religious festivals. The Holi

The principal religious festivals are the Holi, the Nágpanchami, the Janamashtami, the Nandashtami, the Díwáli, and the Dasahra. The first falls on the full moon of Phálgun (February-March), when sacrifices of the kind last mentioned are offered to all the gods, with a view of their saving the people from the malevolent demon Dhundha. But for at least 15 days before, and often for eight days after, is held a kind of carnival. Obscene and abusive songs are sung by all; but the rich sometimes hire the singers. Women assemble together in houses, and are said to defile their lips with even greater indecencies than the men. For the former it is the festival of the Bona Dea; for the latter, the Saturnalia. Even sacred names come in for their share of abuse; and in order to vex his followers, the orthodox vilify Kabír. But the principal feature of the Holi is the red dye or powder with which, on the forenoon succeeding the great sacrifice, the people squirt or pelt one another. For weeks afterwards traces of the romp may be noticed on the garments of even those who claim a respectable position. At the close of the festival each prays to his favourite god; while the wealthier householders give a feast to their family and servants.

and others.

The Nágpanchami, or "fifth of the serpents," is the fifth of the bright half of Sáwan (July-August). It is probably a relic of snake-worship. Having bathed in the morning, the head of the family paints on the wall of his sleeping-room two rude figures of serpents, makes offerings to Bráhmans, and feasts his household. The Janamashtami, or "eighth of the nativity," is a sort of Hindu Christmas, commemorating the birth of Krishna. The feast falls on the eighth of the dark half of Bhádon (August-September). In the same month, but on the eighth of the bright half, occurs the Nandashtami or Dadhíkhand. This derives its first name from Nanda, the adoptive father of Krishna, who is said to have founded the festival; but that festival would appear to commemorate the destruction of certain demons (*rákshasa*) by the goddess Devi. The people fast, burn lights before the images of Krishna or of Ráma, and make offerings. After this many take a good meal; and the night is passed in singing and music. On the following morning the roads resound with drumming, shouts, and the applause which rewards some vigorous dancing; while the throng is besprinkled with mixed water, curds, and turmeric. The Diwáli is the birthday of Lakshmi, the wife of Vishnu and the goddess of wealth. It falls on the new moon of Kárttik (October-November), and is chiefly remarkable for the illuminations which brighten the streets at night. The agency employed is simple. Nothing is required save a host of small wicks in small earthen saucers of oil. But the effect, when every storey sparkles with its rows of wee flame, is surprisingly fair; nor is the smell, when a thousand lights expire, less surprisingly foul. To the agriculturist the Díwáli is a sort of settling-day, on which he must pay back the loans borrowed for his autumn cultivation. The Dasahra, which occurs in the preceding month (Áswin, Kuár, September-October) on the tenth of the bright half, celebrates the victory of Ráma over Rávana, the giant king of Ceylon. Its eve, the ninth of the bright half, is known as the Rámlíla; and commemorates the exile and other events which preceded Ráma's accession. It should be noted that there is an earlier Dasahra, the tenth of the bright half of Jeth (May-June). Another festival connected with Ráma is his birthday, the Rámnauami, or ninth of the bright half of Chait (March-April).

Sects.

Such are some of the features which most strongly mark the face of popular Hinduism. But amongst the Hindús there exist sects which, however degenerate, vaunt the guidance of a more refined and refining doctrine. There are others whose professed scorn for worldly pleasures leads them to set at defiance not only the comforts but also the decencies of life. The Rámánandis, Kabírpanthis, Sikhs, Jains, Sádhs, Jogis, Bairágis, and Saniásis have found description in other notices.[1] It remains to devote some brief space to the Atíths, Rádháballabhís, and Aghorpanthis.

Atíths.

The Atíths or Atíts are Shaivas who derive their name from the Sanskrit *Atíta*, "passed away," or "freed from worldly cares and feelings." They are nominally a sub-division of the Dasnámis, who are again a branch of the ascetic order known as Dandi. It should be explained that the Dandis or wand-bearers are the only legitimate modern representatives of the fourth or mendicant stage of life prescribed by Manu for all Bráhmans. Those Dandis who follow the precepts of Shankara or Shankaráchárya are divided into ten branches, and therefore called Dasnámi or ten-named. But of these ten branches only three and a half maintain the purity deemed needful for true Dandis; and the backsliding majority, the Vánas, Aranyas, Puris, Párvatis, Giris, Ságaras, and part of the Bháratis, are styled Atíths. How the Atíths have lost their original sanctity is perhaps shown by the fact that they often lead luxurious family lives. They abstain no doubt from trade, and they affect the character of the religious sage. But such behaviour cannot conceal the blot of their departure from the rugged paths of celibacy and asceticism. The few who remain truly celibate are deemed sure of re-absorption into the divine essence, and are therefore called Nirváni; but the ordinary unmarried Atíth is too often suspected of sensual indulgence. All places occupied by Atíths, whether married or bachelor, are called monasteries (*math*); and if inhabited by a prior (*mahant*) of the order, receive also the name of thrones (*gadi*). To the Atíths belong almost all the temples of Shiva and some of those sacred to his consort. Each temple lies within the jurisdiction of some prior, who appoints its priest (*pujári*). Such priests, and the heads of inferior houses, are chosen from the band of pupils (*chela*) attached to each prior. As pupils they often pass their lives in pilgrimage; and when once beneficed, they are supposed to send the prior all profits not required for their own subsistence. Before death the prior appoints one of his past or present pupils to succeed him, and the installation of the new chief is solemnized by the priors of neighbouring houses. The Atíths are in general quite illiterate. Their ranks are, according to Buchanan, recruited chiefly from amongst the Rájputs and the lower castes. Few Bráhmans or Baniyas join them.[1]

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[1] For Rámánandis or Rámávats, see Gazr., IV., 290-92, for Kabírpanthis and Sikhs or Nánaksháhis, *ibid*, 562-65; for Jains, Gazr., III, 497-99; for Sádhs or Satyanámis, *supra* 73-74; for Jogis, Bairágis and Saniásis, Gazr, V., 591-92.

Rádháballabhís.

It has been mentioned that Krishna and Rádha have few votaries; but amongst that select few must be reckoned the Rádhá-ballabhis. These are of course Vaishnavas. They worship Krishna as lord or lover of Rádha (*Rádhávallabha*); but though professedly adorers of the husband, they show the wife or mistress a degree of preference which throws her better half into the shade. The Hindu religion, like most others, feels the need of some woman to worship. Yet the cultus of Rádha is a most undoubted innovation. The Rádha of the *Máhabhárata* is a very different personage, the wife of Duryodhan's charioteer. Not even in the *Bhágavat* is any Rádha specially mentioned amongst the fair cowherdesses with whom Krishna amused himself at Brindában. The chief authority for this Rádha's pretensions is the comparatively modern Purána known as the *Brahma-Vaivartta*. It tells us that in the beginning the Primæval Being cleft himself in twain. His right half became Krishna, his left Rádha; and by their reunion was begotten the universe. With Krishna Rádha continued to dwell in Goloka, the heaven of Vishnu. Here she gave origin to the Gopís, divine cowherdesses; while from her husband's person were in like manner produced their male equivalents, the Gopas. But from the heavens of the Hindús conjugal infidelity is not excluded. Having had on one occasion ample cause to resent Krishna's conduct, Rádha shut him out of her palace. The Gopa Sudáma, the confidential friend of her husband, protested. For his audacity he was cursed, and doomed to appear on earth as the demon Shankhachuda. But he retaliated with an imprecation whose equal power brought Rádha from heaven, to be born in the house of a Brindában Vaisya. About the same time Krishna made his worldly appearance; and in the fulness of years the two were married. But the curse of Sudáma had not yet exhausted its venom; and from Krishna's adolescence to the close of his earthly career his wife was severed from him. They were re-united only after he had followed her back to the heavenly Goloka.

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[1] *Eastern India*, II., 483-84; Wilson's *Essays* on *the Religion of the Hindús*, I., 204.

The veneration of the Rádhában llabhís for their goddess is much the same as that which, in the Purána just mentioned, is expressed by the god Ganesha. "Mother of the universe," he cries, "thou art the great goddess, the parent of all wealth, and of the Vedas. The wise ascetic who first pronounces thy name, and next that of Krishna, goes to the latter's heaven; but he who reverses this order sins the sin of slaying a Bráhman. The fool who reviles Rádhika shall suffer pain and sorrow in life; shall hereafter be doomed to hell, as long as sun and moon endure." Like most abuse, the last sentence is perhaps a confession of weakness. The Rádhában llabhís are perfectly aware that the weight of priestly authority is against them. Bráhman orthodoxy and Bráhman pride of race scorn the idea that Krishna the knightly Kshatriya, Krishna the descendant and the kinsman of Bráhmans, should have married the daughter of a Súdra or even a Vaisya cowherd. That she was Krishna's paramour is not indeed denied; but the admission is of course even more insulting than the denial. Though by their own showing Rádha was on earth no more than a Vaisya, the Rádhaballabhís are aristocratic. They admit to their order none save Bráhmans and Rájputs. But though a few pandits enter that order as directors, the Bráhmans as a rule avoid it. The sages of the Rádhaballabhís are mostly Rájputs who have forsworn the world and women; who live in places called arenas (*akhára*); and themselves bear the generic names of Bairági and Vaishnava.[1]

Aghorpanthís.

If the Atíths represent the ascetic, and the Rádhaballabhís the feminine side of the Hindu religion, the Aghoris or Aghorpanthis display that religion in its most revolting form. Their original worship seems to have been the propitiation of Devi with human victims. In imitation of the goddess's grisly aspect, her votary made himself as hideous as possible. His wand was a staff set with bones; his drinking-cup the upper half of a skull. Though indifference to worldly objects was the keynote of his creed, he showed no reluctance against cheering himself with animal food and intoxicating drinks. The regular worship of the sect has of course been long suppressed; but a few disgusting wretches still extort arms by the practice of what they are pleased to call its rites. They eat and drink everything, down to ordure and carrion. With the former they smear their bodies or pelt people who refuse to grant their demands. They inflict gashes on their limbs, that the crime of blood may rest on the head of the recusant. Nor are these the only repulsive devices by which they draw cash from the always credulous and often timid Hindu. "One of them at Gorakhpur," writes Buchanan, "shocked the people so much that they complained to Mr. Ahmuty, then judge, who drove him out as a nuisance." In the present day a magistrate would probably apply to an Aghori those sections of the Criminal Procedure Code which relate to vagabonds. And it is perhaps the fear of such treatment which prevents the sect from practising its rites under the eye of the police. But in Buchanan's day its chief, who lived at Benares, gave instruction to many respectable persons including Bráhmans and Rájputs; while in this district the principal landholders had "a strong hankering after" its doctrine. Derived as it was from the propitiation of Devi, that doctrine is of course Shaiva.[1]

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[1] Wilson, I., 173-77; Buchanan, II., 487-88.

Literature and language.

A Bánsi divine informed the writer last quoted that the highest known science was Vedic theology. On this and its attendant studies, grammar, mythology, astrology and law, he mentioned many works. But these were almost all composed in Sanskrit; and it may be doubted whether, of the few Sanskrit scholars in this district, half a dozen ever read them. Who wrote them is often uncertain; but it is at least certain that none of them was written in Basti. The poems most popular with the learned classes were the Rámáyana of Válmiki, the Raghu and Kumár of Kálidása, and the Naishád of Shri Harsha. Of two works on prosody, one was written in a language called Sarpabhásha, or the dragon's tongue. This, a gibberish corruption of Sanskrit, was supposed to be spoken in hell; but it had been learnt, perhaps with a view to future use, by several industriously idle *savants*. The book which is perhaps most favoured of most readers is the Hindi translation of the Rámáyana by Tulsídás. But Basti has not, and never had, any literature of its own. Not even a newspaper is published.

On the Bhojpuri patois spoken by the bulk of the people much has been said above.[2] Specimens already given have shown how much its declensions and conjugations differ from those of book Urdu and book Hindi. But in the matter of vocabulary the difference is equally striking. For *yih*, this, we have *itthu* or *hai*; for *wuh*, that, *otthu* or *hau*. Instead of *má*, mother, a peasant will say *matári*; he will call his daughter not *larki*, a girl, but *larkani*. His wife is styled *mihráru*, not *joru*; and similarly, with regard to his wife, he is not *shauhar*, a husband, but *mansiddhu*. This patois is not confined to the peasantry. It, or something like it, is spoken by women of all ranks; and is therefore spoken in their homes by even educated men. In the India of to-day, as in the Italy of Cicero, the dialect of ladies is not always that used in public by their sons. The public language of gentlemen is Urdu.

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[1] Wilson, I., 233-34; Buchanan, II., 492-93.

[2] Pp. 372-73.

Education.

The educational conditions of 1835 and 1847 have been noted in the account of Gorakhpur, which then included this district. Public instruction is now directed by a local committee, whereof the magistrate-collector is president and one of his assistants secretary. Supervision on behalf of the educational department is effected by the school inspector of the Benares circle. And the statistics for all classes of schools were in 1877-78:—

| Class of school. | Number of schools. | Number of scholars. | | | Average daily attendance. | Cost per head. | Expenditure borne by the State. | Total charges. |
|---|---|---|---|---|---|---|---|---|
| | | Hindús. | Muslims. | Others. | | | | |
| | | | | | | Rs. | Rs. | Rs. |
| GOVERNMENT, Tahsíli ... ... | 5 | 369 | 38 | ... | 369·7 | 5 | 1,742 | 1,878 |
| GOVERNMENT, Halkabandi ... | 133 | 4,039 | 360 | ... | 3,919· | 3·5 | 13,976 | 13,976 |
| GOVERNMENT, Girls ... ... | 3 | 57 | 36 | .. | 81· | 4·7 | 384 | 384 |
| AIDED BY GOVERNMENT—Boys ... | 2 | 134 | 16 | 3 | 120· | 17·25 | 975 | 2.071 |
| UNAIDED—Indigenous ... .. | 86 | 364 | 181 | ... | 545· | 5·3 | 300 | 2,941 |
| Total ... | 229 | 4,963 | 631 | 3 | 5,034·7 | 4·21 | 17,377 | 21,250 |

The absence of a *zila* or district school will at once be noticed. Did one exist, it would probably belong to the middle class, which gives secondary instruction in English. But the small demand for such instruction is already satisfied by the two aided institutions, the "middle" of the Church Mission and another Anglo-vernacular school. The district lacks also the educational establishments known as parganah, municipal, aided girls, and unaided missionary.

The tahsíli schools are at Menhdáwal, Bánsi, Basti, Haraia, and Bhánpur. They teach boys up to the standard of the middle class vernacular examination.

The result of that examination (1877-78) was to show that of these schools all save one were efficient; while three had improved since the preceding year. The halkabandi or village schools teach rural children reading, writing, arthmetic and other elementary learning. Of these 34 only were classed as efficient and 76 as improved, the remainder being stationary or retrograde. The experiment of levying fees from non-agricultural children, which had been unsuccessfully tried in three schools, was abandoned. The Government girls, whose curriculum is much the same as that of the halkabandi schools, are at Bánsi, Old Basti, and the adjacent Nayá Bázár. Female education is as yet in the experimental stage; and owing to want of funds, or native apathy, or both, the experiment has as yet met with little success. Of indigenous schools little is known except that they are usually short-lived, and that their discipline is too lax to admit of much progress in those "three R's." which are their only useful teaching. How small an area education has hitherto covered may be judged from the returns of the 1872 census. The sexes, ages, and creeds of the few persons then able to read and write may be summarized thus:—Hindu males, 4,623, and females, 29; Musalmán males, 457, and females, 6; Christian males, 4; total of all classes, 5,119, or ·342 per cent. of the district population. But these figures are confessedly imperfect, and most so in the case of females. The forms distributed to census enumerators contained no column for women; and women were often, therefore, excluded from the reckoning. The reluctance of the educated classes to supply information concerning their womankind is well known.

**Post-office.**

Between 1872 and the present time, if we may judge from postal statistics, education has increased but little. The receipts of the post-office have not been markedly augmented by any augmentation in the number of those who can read or write letters. The following table shows both income and expenditure for two years:—

| Years. | Miscellaneous, savings, fines. | Deposits, guarantee fund, family funds. | Remittances. | Postage. | Total receipts. | Charges, fixed and contingent, salaries, &c. | Remittances. | Other charges, refunds, advances, printing. | Cash balance. | Total charges. |
|---|---|---|---|---|---|---|---|---|---|---|
| | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. |
| 1870-71 ... | 117 | 94 | 6,931 | 4,026 | 11,168 | 6,955 | 4,050 | 40 | 123 | 11,168 |
| 1877-78 ... | 51 | Advances from treasuries.<br>7,245 | Opening balance.<br>173 | 4,482 | 11,951 | 7,138 | 4,484 | 154 | 175 | 11,951 |

The actual number of letters received during the latter year was 179,296; of papers, 9,776; of packets, 3,442; and of parcels 1,950. The total number of missives which reached Basti by post was therefore 194,464. The district contains 10 imperial and 16 district post-offices. The former are at Basti (*Sudr* or central); Amorha, Bánsi, Basti city, Domariáganj, Haraia, Khalílabad, Mahauli, Menhdáwal, and Uska (branches of central). The district offices are at Bangáon, Biskohar, Buddhában, Captainganj, Chhapia, Chhaprághát, Chilia, Dhebarua, Daldalha, Dudhára, Gáeghát, Kothila, Lautan, Misraúlia, Paikaulia, and Rudhauli. There is as yet no telegraph.

Police.

Like education and the post-office, a regular police was the introduction of British rule. According to the latest "allocation statement," Basti contains 29 police-stations, whereof 6 belong to the first, 6 to the second, 14 to the third, and 3 to the fourth class. The first-class stations, which have usually a sub-inspector, two head and a dozen foot constables, are at Bánsi, Basti, Chháoni, Domariáganj, Khalílabad, and Menhdáwal. The complement of the second-class stations, at Chilia, Dudhára, Haraia, Kalwári, Parasrámpur, and Rudhauli, is as a rule one sub-inspector, one head and nine foot constables. The third-class stations, at which are generally quartered two head and six foot constables, lie at Bankata, Bárakuni, Buddhában, Captainganj, Chhapia, Dhebarua, Dhanghatta, Lautan, Mahauli, Misraulia, Paikaulia, Sonaha, Tilokpur, and Uska. The fourth-class stations or outposts, whose quota consists of but one head and three foot constables, are at Intwa, Dubaulia, and Belwa bázár. From the *thánas* or stations of higher classes these fourth-class stations are distinguished by the name of *chauki*.

Such is the distribution of police-stations as at present recognized. But considerable changes have been proposed, and may some day be effected. The proposals include the degradation of the Dudhára, Kalwári, and Parasrámpur stations from the second to the third class.[1] If completely carried out, this arrangement will give the district three instead of six second-class, and 17 instead of 14 third-class stations.

All stations, of whatever class, are manned by the regular police, enrolled under Act V. of 1861. This force is assisted by the town police recruited under

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[1] Neither Kalwári nor Bárakuni, Captainganj nor Haraia, is at present in the class shown by the allocation statement. But it was deemed sufficient, in the text, to compare the arrangement now recognized by Government with that proposed. The actual classification of stations at the end of 1880 may, if necessary, be shown thus:—*First class*: Bánsi, Basti, Captainganj, Chháoni, Domariáganj, Khalílabad, Menhdáwal. *Second class*: Chilia, Dudhára, *Third class*: Bankata, Gáeghát, Parasrámpur, Rudhauli. Buddhában, Chhapia, Dhanghata, Dhebarua, Lautan, Mahauli, Misraulia, Paikaulia, Sonaha, Tilokpur, Uska. *Fourth class*: Bárakuni, Dubaulia, Haraia, Intwa, Kalwári. The abolition of the Gáeghát station has been already sanctioned.

Act XX. of 1856. In 1878 the three forces mustered together 425 men of all grades, including eight mounted constables. There was thus one policeman to every 6·55 square miles and 3·465 inhabitants. The cost of the force was Rs. 58,402, of which Rs. 57,340 were debited to provincial revenues and the remainder defrayed from municipal and other funds. The following statement shows for a series of years the principal offences committed and the results of police action therein :—

| Year. | *Cases cognizable by the police.* | | | | | *Value of property.* | | *Cases.* | | | *Persons.* | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Murder. | Gang robbery. | Simple robbery. | House-breaking. | Theft. | Stolen. | Recovered. | Total cognizable. | Under inquiry. | Prosecuted to conviction. | Brought to trial. | Convicted and committed to sessions. | Acquitted. | Percentages of conviction on number tried. |
| | | | | | | Rs. | Rs. | | | | | | | |
| 1874 ... | 11 | 6 | 7 | 801 | 1,888 | 28,250 | 12,930 | 3,413 | 2,841 | 1,253 | 2,630 | 2,112 | 435 | 80·30 |
| 1875 ... | 7 | 1 | 6 | 1,036 | 1,786 | 30,570 | 19,918 | 3,926 | 3,370 | 1,036 | 2,098 | 1,696 | 337 | 80·83 |
| 1876 ... | 4 | 2 | 7 | 997 | 2,346 | 26,063 | 16,314 | 4,631 | 2,962 | 966 | 2,085 | 1,729 | 288 | 82·92 |
| 1877 ... | 9 | 6 | 11 | 1,342 | 3,902 | 33,763 | 19,526 | 10,384 | 4,208 | 1,588 | 2,891 | 2,542 | 340 | 87·92 |
| 1878 ... | 6 | 1 | 7 | 1,488 | 5,678 | 45,869 | 22,511 | 11,212 | 5,436 | 2,557 | 4,061 | 3,549 | 431 | 87·39 |

Besides the regular and town police, there are 2,003 village and road watchmen, organized under Act XVI. of 1873. These were in 1878 distributed amongst the 9,620 inhabited villages of the district at the rate of one to every 728 inhabitants. Their sanctioned cost, Rs. 72,228, was met out of the 10 per cent. cess.

Infanticide.

Measures for repressing the murder of female children here claim a more than usual share of the policeman's attention. A former Assistant Magistrate of the district, Mr. Robert Smeaton,[1] has kindly furnished on this subject a note which deserves to be quoted at length :—

"From the earliest times of British rule the Basti district has been notorious for the practice of female infanticide. Long before organized efforts were made by Government to put a stop to the crime, it was known to be prevalent. The earliest instance on record dates back as far as 1802. Writing on the 17th April of that year, not six months after the cession, the Collector-Magistrate of Gorakhpur reported that a female child had been slaughtered by her Rájput parents in parganah Nagar. But the father obtained a certificate from the local registrar (*kánúngo*) to the effect that the act was justified by custom;

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[1] Now Junior Secretary to the Government of these Provinces.

that killing of this kind was no murder; and the matter was apparently allowed to drop.

"About 1835, Buchanan alludes to the practice as still rife in Gorakhpur-Basti; but he notices that the drastic method of active murder, formerly in vogue, had by this time given place as a rule to the slower but equally sure process of starvation. Despite the evil reputation of the district, however, it was not until 1856 that the Government awoke to the necessity of introducing a policy of interference. In that year Mr. Moore, C.S., was deputed as a special commissioner to report generally on the prevalence of female infanticide; and a large portion of his elaborate report, which forms a valuable contribution to the records of the North-Western Provinces, was devoted to the Benares division and the Basti district. The appendices afford interesting details of 118 Basti villages, and of these 113 were found by Mr. Moore to be open to suspicion. The limit of age adopted in his enquiry was six years, this having been the standard previously used in Mainpuri and elsewhere for similar purposes; and the returns brought out in terrible prominence the existence of the crime. Hardly had the results of Mr. Moore's investigations been submitted to Government when the Mutiny broke out, and Mr. Moore was himself one of its earliest victims.[1] What the intention of the Government of the time had been with reference to the reported results is not apparent. But the rebellion of 1857, with its larger interests and more important political issues, left the infanticide question unsolved; and again there ensued a period of inaction. It was not until the figures disclosed by the census of 1865 forced the attention of the Government to the disproportion between the sexes that the matter again came to the surface. So startling were the percentages that it was deemed expedient to institute a special enquiry; and Mr. Hobart, C.S., who was attached to the staff of the Basti district, was deputed in 1867-68 to undertake the work. An admirable sequel to Mr. Moore's recorded enquiry, the report contains in concise form all the leading facts in connection with the practice of female infanticide in Basti, with an elaborate analysis of the Rájput clans believed to be implicated. The returns are given for the 216 villages in which Mr. Hobart believed that the practice more or less existed, and the figures collated by him proved beyond the possibility of doubt that the crime still lingered in many Rájput villages and families.

"Although no immediate action was taken on Mr. Hobart's report, the results of his enquiry contributed not a little to the speedy passing of Act VIII. of 1870, the first legislative measure on the subject since the commencement of British rule in Northern India. The provisions of the Act necessitated a careful house-to-house enumeration in all Rájput villages (the crime is practically restricted to Rájputs in Basti), where, for any reason, suspicion was believed to exist. This work devolved on me, as Assistant Magistrate of the district. Its results are recorded *in extenso* in my report on the subject, dated the 15th June, 1871, and published in the official records of the North-Western Provinces. It will thus be seen that there have been three distinct local enquiries and reports on the subject of female infanticide in Basti, and it may be interesting to show very briefly how the returns at these three periods compare. Taking first the 118 villages referred to by Mr. Moore, I found that the figures stood, so far as I could ascertain, as under :—

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[1] He was murdered in the Mirzapur district, of which he was then Joint-Magistrate. His promising life had lasted for little over 24 years.

| Year. | *Under six years.* | | Percentage of girls. |
|---|---|---|---|
| | Boys. | Girls. | |
| In 1858 ... ... ... ... ... | 1.280 | 282 | 18· |
| In 1871 ... ... ... ... ... | 1,176 | 500 | 30· |

" The detailed comparison instituted by me showed that whether the 118 villages were regarded from the standpoint of totals or percentages, *en masse* or in detail, on the basis of territorial sub-divisions or on the surer principle of clans and families, improvement was everywhere visible. This result was no doubt due partly to the slow growth of public opinion, partly to the greater supervision exercised under an improved system of administration, and partly to the warning which the two official investigations unquestionably conveyed to the suspected clans.

" In his enquiry of 1867-68 Mr. Hobart took the great mutiny of 1857 as his starting-point for the enumeration of male and female children ; and I adopted the same land-mark in 1871, partly to facilitate comparison of results, and partly because it conduced greatly to the speedy carrying out of the census among people whose computation of time is usually far from accurate. Of the 216 villages I found that in the four years' interval 54 per cent. had improved while 16 were stationary and 30 retrogressive. The totals of the minor population (*i. e.* of all born since the Mutiny) stood as under :—

| | *Boys.* | *Girls.* | *Percentage of girls.* |
|---|---|---|---|
| **1867-68** ... ... ... | 2,533 | 714 | 22· |
| **1871** ... ... ... | 3,700 | 1,231 | 25· |

"The proportion had thus improved in less than four years by three per cent., and the figures showed that in the interval the boys had increased by 1,167, and the girls by 517, in the ratio of 69 to 31. Here also, therefore, improvement was visible.

"My own enquiry in 1871 extended over a much wider field than that of either of my predecessors, for it embraced practically all the Rájput villages in the district. I adopted a girl percentage of 40 as a basis of operation, and regarded all with a percentage under that limit as *primâ facie* open to suspicion. Of the 400 villages visited by me, I found 232 with under 40 per cent., and to these I added 26 villages, which, though able to show in 1871 a girl percentage of 40 or more, had been believed by Mr. Hobart to be open to grave suspicion. My proposal was to bring all the 258 under the operation of Act VII. of 1870 at the outset. Of these 258, 26 were over the 40 per cent. limit, 107 showed girl percentages varying from 25 to 40, while the remaining 125 had a female proportion of under 25. Of the 125, again, I found 38 villages *unable to produce a single girl born since the mutiny.* As regards totals, the returns showed that in the whole 258 villages which I recommended for proclamation, there were 4,374 boys to 1,531 girls, in the ratio of 74 to 26. The general percentage was of course vitiated by the startling figures of the group of 125 villages under 25 per cent, where there were 2,213 boys to only 369 girls in the proportion of 86 to 14.

"In the final orders on the subject, the Government of the North-Western Provinces exempted 18 of the 258 villages from the operation of the Act; and 240 villages, containing 2,096 families, with a minor population of 4,161 boys and 1,392 girls (in the ratio of 75 to 25) were duly proclaimed. A special police force was sanctioned, paid from rates imposed under the Act on the more guilty villages and clans.

"The practice of female infanticide is restricted in the Basti district to the Rájput caste. Foremost among all the guilty clans stands that of the Súrajbansis. They contributed 130 to the total of 240 proclaimed villages; and their girl percentage, on a minor population of 2,906, was only 23. The Amorha parganah is their home, and it is here that the sharpest measures and the closest supervision have been found necessary. These Súrajbansi Rájputs, though united by the bond of a common ancestry, and belonging to the common *gotra* of the Bháraddhwáj, are divided locally into three classes, known respectively as Kunwars, Bábús, and Thákurs. All three were found to be deeply implicated, but the order of precedence in suspicion and guilt was that here given.

"Next to the Súrajbansis in evil repute come the Gautams, who are chiefly found in parganah Nagar. They are much less numerous than the Súrajbansi Rájputs; but in the 26 villages which were proclaimed, the minor population of 743 showed a girl percentage of only 19. Of the Bais and Halbans clans—the former scattered over the district, the latter found chiefly in pargana Basti—28 and 14 villages respectively were placed on the proclaimed list; the aggregate minor populations (of 365 and 634) giving a girl percentage on each case of 30. None other of the other 16 clans which contributed to the total proclaimed number calls for comment, as the number of villages was in every case under 10, and the minor population small.

"Ever since the proclamation of the suspected villages in 1871 an elaborate system of registration and supervision has been maintained. From time to time changes have been introduced. The police rates have been somewhat modified, while here and there exemptions have been allowed both in villages and in families. But the proclaimed population is in the main the same; and it is interesting to note the final girl percentage of the proclaimed villages as given in the successive reports to Government on the subject, and to observe the steady improvement that has resulted. The figures are as under:—

| | *Girl percentage.* |
|---|---|
| 1874-75 ... ... ... ... ... | 28·3 |
| 1875-76 ... ... ... ... ... | 32·03 |
| 1876-77 ... ... ... ... ... | 34·3 |
| 1877-78 ... ... ... ... ... | 36·9 |
| 1878-79 ... ... ... ... ... | 38·2 |

"These figures point conclusively to progress. It is impossible to claim for them absolute accuracy; but they may be safely accepted as approximating closely to the truth (having been verified from time to time by the covenanted staff), and as such they afford the best possible evidence of the good effects of the measures inaugurated by Act VII. of 1870.

"Of the causes of the crime, direct or indirect, it is hardly necessary to speak. There is no doubt that the large expenditure incident to the marriage of daughters is, so far as Basti is concerned, the chief. These Rájputs are a proud race; they have an elaborately constructed scale, under which each class finds its appropriate place; and they have a very definite code of rules as to intermarriage. All this means heavy expenditure; and as the class are as thriftless as they are impoverished, the resort to infanticide is not so much a matter of surprise as otherwise it might be. It has been held that to the idea that the terms "sálá" and "sasur," as disgraceful and dishonouring,[1] is due in part the prevalence of the crime; and I am not prepared to say that this is not the case. But while allowing for this—and for the influence of custom, habit, and example—I am convinced that the real cause is to be found in the desire to escape from a burden of expenditure which traditional usage has for ages imposed, in connection with the marriage of Rájput girls. *Hâc fonte derivata clades.* As to the actual practice of the crime: when, how, and by whom it is perpetrated: what the means are—salt or opium, strangulation or inanition; all such matters are involved in considerable doubt. Direct evidence is very rarely attainable owing to the extreme privacy with which the domestic life of the guilty clans is invested and to the difficulty of securing trustworthy testimony. Hence it is that conviction is so rarely secured even where there is moral certainty as to guilt and indirect proof of complicity.

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[1] *Sála* means brother-in-law; *sasur* or *susra*, father-in-law. As terms of abuse they convey the idea that the person using them has been on more than intimate terms with the sister or the daughter of the person addressed.

"I do not think (but in this my opinion must be taken *quantum valeat*) that infanticide is now *directly* practised in one out of every hundred proclaimed villages in Basti and elsewhere; and I attribute the cessation of the practice wholly and entirely to the wholesome action taken under Act VII. of 1870. But I fear that indirectly the poison still lingers; that to neglect and insufficient nourishment at a certain age is due the abnormal number of deaths of female children among the guilty clans which is still observable. Time and education—and the growth of civilising influences—will doubtless help to remedy this; and then, but not till then, will the social sanction supersede the legal, and the voice of society condemn what the law so often fails to detect and punish."

Jail.

Convicts imprisoned through the agency of the police just described are sent to the central prison at Benares or the district jail at Basti itself. It has been elsewhere shown that though long-term prisoners generally go to the central, and short-term prisoners to the district establishment, there is no fixed rule as to the exact length of term which shall qualify the convict for either.[1] In 1870, five years after the formation of the district, the Basti jail had an average daily population of 137 and received 776 inmates. The principal statistics for 1877 may be thus tabulated:—

| Total number of prisoners during the year. | *Hindus.* |  | *Musalmáns.* |  | Average daily number of prisoners. | Admitted during the year. | Discharged during the year. | Admitted to hospital during the year. | Deaths. | Total yearly cost per head of average strength. | Net yearly cost per head of average strength after deducting profits of manufactures. |
|---|---|---|---|---|---|---|---|---|---|---|---|
|  | Males. | Females. | Males. | Females. |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  | Rs. | Rs. |
| 3,144 | 1,200 | 132 | 167 | 23 | 333·25 | 2,724 | 2,611 | 350 | 9 | 43 | 40 |

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[1] See Gazr., V, 660 (Bareilly). Long-term prisoners are those whose term exceeds two years.

Of the total number of prisoners 27, principally debtors, had been imprisoned by order of the civil courts. A comparison of the number of admissions with the total number of prisoners during the year will show that 420 of the latter had remained in jail since former years. Of the jail population generally, 9 are entered as juvenile offenders, or persons under 16 years of age; 1,310 as between 16 and 40; 188 as between 40 and 60; and 15 as above the latter age; but the age of the few remaining persons is not stated. The greater part of the average yearly expenditure on each prisoner consisted in the cost of his rations (Rs. 19-1-11½). The remainder was made up of his shares in the expenditure on establishment (Rs. 13-0-8½), clothing (Rs. 2-13-11¾), police guards (Re. 1-7-6), building and repairs (Rs. 4-5-0), hospital charges (Rs. 1-0-8) and contingencies (Rs. 2-0-6). The average number of effective workers throughout the year was 275·25; and of these most were employed on building or repairs connected with the jail (99·25), as prison servants (59·75), or on manufactures (92·75). The previous occupation of the prisoners was in few cases such as to fit them for profitable work in prison, the majority having been agriculturists (923), men of independent property or no occupation, and Government or domestic servants. Of non-agriculturists, a term which is presumed to include shopkeepers and handicraftsmen, there were only 360.

Lock-up.

The lock-up for under-trial prisoners is at Basti an appanage of the jail. It had during the same year (1877) 1,568 different occupants, of whom 385 were afterwards transferred as convicts to the jail proper;[1] and its average daily number of inmates was 61·0.

Fiscal history.

Following the usual order, we should here pass to fiscal history. But the fiscal history of Basti, down to its disruption from Gorakhpur, has been shown in the notice on the latter.[2] As an independent district Basti dates only from the 6th May, 1865. The current assessment of land revenue had become current several years earlier. It remains only to show how the area of each parganah was classified by the survey preceding that assessment; to note what acreage was returned as barren, what as cultivated, and so on. The annexed table will effect our purpose at a glance:—

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[1] The small proportion of persons transferred to the jail proper is rather noticeable The proportion of those convicted must have been much larger; and why did so few convicts find their way to prison? "The reason probably is," writes Mr Powlett, "that during the latter half of 1877, the scarcity half, the rattan took the place of the jail as a punishment."

[2] Above, pp 379-95.

| Parganah. | AREA IN ACRES. | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | UNASSESSABLE. | | ASSESSABLE. | | | | | Total. |
| | | | | | Cultivated. | | | |
| | *Revenue-free.* | *Barren.* | *Cultivable.* | *Old fallow.* | Watered. | Unwatered | Total cultivated. | |
| Bináyakpur ... | 396 | 2,524 | 4,517 | 887 | 6,703 | 12,418 | 19,121 | 27,445 |
| Maghar ... | 4,642 | 56,831 | 58,845 | Not shown | 117,743 | 51,505 | 169,248 | 292,686 |
| Bánsi ... | 6,044 | 45,665 | 73,233 | 33,512 | 120,353 | 157,230 | 277,583 | 436,037 |
| Rasúlpur ... | 2,670 | 22,796 | 35,225 | 9,489 | 105,201 | 36,196 | 141,397 | 211,577 |
| Mahauli ... | 3,868 | 59,678 | 32,327 | 14,794 | 105,334 | 30,650 | 135,984 | 246,651 |
| Nagar ... | 1,921 | 15,739 | 28,648 | 5,906 | 75,306 | 11,058 | 86,364 | 138,578 |
| Amorha ... | 4,490 | 22,569 | 39,182 | 11,167 | 80,919 | 24,687 | 105,606 | 183,014 |
| Basti ... | 2,608 | 17,515 | 29,782 | 5,291 | 95,773 | 17,373 | 113,146 | 168,342 |
| Total ... | 26,639 | 243,317 | 301,759 | ... | 707,332 | 341,117 | 1,048,449 | 1,704,330 |

These figures have been taken in the case of Maghar from the settlement Report;[1] and in all other cases from the Board's review of the assessment. But they can be regarded as approximate only. It has been found impossible to reconcile their grand total with that of the late official statement (1878) shown at p. 572. But the difference is more than accounted for by the difference in the total area of parganah Bánsi.

Collections and

The term of the current assessment expires on the 30th June, 1889. Its demand was in some cases progressive, attaining a maximum about 1873-74. How well it has worked may be shown by the following account of collections and balances for ten years:—

| Year. | Demand. | Collections. | Balances. | PARTICULARS OF BALANCES. | | | | Percentage of balance on demand. |
|---|---|---|---|---|---|---|---|---|
| | | | | *Real.* | | | *Nominal.* | |
| | | | | In train of liquidation. | Doubtful. | Irrecoverable. | | |
| | Rs. | Rs. | Rs. | Rs. | Rs. | Rs | Rs. | Rs. |
| 1868-69 ... | 10,21,387 | 10,15,133 | 6,254 | ... | 4,810 | 1,444 | ... | ·61 |
| 1869-70 ... | 10,20,011 | 10,14,419 | 5,592 | ... | 4,911 | 681 | ... | ·54 |
| 1870-71 ... | 10,20,777 | 10,10,796 | 9,981 | 4,666 | ... | ... | 5,315 | ·98 |
| 1871-72 ... | 10,17,787 | 10,14,744 | 3,043 | 72 | ... | 2,971 | ... | ·30 |
| 1872-73 ... | 10,14,941 | 10,10,961 | 3,980 | 3,550 | 208 | 222 | ... | ·39 |
| 1873-74 ... | 13,20,283 | 12,76,170 | 44,113 | 42,959 | 899 | 255 | ... | 3·34 |
| 1874-75 ... | 13,19,915 | 13,18,486 | 1,429 | 406 | 784 | 193 | 46 | ·10 |
| 1875-76 ... | 13,20,085 | 13,19,547 | 538 | 171 | ... | ... | 367 | ... |
| 1876-77 ... | 13,19,641 | 13,19,398 | 243 | ... | ... | ... | 243 | ... |
| 1877-78 ... | 13,19,514 | 13,18,261 | 1,253 | 1,228 | ... | ... | 25 | ·09 |

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[1] At assessment Maghar contined 29 tappas, of which 9 (Aurangabad, North Haveli, Satgawán, Gahasánd, Bharsánd, Bhadesari, Suras, Pachauri, and Khajúri) have remained in Gorakhpur. The figures for the other 20, which were included in Basti, have been added together and shown in the above table.

Instalments of revenue.

Throughout the district the revenue becomes due in four instalments, payable on dates when the garnering of the various crops has brought rents into the landlord's pocket. The two first or autumn payments are made on the 15ths of November and January respectively, the two last or spring payments on the 1sts of May and June.

Proprietary tenures.

The tenures of the proprietors who pay this revenue may be classed under four heads :—(1) the *zamíndári*, and (2) the *pattidári*, which having been described before[1] need not be described again ; (3) the *birt*, and (4) the *árázi*. Mr Thomson gives the following analysis of the manner in which these forms of possession are distributed amongst the different parganas :—

| Parganah. | Zamíndári. | Pattidari. | | Birt. | | Árázi. |
|---|---|---|---|---|---|---|
| | | *Perfect.* | *Imperfect.* | | | |
| | Villages. | Villages. | Villages. | Whole villages. | Parts of villages. | Parts of villages. |
| Rasúlpur ... ... | 296 | 429 | ... | 31 | ... | 14 |
| Bánsi ... ... | 301 | 1,448 | ... | 34 | ... | |
| Bináyakpur ... ... | 10 | 96 | ... | | | 40 |
| Nagar ... ... | 166 | 5 | 522 | 101 | 31 | 47 |
| Basti ... ... | 334 | 199 | 368 | 222 | 3 | 42 |
| Mahauli ... ... | 472 | 138 | 487 | 176 | 41 | ... |
| Maghar ... ... | 76 | 280 | 1,399 | ... | ... | ... |
| Amorha ... ... | 517 | ... | ... | 286 | 94 | ... |
| Total ... | 2,172 | 2,595 | 2,776 | 850 | 169 | 143 |

From this it will be seen that, while prevailing in the south, imperfect pattidári is in the north absent. "In many of the pattidári villages of the latter tract," adds Mr. Thomson, "the lands held in common consist merely of the village-sites, tanks, groves and waste. Bhayáchára tenure is everywhere unknown."

Birt.

It is usual to contrast the birt tenures with the fiefs of the feudal system ; but, as in most cases where European is compared with Indian, the comparison is too general. Some forms of birt no doubt resembled feudal holdings, but others did not. In order to prove this double proposition we need only examine the five forms of birt which once existed in Basti. Of these, four have been described in the Gorakhpur notice.[2]

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[1] Gazr., II., 222, and V., 615-16.

[2] *Supra*, pp. 396-98.

The *jewān* birt was there defined as "an assignment of villages made to a cadet of the rája's family, as a perpetual subsistence for himself and his heirs." The grand difference between this and the fief of mediæval Europe is that the bond between lord and vassal was primarily one of blood-relationship. Like the tenures of Rájputána, the jewan was "founded on the principle of family partition, and not on that of securing great military leaders."[1] Nor did it demand from the vassal so complete a military service as in Europe. Complete homage it no doubt implied; for in Basti the rája was comparatively a greater man than in Rájputána. Save perhaps in Nagar, he bore no brother near the throne. The authority within their own domains of his vassals was limited. The pretensions of the independent Rájput baron, who except in time of peace regarded the rája as his cousin, who claimed as of right a cousin's share in the land, would have ill been tolerated here. Against such pretensions the most jealous precautions were taken in the north, where ruled the Bánsi rájas. These chiefs seldom made jewan grants to any save illegitimate kinsmen, who were precluded from rivalry by their slender chances of succession. But in the south such grants were not so rare.

The *marwat* and *sankalp* birts were still freer from the obligation of military service. The first was a landed compensation made to the family of a dependant slain in the rája's wars; the second was a glebe granted to priests for the safety of the grantor's soul. The so-called *mukaddam* birt, again, depended on service, but on service of the least military kind. The *birtiya* was in this case not a feoffee, but a steward. His tenure depended on the rather one-sided contract by which he, the headman (*mukaddam* or *mahto*) of the village, had undertaken its management on behalf of the rája. The contractor was allowed to reserve for himself 7 per cent. of the area, while for the proceeds of the rest he accounted to his lord. But the arrangement lasted only during the rája's pleasure; it arose solely from the rája's convenience. Not till the clearance of a forest tract was needed did he find himself forced to concede greater permanence of tenure. To encourage arduous reclamations better terms were required. The contractor therefore received not only an advance, but a deed securing his future possession. In this deed was recognized his right to retain a tithe or a quarter of the cultivated land, and the whole of the manorial dues (*sáir*). But when land increased in value, the rája began to receive instead of giving an advance. As his necessities increased, he demanded larger and larger sums of purchase-money, making in return larger and larger concessions to the birtiya. But the usual arrangement was that the latter should receive 20 per cent. or one-fifth of the yearly assets.

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[1] Elphinstone's *History of India*, Bk. II, chap. 2.

The only really feudal birt was in fact the *murchabandi*, or wardenship of the marches. *Murchabandi* means entrenching; and the murchabandi birtiyas were a real entrenchment against northern invaders. The rája settled some trusted Rájput family on a border tract; and in return for the grant they were bound to guard his frontier, to serve him in war and to swell his retinue in peace. Instances of this tenure are afforded by the Rájput villages of Mehnoni, Khuniáon and Chilia, all in Bánsi. In Gorakhpur none of the kind is apparently forthcoming; and in the notice on that district the murchabandi birt was not mentioned.

Such, before 1835, were the different forms of birt. But long before that year the hereditary and transferable rights of all birt-holders had become fully recognized; and in that year, as already noted, the Board of Revenue decided that all birt-holders must be deemed proprietors of the villages held by them. With them have ever since been made the engagements for the land-tax. At the settlement of 1839 they were still bound to pay their ancient chieftains a seignoralty (*málikána*) of 20 per cent. on their revenue. But this fee has since been reduced to 10 per cent. It is paid into the Government treasury along with the revenue; and in some cases, where the former payee has been attainted for treason, is credited to Government itself. Thus in parganah Basti the State receives the seignoralty of the rebel rája of Gonda; and in parganah Nagar the seignoralty of the rebel rája of Nagar. The ancient chiefs and Government are now in the position of the superior proprietors called *taallukadárs;* while the birt-holders represent their *biswadárs* or sub-proprietors.

Árázis.

The word *árázi*, the plural of the Arabic *arz*, simply means lands; and here as elsewhere is used in that general sense. But it has also, as applied to a form of tenure, a special meaning. An árázi was a portion of a village or estate granted or sold to some owner or owners whom bars of rank or blood severed from the original landlords. It therefore came to be regarded more or less in the light of a separate estate, and in some cases the arázi-holder pays the revenue due on his holding direct into the treasury. In others, however, he is compelled to adopt the more usual course of paying it through the *lambardár*, the landholder whom, when there are more than one in the village, Government holds responsible for the land-tax.

Leading landed families.

Having briefly described the principal proprietary tenures, we proceed to give some account of the principal proprietary families. By so doing we shall give also some idea of the castes whose acres are broadest.

Rájas of Bánsi.

The rája of Bánsi represents a family which has not only given rájas to other places, but has also absorbed the possessions of other rájas. Its origin is traced now to the Panjáb, now to Garhwál, now to Bundelkhand, and now to Assam. But traditions as a rule agree that the Srínagar from which its ancestor came was some place in the far north-west. This ancestor was named Chandra Sen or Singh. His date ranges according to the best authorities[1] from 1200 to 1350 A.D. He claimed descent from the Solar dynasty of Ajudhya, and there is some reason for supposing that he was a Dikshit Rájput. But according to other accounts his tribe were Naikumbh Rájputs, and therefore probably a branch of the Chauháns. The legend runs that, having incurred the displeasure of the reigning Muslim emperor, he was thrown into prison at Dehli. But, having used his influence in suppressing a revolt, he was released and rewarded with the title of Sarnet. This title, about whose exact origin and meaning accounts differ,[2] has ever since been borne by his tribe.

Now, while Chandra Sen was in prison, a Tiwári Bráhman from Chittia in this district had foretold his rise to greatness. On his release, this same Bráhman advised him to push his fortunes in the direction of Gorakhpur. The two came to Basti together; and Chandra Sen had soon conquered or cowed into submission all the local chiefs north of the Kuána. How he extended his possessions into Gorakhpur, overcoming by guile the Domkatárs or military Bráhmans, has been told elsewhere. Marrying a daughter of the Bisen rája of Majhauli, he by her left three sons. Of these Jagdhar Sáh became rája of Satási in Gorakhpur; Jai Singh, rája of Maghar in this district; and Randhír Singh, rája of Anaula or Únwal in Gorakhpur. The title of Satási was forfeited for treason in the great rebellion; and the rája of Maghar or Bánsi is now the senior titled chief of the house. The junior branch of Anaula is still however in existence. Chandra Sen is said to have left a fourth and perhaps illegitimate son, Bijai Singh. On him his brother Jai of Maghar bestowed a large domain now embracing some 400 or 500 villages in Maghar and Rasúlpur,

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[1] Messrs. J. B. Thomson and E. B. Alexander. Some account of the family will be found above, pp. 353-54, 401, 434-36 and 440; in Mr. Wynne's *Settlement Report* of parganah Bánsi; and in the official *Rájas and Nawábs of the N.-W. P.* For general notices of the Sarnets here and elsewhere see Sherring's *Castes and Tribes of Benares*, articles "Naikumbh," "Dikshit," and "Sarnet"; Buchanan's *Eastern India*, II.; and Mr. C. A. Elliott's *Chronicles of Unáo*.

[2] See pp. 353-54.

This tract is known as the Bajhera. On it dwell Bijai's descendants, the Bháiyas or Bábús of Rudhauli. For their rebellion in 1857-58 one branch of this family forfeited land assessed with Rs. 8,808 yearly. But the confiscated estates were afterwards bestowed on Bháiya Krishnparshád Singh, the loyal head of the other branch. Krishnparshád, who was certainly the most prominent member of the family in recent times, died last year (1879).

Bábús of Rudhauli.

The Maghar principality, to which Jai I. succeeded on the death of his father, is credited by tradition with a circuit of 42 *kos* or 84 miles. He and his descendants ruled it for about 300 years. A list of those descendants is marginally given. But it should be remarked that a pedigree showing as many as 25 successions in as few as three centuries makes rather large demands on the credulity of the genealogist. It is the fashion in India to reckon generations as shorter than in Europe, where about three go to the century. But even in India, four successive monarchs of the same line have been known to reign between them 151 years (1556-1707). The last or 25th rája on this list, Rái Singh, died childless; but not before he had adopted as his successor his distant cousin, Hati or Sansár Singh, son of the rája of Anaula. Hati was succeeded in turn by each of his four sons, Madhu I., Rám I., Udit II., and Bánsdeo or Básdeo.

1. Dalíp.
2. Partáb.
3. Makrand I.
4. Bhagwant.
5. Bikram I.
6. Súrat.
7. Múrat.
8. Nandan.
9. Rath.
10. Alab.
11. Gopál.
12. Basant.
13. Deo.
14. Lachhman.
15. Udit I.
16 Amar.
17. Bikram II.
18. Tej I.
19. Pohu.
20. Udai.
21. Jai II.
22. Jaidharan.
23. Múchh.
24. Raghu.
25. Rái.

By the time that Bánsdeo had ascended the cushion, the Muslim armies of the Dehli emperors had begun to invade the district. He, probably, was the rája of Maghar who was attacked and forced into tribute about 1570. At the same time Maghar became the quarters of a Muslim garrison. But whether Bánsdeo was then the reigning prince or not, we know that he found Maghar unpleasantly crowded with the imperial soldiery, and that he migrated to a place called the Promontory (Komar). Being surrounded on almost every side by the Rápti, his new home was deemed a safe refuge. From his name it is said to have derived its modern appellation of Bánsi. In just the same manner, in just the same century, and perhaps with just the same amount of truth, the great town of Báns Bareli is said to have taken its title from two brothers called Básdeo and Bareldeo.[1] But Bánsi is as likely to mean the village of bamboos as anything else. A legend which makes St. Kabír predict prosperity to Báusdeo if he left Maghar is probably an anachronism. Kabír seems to have died before 1450.[1]

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[1] See Gazr., V., 653.

Báusdeo died childless, leaving, however, his widow pregnant. His prime minister, a Shukul Brahman of Shergarh[2] near Bánsi, seized the opportunity of usurping the cushion. In his successful intrigues he was aided by the Káyaths of Sawárdánd and Chitiona. But the ráni fled for life to her father, the Chauhán rája of Mainpuri; and at that place gave birth to a posthumous son, Ratan Singh. As usual in such legends, Ratan on attaining manhood recovered his patrimony. Returning to Basti with a few faithful followers, he enlisted the aid of the Solankhi rája of Katahla. By that prince's advice he settled in a village which he called after his own name, Ratanpur; and for several years occupied himself in the organization of a party. At last his opportunity arrived. Through one of the usurper's mistresses, who was intriguing with one of the usurper's slaves, he procured the assassination not only of that usurper but of that usurper's Káyath allies. He then succeeded to the bulk of his father's power. But the Muslims still remained at Maghar, and in their marches between Faizabad and Gorakhpur continued to overrun the south of the principality.

In the story of Ratan's restoration there is much of the improbable. The commonplace of ancient romance, whereby a single youth survives to revivify a family, is twice employed. The Káyaths of Sawárdánd and Chitiona are said to have been perpetuated by an ancestor who as a boy had been the sole remnant of Ratan's massacre. The rája of Katahla was an ancient foe of Bánsi; and in those days such feuds were not lightly forgotten. Ratanpur of tappa Bárikpár is placed in that rája's territory; and an act of dominion such as giving his name to a village would scarcely have been permitted to an adventurer of a hated family. It is probable, however, that Ratanpur was not a part of Katahla. In the *Institutes of Akbar* Ratanpur and Katahla are entered as separate parganas, which in this part of the country generally meant separate principalities. The mention of Ratanpur in the Indian Domesday Book shows that Ratan's restoration must have taken place before 1596-98. The fact (if it be a fact), that his father left Maghar not earlier than 1570 would leave little time for the events narrated in the legend. But if Alexander founded Alexandria before he was 25, there is no reason why Ratan should not have founded Ratanpur at an equally early age.

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[1] His followers say he lived 300 years, from 1149 to 1449; and accepting the latter date as that of his death, H. H. Wilson makes him flourish in the beginning of the fifteenth century.

[2] This castle stood within what is now Sirápár village.

Annexation of Katahla

The *Institutes* had hardly named Katahla as a separate tract before it was absorbed in Ratanpur-Bánsi. The rája who had befriended Ratan died, leaving a widow and an infant son. The brother of the late prince succeeded by usurpation, while the widow and her child fled. But when the Tiwári of Chittia, a descendant of that Tiwári who had brought Chandra Sen to the district, pledged his writing for their safety, both widow and child returned. The latter was shortly afterwards murdered by his uncle; and upbraided by the bereaved mother, the Tiwári died of remorse. But on his deathbed he bade his heir avenge the murder which his negligence had permitted; and when the funeral rites were over that heir sought rája Ratan. Ratan was easily persuaded to turn his arms against his usurping neighbour. Sallying forth on pretence of hunting, he attacked and slew the rája of Katahla, who was fishing with a few friends. And Katahla itself was at once annexed to his own domains.

and of Rasúlpur.

When Ratan died is uncertain. By one account his death occurred in 1527; by another he is said to have annexed Katahla in 1530[1]; but from what has preceded it will be seen that both dates are probably a long lifetime too early He was succeeded by his descendants, rájas Tej II., Makrand II. or Mukrám, Sakat, Partáb II., Kunj, and Rám II. Before his death in 1716 the last had treacherously slain and seized the lands of Kesari, Kulháns rája of Rasúlpur.

This Rám had two sons. The elder, Bhagwant, was slain in his father's lifetime by the roving Banjára freebooters who had now begun to harass the north of the district.[2] The younger, Mádhu II., succeeded, but his rule was constantly disputed by Tej, son of the deceased Bhagwant. Peace was at length restored when Mádhu promised to abdicate after a certain term of years in favour of Tej; but before the expiry of that term the death of his uncle had already put the nephew in possession. After a reign of twenty years Tej II. was succeeded by his son Ranjít; but now began another internecine conflict. Ranjít's younger brother Daljít revolted, was defeated and was imprisoned. Escaping after seven years he took service with the Chandel rája of Shiúrájpur in Cawnpore,[3] who appointed him manager of certain estates in Oudh. Here Daljít had the good fortune to save the wife of the reigning nawáb from the hands of some Rohilla marauders; and the grateful Shujá-ud-daula (1756-75) lent him a force wherewith once more to try his fortunes in Basti.

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[1] The first statement is made in Mr. Thomsen's notes; the second in the *Rájas and Nawábs*. The chronology of the latter authority is, however, little to be trusted. It brings Chandra Sen to Basti in the reign of Sháhjahán (1628-58); adds 32 generations; and after this addition informs us that Ratan "became rája of Katahla in 1530."

[2] See above, pp. 444-45 and 447.

[3] For a long account of the Shiúrájpur family see above, pp. 50-57.

The rival brothers met at Panghatághát, about 6 miles east of Bánsi. Seeking one another out, they fought a single combat in which Ranjít was slain and Daljít mortally wounded. The unexpected death of both claimants led to a compromise by which Bánsi became, like Sparta, a land of two kings. Bahádur and Sarabjít, the infant sons of Ranjít and Daljít respectively, were set up as joint rájas. To the former Bánsi and to the latter Narkata were assigned as residences. On the death without issue of Bahádur in 1777,[1] his brother and successor Jagat attempted to dethrone Sarabjít. The result was that, calling in the aid of the Bútwal rája,[2] Sarabjít defeated and slew him. Thus were once more united the two parts into which the Bánsi domain had been divided. But that domain was greatly diminished by the reckless prodigality of its now sole owner. Towards the close of the last century Sarabjít bestowed no less than 987 villages around Bakhira on an illegitimate son, the ancestor of the rebellious Bábu of that place. On the attainder of the latter in 1858 these villages became confiscated to Government.

Sarabjít himself died childless, but not before he had adopted as his heir a son of the now very distantly related rája of Anaula. The new chief, Shri Prakásh Singh, was succeeded by his son Mahípál; who, dying childless, was succeeded by his brother Mahendra. During the great rebellion rája Mahendra distinguished himself by his loyalty to Government. For his services he was rewarded with the Companionship of the Star of India and with the forfeited estates of the rebel rája of Nagar. He was succeeded in 1868 by the present rája Rám III, Like the other rájas of the district the chiefs of Bánsi were once independent princes ; like the other rájas of the district, they are still extensive landholders. Their estates in parganah Bináyakpur East,[3] Bánsi, Rasúlpur, Maghar, Basti, and Nagar, pay the State a revenue of Rs. 56,000. Their principal seat is Narkata on the Rápti, just opposite Bánsi.

Rájas of Mahauli

Something of the Súrajbansi rájas of Mahauli, who about three hundred years ago wrested that parganah from the aboriginal Rájbhars and Thárús, has been said in describing the Súrajbansi Rájputs themselves. Compared with the Sarnets of Bánsi, these Mahauli Rájputs are a comparatively modern house. While claiming Ajudhya as their prehistoric home, they admit that their re-arrival in this neighbourhood dates no earlier than the sixteenth century. Whether there be truth in their assertion that they came from Kumáún is doubtful; but it may be conceded that they were led by two brothers named Alakdeo and Tilakdeo. Slaying Kaulbil the Rájbhar, and annexing his lands, these chiefs thereby gained a goodly nucleus for their later acquisitions. From some later emperor of Dehli their descendants obtained the title of Pál, which is still suffixed to the names borne by members of the house. Amongst those descendants is the present rája of Mahauli or Mahson, Bhawáni-Ghulám Pál. Mahauli village was the old and Mahson is the present seat of his family. His estates, lying partly in parganahs Tánda and Akbarpur of Faizabad and partly in parganahs Mahauli and Rasúlpur of Basti, pay Government a land-tax of Rs. 22,000. The Mahauli family has extensive ramifications in the south of the district. From this stock spring the Bábús of Siktar and Matauli, of Parsáin, Hariharpur, Jaswal, Bhánpur, Sisái, and Rámpur. Half the villages of parganah Mahauli are in truth held by members of the rája's clan or by grantees (*birtiya*) of former rájas.

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[1] 1185 of the harvest æra.

[2] Mr. Thomson says *názim*, that is deputy of the Oudh Government. But the Bútwal rája was at this time practically independent. Under the suzerainty of Oudh the rájas were, as above shown (p. 446), tributaries, not subjects. The Bútwal rája some eleven years later waged war on his own account with the rája of Satási. And it may be doubted whether the nawábs of Oudh would have ventured to keep a deputy in his domains.

[3] Of Gorakhpur.

and other Súrajbansi families.

But besides the Mahauli clan there are other Súrajbansi families who, while claiming the same general origin, invaded the district at other times and from other places. Such are the Súrajbansis of parganah Amorha, whose ancestor Kánhdeo migrated from Faizabad early in the seventeenth century. According to one account he came hither as a follower of his kinswoman, a Jaipur princess who had wedded the emperor of Dehli. But this is merely another version of the story which bestows Amorha on a Káyath favourite of Akbar's Kachhwáhin wife.[2] The more trustworthy tradition tells how, after assisting a Káyath to expel the Bhars and become rája of Amorha, Kánhdeo claimed some portion of the booty for himself. This was at length conceded to his son Kansnaráyan, who by compromise with the Káyath rája obtained the eastern half of the parganah. But with half the Súrajbansis did not rest content. Slowly but surely ousting the Káyaths, they became, what they are still, the dominant landholding body in Amorha.

Rájas of Basti.

The rájas of Basti belong to the same stock of Kulháns Rájputs as those Rasúlpur rájas who were extinguished by the house of Bánsi. But of this, to judge from the account supplied to the official *Rájas and Nawábs*, they seem themselves unaware. That account is to the effect that a Rájput named Mádhu Singh had inherited from his ancestor Gardhi certain lands annexed without imperial warrant from the Bhars of parganah Basti. This Mádhu was in 1330 defeated and dispossessed

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[1] *Census Report of* 1865, note on castes of Gorakhpur and Basti.

[2] *Supra*, p. 442.

by Udharáj Kulháns of Bhagulam, who by implication must be held to have acted with the sanction of the Dehli emperor. From Udharáj, who before his death had annexed the whole parganah, is descended the present rája.

This statement errs perhaps on the side of modesty. It leaves out of sight the fact that the Bastí domain is a remnant of the Kulháns kingdom, which once extended from the heart of Bahraich to the heart of this district. Mr. Thomson traces the foundation of that kingdom to one Sej, who with his brother Tej came from a village south-west of Dehli. The *Oudh Gazetteer* brings Sej or Sahaj from Baglána, the western frontier of the Narbada valley, in the time of the Tughlak emperors (1321-1412). In either case the tradition of Sej's treacherous annexation is the same. Ugrasen, the Dom rája of Gonda, demanded his lovely daughter in marriage. Dissembling his rage at the proposed *mésalliance*, the Kulháns made preparations for a wedding; but at the wedding-feast drugged and slaughtered the whole of the bridegroom's party. The story is common enough. It accounts, in Gorakhpur, for the destruction of Domkatárs by Sarnets; and led Buchanan to suppose that it was the Kulháns, and not the Sarnets, by whom the Domkatárs were overreached.[1]

But however the Kulháns kingdom was established, we know that it included not only most of Gonda and Bahraich, but parganahs Rasúlpur and Basti of this district. According to Basti tradition Rasúlpur was bestowed on Tej, the brother of Sej; but it not long afterwards reverted to the line of the latter. The remainder of the kingdom was retained by Sej himself, who distributed it in fiefs each seven miles long amongst his principal knights. About tenth[2] in descent from Sej was Achalnaráyan, who granted parganah Basti to his cousin, the ancestor of the present rája. And here, so far as the rájas of Basti are concerned, the history of the Kulháns tribe might cease. But nothing can be lost by telling briefly the fate of its other branches.

King Achalnaráyan is a villain of local romance. The last act in his career of unbridled tyranny was to carry off to his castle in Gonda the maiden daughter of a small Bráhman gentleman. The outraged father pleaded as vainly as the father of Chryseis; and his vengeance was more complete. Starving himself to death before the gates of the oppressor, he before death pronounced a curse on that oppressor's dynasty. His ghost sought the Sarju, the faithful friend of Bráhmans, and prevailed on that river to avenge him. The Sarju sent up its bed a lofty wave which washed into nonentity the wicked king, his castle and his household. There followed several years of anarchy, during which the kingdom was broken up amongst contending chieftains. But Sakat, the posthumous son of Achalnaráyan, succeeded in retaining a small domain which included Babhnípáir in Gonda and Rasúlpur in this district. Babhnípáir became the fief of a younger son; and at the death of Kírat, the the third descendant of Sakat, Rasúlpur alone remained in the possession of the direct line. Rájpur in that parganah was the capital of the principality. But the fifth successor of Kírat, Kesari Singh, lost, as already seen, both life and lands to the rája of Bánsi.

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[1] *Eastern India, II.*, 461; *supra*, 356, 435; *Oudh Gazetteer*, I., 540.

[2] The pedigrees of the Bhabnípáir and Chhedwára families in Gonda show seven and thirteen generations respectively. The Gonda mean is therefore ten; and by Basti tradition also Achalnaráyan was tenth in descent from Sej.

The luckless Kesari left an infant son named Chhatarpál, who on attaining manhood obtained from Dehli a warrant reinstating him in his father's possessions. But finding himself unable to enforce the warrant, he retired to Babhnípáir, where he was recognized as rája; and the present ráni of Babhnípáir is his representative. His uncle, the brother of Kesari, submitted to the rája of Bánsi; and left descendants who may still be found in Chaukadda, Sháhpur, and Awainia villages. But of all direct male descendants from the ancient Sej, the Basti rájas are the most important. Their estates in parganahs Haveli and Dhuriápár of Gorakhpur, in parganahs Basti, Amorha, Nagar, Mahauli, and Maghar of this district, pay Government a revenue of Rs. 33,142. Their seat is at Basti. The present rája is Mahesh Sítlabakhsh Singh.

Houses of Nagar and

Besides the three existing houses of rájas, there were within the last quarter century two others which, though extinct in their main or titled branches, have not altogether perished. These were the Gautams of Nagar and the Káyaths of Amorha. The ancestor of the Gautams, Jagdeo or Jagatjot, is said to have come hither from Southern India, but is more likely to have come from Argal in Fatehpur. Taking possession of a dozen villages which he had received as dower with his wife, he found the neighbourhood of Nagar ruled by a Domkatár or Bhar rája named Badal. This Badal, otherwise Laila, had named Nagar Lailápár; and his father Rahila had named and fixed his headquarters in a village called Rahilwára. Jagdeo expelled Badal and built a castle on the shore of the Chándu lake. He is said also to have named the principality, which he now founded, Aurangabad Nagar; but the first part of that name was probably given much later, in the reign of Aurangzíb (1658-1707). Jagdeo's grandson, rája Bhagwant Ráo, was slain by an Afghán governor; but his son or grandson Chande Ráo expelled the usurper and recovered the principality. Chande's great-great-grandson, rája Gajpati Ráo, fixed his capital at Ganeshpur. The descendants of his brothers, whom he robbed of all their lands, may be found as landholders at Penda, Bhainsi, and a few villages of the Basti and Haraia tahsils.

That Gajpati's brothers should have had any lands of which to be robbed may at first seem strange: The other great clans of Basti had a strictly monarchical constitution. The rája, the representative of the eldest branch, retained complete authority over the whole of the ancestral domain. Arbitrary assignments of land might sometimes be made for the support of younger sons; but these were purely optional, were often revoked, and involved no sacrifice of the political suzerainty. With the Gautams of Nagar it seems to have been otherwise. Theirs was a democratic form of inheritance. Each cadet succeeded of right to some share of land and some share of sovereign power.[1] Thus, of Gajpati's eight younger sons, four obtained the Pípra barony (*ta'alluqa*), containing 60 villages; while four others obtained that of Ganeshpur, containing 54. Some of the descendants of the Pipra chiefs rebelled in 1857; and 12 of the villages therefore confiscated were bestowed on Mr. W. Cooke, who during that troublous year had deserved well of Government. Of the Ganeshpur chiefs, three died childless; but the descendants of the fourth may still be found in various villages of pargana Nagar. Somewhat reduced by the claims of younger sons, the Ganeshpur barony was early in this century sold for arrears of revenue. The purchaser, Mrs. Fidden, widow of a gentleman who was at once a medical official and a timber-merchant, sold it to Government. And Government bestowed it on some reclaimed Pindári cossacks whose descendants still live at Ganeshpur.

The younger sons of rája Harbans, who succeeded Gajpati, received in like manner a barony of 60 villages, which they divided amongst themselves. In the time of rája Ambar, the fifth descendant of Harbans, other 60 were granted away or sold for arrears of revenue. But by way of compensation, Ambar robbed his kinsmen Nihál and Raghu of 60. Two or three generations later, or seventeen from rája Jagdeo, the direct male line of the family failed; and the head of a collateral branch became rája. On the establishment of British rule in 1801, one Rámprakásh Singh held the title. The domain for whose revenue he engaged included 114 villages; and he was allowed also a seignoralty on the revenue of 62 others held by grantees of himself or former rájas. But his line was destined to a violent end. His fourth successor, rája Jaipratáp, was slain in an affray with the landholders of Dengrápur; while rája Udaipratáp, Jaipratáp's brother and successor, committed suicide while awaiting trial for rebellion in 1858. For that rebellion the title and estates were confiscated, the latter being bestowed, as already noted, on the rája of Bánsi. But Udaipratáp's son Bishnáth is still living.

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[1] The same was the case with the Bisens of Mahadewa, a not very distant parganah in the adjoining district of Gonda. See *Oudh Gazetteer*, I., 510.

Amorha.

A Gorakhpur tradition[1] makes the founders of the Nagar and Amorha dynasties allies. But in describing them as contemporaneous with Akbar (1556-1605), it is probably just as mistaken as in connecting Jagdeo Gautam with the Gahlot house of Udaipur. The twenty-three generations with which the Nagar dynasty is locally credited would argue a far higher antiquity than three centuries. According to Basti legend, the founder of the Amorha principality came hither some four hundred years ago. The Tháru aborigines of pargana Amorha, it says, had been expelled by some Bhars, who fixed their capital at Choil-kázi in tappa Rámgarh. The last Bhar chief, Maniár, sought by force to marry the daughter of a high Bráhman living at Barhar. And to frustrate his honourable though highly insulting intentions, the Brahman doctor, Bidyádhar of Ajudhya, summoned from Mirzapur a Sirkári Káyath named Rái Jagat Singh. Jagat hastened to obey the bidding of his spiritual master, and arriving in Basti slew Maniár. For this act of valour Bidyádhar rewarded the Káyath with the sacred thread, which the Káyaths of Amorha have ever since worn. But this "rewarding with the sacred thread" is probably a mere phrase to express the idea that Bidyádhar consecrated Jagat as rája.[2] As rája of Amorha, he was recognized by the Dehli emperor. But he was not long afterwards despatched as governor to Gujarát, leaving his son Dodráj behind him as regent.

Dodráj was slain by his father's ally Kánhdeo Súrajbansi, who usurped the cushion; but the interloper was expelled by Khemráj, the second son of Jagat. Then the Súrajbansis succeeded in killing Khemráj's son and successor. But the next heir went to Dehli, turned Musalmán, and, like the converted rája of Majhauli,[3] assumed the name of Salím Khan. Having by this apostate device obtained the loan of an imperial force, he returned and ejected the Rájputs. But it has been already shown that he or his representative was at last obliged to surrender half the principality to Káuhdeo's son Kansnaráyan. The turncoat Salím was himself dethroned by his unregenerate Hindu cousins, Karan and Ashkaran. But the reunion of church and state was, as we have seen, unable to check the tide of Súrajbansi aggression. The descendants of Karan and Ashkaran live in reduced circumstances at Chauri and Sikandarpur villages. Another branch of the family once held the office of parganah registrar (*kánúngo*), which was forfeited for treason in 1857; but still survives in Ridhaura village.

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[1] *Supra*, p. 442.

[2] If not a Bráhman, almost every rája is by courtesy a Rájput; and as a Rájput is entitled to wear the sacred thread. In days and places of Hindu rule the founder of a dynasty was consecrated by some Bráhman, who invested him with this thread (*janeo*), painted his forehead with the frontal mark (*tilak*), and hailed him as rája. This explanation is given because Mr. White (*Settlement Report*) rewards Jagat with the "Brahmanical thread" for "preserving the purity of the Brahman blood."

[3] *Supra*, pp. 440.

The last rája of Amorha, Jang Bahádur Singh, died in 1855. He was succeeded by his widow ráni Jagatráj Kunwari, whose estates and title became forfeit for implication in the great rebellion. The former were, in reward for her loyalty, bestowed on the ráni of Basti.

The Tiwáris of Chittia.

In relating the vicissitudes of the house of Bánsi mention was twice made of the Chittia Tiwáris. Though neither rich nor titled, these Bráhmans can boast a pedigree as ancient and as noble as that of any family in Basti. When the three sons of rája Chandra Sen became respectively rájas of Satási, Maghar, and Anaula, they respectively selected as their prime ministers the three sons of the Chittia Tiwári. The descendants of the officials thus appointed may to this day be met at the capitals of the three principalities—at Gorakhpur, Bánsi, and Anaula. But they still recognize as their chiefs those far distant cousins who still live at Chittia of Bánsi. The cordial understanding between the Bánsi rájas and their Bráhman friends has stood the test of at least half a thousand years. The sons of Bholánáth Tiwári, a late member of the Chittia family, still hold several villages which their father received from rája Sarabjít. But against itself the house of Chittia is divided. Feuds and litigation between its various branches have been and still are frequent. Yet, though such quarrels and the partition of their ancestral estates amongst many sons have deprived them of that union which gives strength, the Chittia Tiwáris have still great influence. It is doubtful whether the whole family would now acknowledge any one man as their head; but one of their best known representatives is named Achárajnáth. A kindred house, the Tiwáris of Madanpur in Bánsi, are descended from ancestors who migrated from Majhauli on the invitation of their Chittia cousins.

Alienations.

Basti is not one of those districts in which land changes owners rapidly. It has no large towns where ancient patrimonies may be squandered, or where the man of commerce may amass means to become a man of acres. True that in 1858, when the district was still a part of Gorakhpur, large areas passed into fresh hands through the rebellion of ancestral landlords. The case of the Bakhira Bábu was above cited. His comrade Iláhi Bakhsh Khán of Nandor was not an ancestral landlord, but lost many villages in the same hazardous speculation of revolt. Hargovind

Singh of Menhdâwal forfeited about 20, and Wali Muhammad Chaudhari of Tilja 40 or 50. But a rebellion has occurred only once during British rule and is not likely to occur again.[1] The exact area which since the formation of the district has been transferred by more peaceable methods it would be extremely difficult to estimate. But the following table, compiled and shortened from those in the yearly reports of the Revenue Board, supplies other statistics of a hardly less important nature:—

| Year. | ALIENATIONS. | | | | | |
|---|---|---|---|---|---|---|
| | BY ORDER OF COURT. | | | BY PRIVATE ARRANGEMENT OR INHERITANCE. | | |
| | *Sold.* | | Number of transfers by sale or otherwise. | *Sold.* | | Number of transfers by sale, mortgage, succession, or otherwise |
| | Aggregate land-tax on property transferred. | Price of property transferred. | | Aggregate land-tax. | Price. | |
| 1864-65 | 395 | ... | 223 | 1,475 | ... | 279 |
| 1865-66 | 1,065 | ... | 189 | 1,618 | ... | 409 |
| 1866-67 | 1,515 | ... | 72 | 8,366 | ... | 575 |
| 1867-68 | 2,254 | ... | 75 | 4,255 | ... | 682 |
| 1868-69 | 1,380 | ... | 189 | 5,066 | ... | 1,088 |
| 1869-70 | ... | ... | 151 | 12,955 | ... | 1,808 |
| 1870-71 | ... | ... | 159 | 4,390 | ... | 816 |
| 1871-72 | 3,107 | 7,591 | 58 | 4,272 | 1,23,826 | 1,473 |
| 1872-73 | 2,001 | 3,988 | 68 | 5,929 | 2,19,116 | 1,754 |
| 1873-74 | 872 | 4,204 | 79 | 7,185 | 3,23,294 | 2,675 |
| 1874-75 | 512 | 4,072 | 92 | 5,168 | 2,46,623 | 1,780 |
| 1875-76 | 210 | 2,543 | 132 | 5,624 | 3,39,241 | 1,958 |
| 1876-77 | 172 | 5,127 | 127 | 9,817 | 4,99,792 | 3,241 |
| 1877-78 | 81 | 4,085 | 111 | 4,092 | 3,08,859 | 2,746 |
| 1878-79 | 46 | 697 | 91 | 12,423 | 4,38,503 | 4,824 |
| 1879-80 | ... | ... | ... | 11,095 | 4,18,292 | 5.171 |

Cultivators; their castes

In descending from landlord to tenant we must not forget that the former is often his own cultivator. The last fifty years have in this respect witnessed a great revolution. It has been elsewhere mentioned that Buchanan divided the population into four classes, of which none save the lowest would either plough or reap. The land was owned almost exclusively by the highest, who called themselves *ashráf* or nobles; while the manual drudgeries of tillage were scornfully resigned to men of low degree, such as Kurmis, Muráos, and Lodhs. In commenting on this state of affairs Briggs[2] predicts that the landlords must sooner or later betake themselves as elsewhere to husbandry. And his prophesy has been verified. The number of "useless mouths" is probably quite as great now as then. But the increase of population has produced many fresh mouths, which can be filled only by the labour of their owners. Bráhmans and Rájputs still prefer to let their lands; but in cases where those lands are too narrow to support both a landlord and a tenant, the landlord himself cultivates. Amongst the tillers of the soil almost every caste is now represented. The low cultivating tribes lately mentioned are still, however, the best and most numerous agriculturists. Next perhaps in skill and numbers stand several classes common in the north of the district—the Ahírs, Dhelpuras, and Trukia or Turkia Musalmáns. The last, a fairish race with blue-grey eyes and beards more often brown than black, seem to be sparsely scattered all over the Tarái belt of these provinces. In some lately cleared northern tracts, where cultivators of these agricultural castes are also the landlords, the result is a great gain to the general prosperity. Tappa Ghos or Birdpur of Bánsi, for instance, is owned chiefly by Kurmis, Muráos, and Trukias. Though populous above the average, it is equally above the average in wealth. It exports grain largely. "Crime," writes Mr. Wynne, "is rare; litigation almost unknown. The proprietary being merged in the cultivating class, the burden of supporting an idle, profligate, and litigious body of *zamíndárs* is not thrown upon the land."

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[1] Details showing the revenue on all lands confiscated for rebellion will be found below towards the close of this part of the notice. [2] *Land-tax in India*, 219-20.

and tenures.

As elsewhere tenants may be divided into two classes—those with rights of occupancy and those without. Rights of occupancy are heritable by descendants, but can be transferred in no other manner. And native nomenclature—not necessarily the nomenclature adopted in native translations of the statutes—has been shrewdly judicious in calling the possessor of tenant-right an hereditary (*maurúsi*), the man that lacks it a non-hereditary (*ghair-maurúsi*) tenant. Neither of these classes has in practice more than one subdivision. Occupancy tenants are distinguished into occupancy tenants proper and ex-proprietary tenants. But the latter, who were created by the Rent Act of 1873, have yet had little time to assert their existence; and speaking broadly, we may say that the rights of both subdivisions are acquired in the same manner. The occupancy tenant proper obtains his by continuous cultivation for twelve years as tenant; the ex-proprietary tenant, who as his name shows was once a proprietor, by continuous cultivation for twelve years as landlord.

Tenants-at-will, again, are sometimes subdivided into tenants of the landlord and sub-tenants of a tenant. But in the rights of these two bodies there is no practical difference; and Mr. Thomson describes the last as rare. Rare, too, are those leasehold tenants who belong to neither of the two classes already mentioned ; who are neither tenants with permanent rights of occupancy nor tenants for one year only. In estimating the numbers and average holdings of cultivators we need therefore show but three great classes—the cultivating landlord, the occupancy tenant, and the tenant-at-will. The following table, collated from the various settlement reports, gives the latest available statistics regarding each of these classes :—

| Parganah. | | *Area in acres cultivated by* | | | | Number of cultivators. | Average holding in acres. |
|---|---|---|---|---|---|---|---|
| | | The proprietors themselves. | Tenants with rights of occupancy. | Tenants-at-will. | All three classes. | | |
| Rasúlpur | ... | 40,667 | 18,337 | 80,398 | 101,397 | 24,172 | 4· |
| Bánsi | ... | 64.525 | 64:013 | 418.955 | 277,583 | 69,185 | 3·9 or almost 4. |
| Bináyakpur | ... | 4,092 | 4,541 | 10.488 | 19,121 | 5,724 | 3· |
| Nagar | ... | 23,083 | 22,939 | 40,443 | 86,465 | 26,398 | 3· |
| Basti | ... | 38,771 | 15,637 | 58,743 | 113,156 | 23,12 | 4· |
| Mahauli | ... | 35,141 | 25.920 | 74,333 | 135,394 | .. | ... |
| Maghar | ... | 72,033 | 54,649 | 92,445 | 219,127 | 62,783 | 3· |
| Amorha | ... | 42,249 | 24,785 | 38,642 | 105,676 | .. | ... |
| Total | ... | 320,561 | 230,821 | 544,447 | 1,057,919 | ... | ... |

The third column seems to accuse Mr. Wynne of underrating the strength of tenant right. Writing in 1864, he asserts that to the northern parganahs that boon and the Act (X of 1859) which created it are alike unknown. He had heard on this subject but one opinion, which was that tenancy lasted only so long as the landlord pleased. But Mr. Wynne's statements are confirmed by Mr. Thomson, who adds that, though the existence of occupancy rights has at length dawned on the peasant, the peasant seldom fights for them in court. In case of disputes he prefers to abandon his holding and migrate to some other village. Nor is it the obstacle of leases which prevents the twelve-year tenant from claiming these rights. Leases are next to never granted. The arrangement between landlord and cultivator is generally verbal, the latter remaining as long and only so long as he pays his rent.

Statistics for the two last columns of the lines for parganas Mahauli and Amorha are wanting. But by way of compensation, for three other parganahs, fuller details than those of the last column can be given. Thus in Nagar the average holding of the cultivating *zamíndár* landlord is 5 acres ; of the cultivating *birtiya* landlord, 6; of the occupancy tenant, 3 ; and of the tenant-at-will, 3. In Basti the averages are for zamíndárs 9 acres; for birtiyas, 12 for occupancy tenants, 4; and for tenants-at-will, 3. The Maghar figures are for the first class, 10; for the second, 14; for the third, 3; and for the last, 2.

Average size of holdings.

For "average holding" some such phrase as "allotment per head" would perhaps be more appropriate. Three or four acres is no doubt the quotient of the cultivated area divided by the cultivators. But in Indian agricultural society partnership of brothers is still the rule. One or two cultivating kinsmen club together, using the same scanty capital, fixed and circulating. And the average holding of such a firm, who may be legally considered as one person, amounts to something over 5 acres. That is about the area which, within the year, can be properly tilled by the common plough and the common pair of bullocks.[1] The importance of a cultivator, or in other terms the size of his holding, is still measured by the number of ploughs he uses. Witness the following quatrain:—

*"Das hal ráo; áth hal rána;*
*Chár hal ka bara kisána.*
*Do hal kheti; ek hal bári;*
*Ek hal se bhalí kudári."*

Ten ploughs, that is, make a knight; eight ploughs a squire; and four ploughs a substantial yeoman. For ordinary field-work two are enough; but one shall suffice you for a garden only. Than one, indeed, a hoe is better. Though this proverb speaks somewhat slightingly of the one-plough fraternity, it is certainly right in calling the cultivator with four ploughs, or over 20 acres, a substantial yeoman. From such large husbandmen were taken in former days the headmen of the village, and to them is still and therefore applied, in the present day, the title of *mukaddam* or *mahto.*

*Halbandi* or plough tenures.

His ploughs in some cases indicate not only the amount of the rustic's substance, but the amount of the rustic's rent. In the northern parganahs are found holdings which, because their rental is assessed per plough and not per *bigha*, are known as "ploughly" (*halbandi*). The accomplished pen of the late Mr. Wynne has left us the following description of this tenure:—"Where it prevails there is no separate rent-rate on the different fields; but each plough in the village is taxed by the *zamíndár* at from Rs. 16 to Rs. 22 annually. It generally happens, then, that the cultivators form themselves into petty joint-stock companies, with so many ploughs allotted to each; every individual claiming his share of the profits according to the number of ploughs contributed by him to the joint-stock. For instance, if there are 36 ploughs in a village, the lessee will perhaps keep six in his *sír*,[1] and the remainder will probably be divided into five *thoks*[2] of 6 ploughs each. In one of them there may be two and in another a dozen shareholders, who cultivate all the fields of the *thok* in common, and divide the profits according to the number of ploughs they possess, whether one or two or even half a plough." Half a plough here as elsewhere means a plough with a single bullock. The tenure thus described is met with in Bharauli, Raithaulia, Búdhan, Manoharpur, and other villages belonging to tappa Awainián of Rasúlpur. But in Bánsi it is still more familiar. Universal in tappa Kop of that parganah, it is common in tappas Khánkot and Dewáichpár, occasional in tappas Dhebarua, Khajahni, and Budhi.

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[1] Mr. Thomson gives 5 acres as the area which can be *easily* cultivated by a single plough. In the neighbouring district of Gonda, writes the Oudh Gazetteer (I., 526), the ordinary plough will suffice for the cultivation of between 5 and 6 acres. Hence our own estimate.

Rents

Rents are paid chiefly, however, by a rate per bígha, or by a lump sum on the holding. Cash rents are the rule; but, especially in the northern or rice-growing parganahs, rents in kind are by no means uncommon. They are general, for instance, in tappas Dhebarua and Khajahni just mentioned. On many holdings in the same locality it is the fashion to pay partly in money and partly in crops. In such cases the kind rents are paid on the late rice-fields, and the cash rents on the rest of the holding. Thus in some villages of tappa Banjara Mr. Wynne found the land divided into plots of 10 bíghas each, half that area being rented in money and half in crops. The cultivators had distributed themselves into small clubs or companies whereof each tilled one or more of these plots. Rents in kind are paid chiefly by the system known as *batái*, that is by dividing the garnered grain between landlord and tenant. The threshed and winnowed crop is arranged in heaps (*rás*), of which both parties take a certain number. In the north the heaps are five. The first is appropriated by the tenant, "to cover the expenses of cultivation." Of the remaining four half are received by the landlord and half by the cultivator. Here, therefore, the rent is $\frac{2}{5}$ths of the produce. But in the south six heaps are usual. The tenant gets, as before, choice of the first; and as before, at the autumn harvest, the rest are equally divided. But at the spring harvest the landlord obtains two only of the five heaps remaining. Thus the rent for an autumn crop is $\frac{5}{12}$ths, and for a spring crop $\frac{1}{3}$rd of the produce. The landlord has often, however, by the advance of Rs. 16 for the expenses of cultivation, forestalled the tenant's right to the choice of the first heap; and in this case his rent rises at harvest to $\frac{2}{3}$ths, $\frac{7}{12}$ths, or $\frac{1}{2}$, according to the circumstances aforesaid. The advance is sometimes made in seed; but the *baig* or *bisár* customs, which regulate such seed-loans, are described elsewhere.[1]

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[1] *i.e*, or his own personal cultivation.

[2] *i.e.*, shares.

and enhancements of rent.

With suits for the enhancement of rent the courts are rarely troubled. Debt owed to the landlord, or traditions of subordination, render the tenantry submissive to his will. This yielding temper and the prevailing ignorance form, of course, strong temptations to exaction. But in the north a host of rival owners, who would welcome fresh settlers to their wide waste-lands, prevent the cautious squire from too greatly or suddenly increasing the rents of his estate. It seems, nevertheless, admitted that after the opening of the expired assessment landlords recouped themselves for enhanced land-tax by a proportionate enhancement in their demands on the tenantry. The practice thus introduced was again observed when the term of the current assessment opened. But Mr. Thomson believes that since then rents have been almost stationary. And this belief is to a great extent borne out by the statistics of enhancement cases. During 1874-75 there were but 17 such cases for disposal; during 1875-76 but 5; during 1876-77 but 4; during 1877-78 but 4; and during 1878-79 but 22.

Manorial cesses.

In most cases the proprietor seeks to raise his income, not so much by an addition to rents as by an addition to those petty manorial cesses (*abwáb*) which in every half-civilized society are a common feature of the relations between landlord and tenant. Of such irregular exactions a list has been elsewhere[2] given. Some few of them may not, perhaps, offend European notions of equity. In the small ground-rent (*parjot, behri* or *ghardwári*), for instance, taken from non-agricultural occupants of houses in the village, there seems nothing unusual or oppressive. But the bulk of these cesses are open to graver objections. Thus a domestic occurrence in the landlord's family, or the indulgence of his private taste for bricks and mortar, are seized as occasions for levying an aid or fine from the tenantry. In two cases Mr. Wynne ascertained that the income-tax imposed on the proprietor was collected rateably and without a murmur from the villagers. But such exactions are borne only up to a certain limit; and when overdone result in the flight of the cultivators. The villages owned by Gosáins, whose monastic vows withhold them from this kind of extortion, are always the most densely inhabited in the neighbourhood.

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[1] Gazr. V., 635 (Bareilly); and VII., 125 (Farukhabad). [2] *Supra*, p. 406.

Condition of the agricultural classes.

The imposts just mentioned are one of the causes which tend to maintain the tenant's present poverty. Another is the rarity of tenant-right; for resistance to exaction can hardly be expected where revenged by ejectment at the end of the year. A third obstacle to agricultural progress is the uncertain demand for agricultural produce. The enterprise of the country has not reached that point at which traders anticipate years of scarcity by buying in plentiful seasons; and at ordinary times, therefore, export is little encouraged. But these are not the principal causes of poverty. Marriage expenses, the support of poor relations, the religious necessity amongst Hindús of begetting children, and the reluctance to emigration, are more valid reasons for the general impecuniosity. In quitting her father's house the daughter leaves behind her a substantial souvenir of debt. The comparatively modern introduction of the principle that the state should in times of dearth support the hungry is perhaps a step towards a regular poor law. But the absence of any such statute has hitherto thrown a multitude of needy kinsmen on the hands of the well-to-do. It has been said that famine is the horizon of the Indian villager, insufficient food his foreground. From the account already given of such visitations it will be seen that the Basti peasant has had little to bemoan in the way of famines. But insufficient food is the certain fate of those who must almost all become fathers, who will almost none quit the ancestral village for some less crowded field of labour elsewhere.

It is not for a moment admitted, however, that the peasant is as wretched as a fashionable pessimism represents him. Poor and indebted from his birth, he knows not better things; ignorant and unambitious, he does not seek them. "Oh, too happy the husbandmen," cries Virgil, "if they only knew their own blessings." The Basti husbandman is not too unhappy, because he does not know his own evils. Of the leisures and pleasures of life he no doubt enjoys but little. Except through the weary heats of summer, when agriculture is suspended, his life is one of almost unceasing toil. In the sweat of his face he truly indeed eats his bread. But he has so few appliances for otherwise killing time that his labour perhaps serves to keep him happy. Cultivation, moreover, is not the most unpleasant form of toil. The cultivator may not take an amateur gardener's loving interest in the growth of his plants. But his moneygrubbing instinct is gratified as he sees his crop become worth daily so many more pieces of silver.

Over the peasantry of other countries the Indian agriculturist can indeed boast many advantages. In British India the security of life and property is greater than in most parts of Southern Europe. Though the mouths are many, food and tobacco are cheap. At most seasons little clothing is required. The cold of winter nights is no doubt uncomfortably felt by the few who do not possess blankets; but it is never sufficiently severe to cause actual pain. People who spend most of their lives out of doors need little furniture. A roof to shelter them from rain is all they require in the way of housing. Of the peasant's character, as apart from his condition, it is beside our purpose to speak. But family affection is strong within him; his good temper and politeness are innate; and who shall say that these gifts cannot do something to increase the general happiness? It is elsewhere[1] urged, as evidence against the existence of any general misery, that the proportion of suicides to population is less in the agricultural North-Western Provinces than in the commercial England and Wales. But this argument need not be further pressed. If orientals fear death less than Europeans, they also perhaps fear less the ills of life.

If indebtedness is the lot of the tenant, it is none the less the lot of the landlord. By both it is regarded as an immemorial custom, almost as a necessary accident of existence. It probably causes its victims less uneasiness than does a cough or a cold. By both proprietor and peasant it is incurred in much the same manner. If the lower classes are averse from emigration, the upper are averse from labour. But common to both is the duty of maintaining their poor relations; common to both an excessive expenditure on weddings and a reckless improvidence in most other matters. Common to both, it may be added, are a great lack of education and a small ideal of comfort. But in bearing and social rank there is a marked difference between landlord and tenant. The former is descended as a rule from a conquering, the latter from a conquered race. Until the beginning of the British rule (1801) the latter was rather a villein than a freeman. Above the abject humility which was inherited from ages of ill-usage and oppression he has as yet lacked the vigour to raise himself. Traces of serfdom may even yet be found in the status of the professional ploughman (*harwáha*). The lately published Oudh Gazetteer does not indeed hesitate to apply to this person, in all its nakedness, the term of slave.

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[1] Gazr., VII., 116 (Farukhabad).

Serf ploughmen.

His proper name is *Sáwak,* a corruption of the Sanskrit *Srávaka,* a pupil or votary. It is therefore identical with the title of Saraogi, now bestowed on the Jains of the district. But it is here applied rather to the lien by which the servile status is acquired than to the serf himself; and the latter generally passes by the name of *Sáwaki,* an adjective formed from Sáwak. The servitude of the Basti Sáwaki is less permanent and therefore less real than that of his fellows in the neighbouring district of Gonda There men in urgent need of money execute a deed by which, in consideration of a loan, they bind themselves and their posterity for ever to serve the lender. The sum for which he sells himself and his children's children varies with the necessities of the borrower; but seldom exceeds 200 or falls short of 100 rupees. It is in fact about the price of a good pony. Here, however, the serf ploughman no longer sells his services for longer than one year. The term is generally less, as will be seen from the following description of the three kinds of Sáwaki found in the district.

The *tihára* ploughman is a tenant with a small holding, but no plough-cattle of his own. He works for two days in the fields of another man; and in return gets on the third day the use of that man's cattle and plough for his own fields. But even when his employer is also his landlord, his services do not absolve him from the payment of rent on his holding.

The *darmáhádár* is the serf of two masters. Half the day he works for one, and the remaining half for the other. His employment lasts for six months, from May-June to October-November. He receives between Re. 1¼ and Re. 1½ monthly from each employer; but is liable to have his pay cut for every day on which the rain stops his plough.

The *sáwakdár* or *chhatián* works throughout the year one plough for one master. Ploughing therefore for both harvests, he gets at each a sixth of the garnered and winnowed grain; while once in the year he receives also a cheap blanket. Eastwards, however, his payment often consists in the privilege of tilling, with his master's plough and cattle, 15 *biswás* of rent-free land. The small but variable sum[1] known as his Sáwak or bondage-money is everywhere paid in advance. It bears no interest and is repayable only when the serf repudiates his yoke. But this he seldom does. Mr. P. J. White describes the possession of the money as a strong moral bond which prevents as a rule any breach of the contract. And no doubt it is felt as such by a class who, though they deem it a duty to perjure themselves in court on behalf of their friends, are on the whole by no means dishonest.

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[1] From Rs. 10 to Rs. 25 generally, but in a few exceptional cases more.

Such is the not unsightly outline of the terms on which the plough-bondsman serves. But the colouring added by Mr. Wynne's *Sahâranpur Settlement Report* is less pleasant. There he calls the Gorakhpur-Basti Sáwakis "veritable serfs, bought, with their own consent, it is true, by the loan of a lump sum; which, and the sum advanced monthly for subsistence, they are supposed to work out by their labour; and which, it is needless to say, is never shown in the *zamíndárs*' books as quite paid off." "These men," he adds, "live in the utmost squalor, with often not a sufficiency of even the most miserable food. A more wretched proletariat it would be difficult to find in any country." The actual slaves, described by Buchanan as introduced from the east, were never probably found so far west as this district. They were chiefly Kurmis. Their thraldom was hereditary; they lived in their master's house, and were not suffered to intermarry with free persons. Concubines who are virtually slaves are now perhaps, as then, imported from the hills for the harems of wealthy Musalmáns. The beauty of the fair mountaineers is not unjustly prized by dwellers in districts adjoining the foot of the Himálaya.

In 1863 Mr. Wynne drew up several elaborate and not uninteresting statements showing the income and outgoings of three different classes of cultivators. His calculations, now somewhat out of date, are too lengthy for detailed reproduction here. They will be found in his Rasúlpur Settlement Report (pp. 41 to 47); and we need merely give their general results. His first statement shows us the cultivator in easy circumstances, tilling 30 bíghas with 5 ploughs, but saddled with a family of nine persons. Here the receipts were Rs. 476, the expenditure Rs. 461, and the balance at the close of the year Rs. 15. The next picture is that of a small cultivator with a family of 5 persons, a holding of 6 bíghas and one plough: the receipts in this case being Rs. 98-8-0, the expenditure Rs. 95, and the balance Rs. 3-8-0. We are finally introduced to a professional ploughman whose holding and family are the same as in the second example. His earnings are Rs. 59-6-0, his spendings Rs. 49-2-0, and his surplus at the end of the year Rs. 10-4-0. The two last classes of cultivators, when not occupied by their own fields, seek labour elsewhere.

Wages

In considering the condition of the agriculturist we must not indeed forget that he can often eke out the profits of his scanty holding by some non-agricultural pursuit. He is often a fisherman or a currier as well as a husbandman. While his autumn crop is growing, watched by his old mother or his little boy, he can work on the roads. The wages which he earns in this fashion, as well as those which repay more skilled labour, are shown in the following table. In it the present rates are compared with those of the Rebellion and another more recent year :—

| Class of artisan or labourer. | Average daily wages in | | |
|---|---|---|---|
| | 1857. | 1867. | 1879. |
| | Annas. | Annas. | Annas. |
| Porter or common labourer ... ... | 1 | 2 | 1 to 2 according to age. |
| Mason ... ... ... ... | 2½ and 3 | 4 | 3 to 5 |
| Carpenter ... ... ... ... | 2½ and 3 | 4 and 5 | 3 to 5 |
| Blacksmith ... ... ... | 2½ and 3 | 4 | 3 to 5 |
| Scullion and torch-bearer (*mash'alchi*) .. | 4 | 5 and 6 | 4 to 5 |
| Litter-carrier ... ... ... | 4 and 5 | 6 | 4 to 6 |
| Saltpetre-worker ... ... ... | 2 | 2½ | 2½ to 3 |
| Potter ... ... ... ... | 2 | 3 | 2½ to 4 |
| Dyer[1] ... ... ... ... | 2 | 2½ | see note. |
| Tailor ... ... ... ... | 3 | 4 | 3 to 5 |
| Sawyer ... ... ... ... | 2 | 3 | 3[2] |
| Confectioner ... ... ... | 3 | 3½ | 8 per maund of sweetmeats. |
| Metal polisher ... ... ... | 2 | 2¼ | 3 to 4 |
| Saddle-maker ... ... ... | 2 | 2½ | 3 to 4 |
| Cotton-cleaner ... ... ... | 2 | 2½ | 1 per ser cleaned. |
| Metallurgist ... ... ... | 4 | 4½ | 4 to 5 |

But in the cases of day-labourers and perhaps of some few others these wages vary according to sex and age. Women get usually a quarter and boys a half less than men. In the wages of some workmen are included what are really the profits of their fixed capital. Thus the ploughman who uses his own plough and cattle receives from four to six annas daily; while his ploughless brother of the same craft receives but from 1½ to two rupees monthly. The remuneration of the Sáwaki ploughman, who gets a sort of retaining fee, is of course even less. But agricultural labourers of all sorts are as often paid in kind as in cash. And whether paid in cash or in kind, their wages vary according to the process which they perform. The rate for watching, for instance, varies slightly from that for reaping. Reapers sometimes receive, instead of a daily wage, a sixth share (*bháta*) of the grain ; but from this share is of course deducted the amount of the advance which they have generally succeeded in getting.

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[1] Dyers are now described as paid by the yard, the rate varying according to the colour of the dye. [2] But the more usual remuneration is a rate of 6 annas per foot sawn, and not a daily wage.

and prices.

No excuse is needed for passing from wages to the kindred subject of food prices. The following table shows, for the same years as the last, the prices of the principal cereals, millets and pulses :—

| Grain. | Average weight purchaseable for one rupee in | | |
|---|---|---|---|
| | 1857. | 1867. | 1879.[1] |
| | Sers. | Sers. | Sers. |
| Barley ... ... ... | 28 | 14 | 25 to 22½ |
| Small purple peas (*kirâo*) ... ... | 22 | 20 | 20 |
| *Arhar* pulse ... ... ... | 24 | 7 | 14½ |
| *Joár* millet ... ... ... | 28 | 17 | 23¾ to 26¼ |
| *Marua* do. ... ... ... | 30 | 20 | 24 to 29½ |
| Coarse rice ... ... ... | 15 | 10 | 13¼ to 20 |

Grain-lending, money-lending, and interest.

In an almost purely agricultural district like Basti grain-dealing and grain-lending are common forms of investment for capital. Cultivators borrow seed from the village landlord or corn-chandler, repaying it in kind at harvest. The interest charged is nominally 25 per cent., but is really much more. Why it is so can be best explained by a quotation from the Farukhabad notice. "The lender takes advantage of the natural fall in prices between the time of sowing, when they are highest, and of reaping, when they are lowest. The terms of the account are astutely shifted from kind to cash when grain is dear, and from cash to kind when it is cheap. Thus, if 10 sers of seed are borrowed for the spring sowings in Kárttik (October-November), when the price is Rs. 4 per maund of 40 sers, the lender's books debit the borrower with Re. 1. At the reapings in Baisákh (April-May), when the market-rate has fallen to (let us say) Rs. 2 the maund, the cash-figure is reconverted to grain, and the debt appears as 20 sers. Interest is now added at the rate of 25 per cent., which raises the sum to 25 sers. As a matter of fact much more than 1¼ times the loan is repaid. In the extreme case just taken the debtor returns 2½fold." But for further details concerning the sharp practice of grain-lenders the reader is referred to the Farukhabad notice itself, to the Bareilly notice, and to Mr. Beames' note on *Bisár* in his edition of Sir Henry Elliot's *Glossary*.[2]

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[1] As during the early part of 1879 prices had not altogether recovered from the influence of famine in 1877-78, it has been thought advisable to show those rates only which were prevalent from the beginning of June to the end of the year. To the prices here given may be added those of wheat, 15 to 16 sers ; gram, 16 to 13¼ ; and *kodon* millet, 18⅞ to 24. On the last-named grain, which if taken in sufficient quantity has intoxicating or poisonous effects, the half-famished population of 1878 are said to have recovered their strength. For in the autumn of that year the *kodon* crop was unusually abundant.

[2] See Gazr., VII, 124-26 ; V., 634-36 ; and Beames' Elliot, I., 230-32.

The classes who lend money are much the same as those who lend grain; but amongst landlord usurers Bráhmans are especially conspicuous. Of large houses which confine their business solely to banking and money-lending there are few. When cheap ornaments are offered as security but half their value is lent; and if interest is charged, the rate varies from 12 to 18 per cent. yearly, according to the magnitude or pettiness of the transaction. When merely personal security is given, the interest rises from 16 to 37 per cent; but if the borrower be a banker, with whom the lender has frequent dealings, as little as from 6 to 9 per cent. is charged. Here as everywhere, however, money is easily obtained only by those who want it least. Except to a wealthy firm, it is never lent on purely personal security. By others valuable jewels must be pledged or their lands mortgaged. In the former case from 6 to 18 per cent. interest is charged; in the latter from 9 to 18 per cent. As received by the borrower, the loan is often less than its nominal amount. When large sums are lent, the usurer first deducts 5 per cent., by virtue of what is called his *hakk pahráwa*, that is, perhaps, his preliminary right. Similarly, when small ornaments are pawned, one anna in the rupee is retained by the pawnee as *hakk chhota* or "little right." Little right, indeed! the reader may exclaim. But it is only fair to mention that when such deductions are made the interest charged is less.

When not invested in grain-dealing or usury, money seeks to multiply itself in land. Thus laid out it is expected to yield from 6 to 12 per cent. yearly. But it is from the safety rather than the profit of such investments that estates are purchased.

Manufactures.

The openings for the speculator are indeed extremely few. Manufactures exist, but they are of the usual half agricultural description. Such is the sugar industry, which so far as the processes employed are concerned, has been described in the Budaun notice.[1] But to the technical terms connected with the sugar-mill the following may be added. The hole through which the expressed juice escapes from the bottom of the mill is called *kolhani;* the wooden or earthen cup with which it is ladled into the cauldron, *saika;* the cauldron itself *karáh;* the wooden instrument wherewith the syrup is extracted from the cauldron, *khári*, and the wooden vessel wherewith it is ladled into another cauldron, *ádli;* the iron skimmer with which the surface of the boiling juice is cleared, *poná;* the round flattish and earthen cooling-pan, *chák;* and the iron vessel which transfers to it the hot syrup, *lanki.*[2] Connected with sugar are sweetmeats, which to supply the local demand are concocted in cloying profusion. The manufacture of salt is as elsewhere prohibited, but considerable quantities of saltpetre are prepared by the Lunia, Nunia, or Nonera caste. Coarse cloth, coarse pottery, and neat though simple vessels of the baser metals are made in the few small towns and the larger villages. If charcoal-burning and hide-curing rise to the dignity of manufactures, both must be mentioned. In Basti and Northern India generally the carpenter is still what his name once implied, a cartwright.[1] The principal products of his craft are wagons, ploughs and other agricultural apparatus. On the banks of the Rápti and Ghágra are constructed a few clinker-built boats and barges. The method of building is perhaps peculiar to India. The prow and stern are exactly similar, and shall therefore be called the two ends. These ends and the bottom of the vessel are put together on the ground, in one flat piece, thus :—

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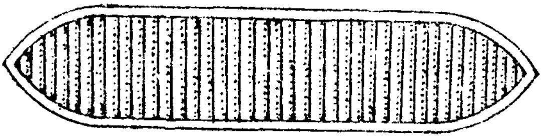
[1] Gazr., V., 83-84.

[2] For other terms connected with the sugar-mill, and for equivalents of these, see Gazr., V, 83 (Budaun); *ibid*, 632 (Bareilly); *supra*, 412-13 (Gorakhpur); and Gazr., VII., 39-40 (Farukhabad).



The ends are then bent up like those of a bow, being kept in that position by props; while the bottom is retained in its original flatness by weights. Next the sides are added; and our bow being now permanently strung, the props are removed. A few ribs are afterwards inserted for the sake of strength, but the vessel has no keel.

Trade.

It is probable that, with the exception of sugar, few of the manufactures just mentioned are exported. The exports of Basti are limited chiefly to agricultural raw produce, a term in which unrefined sugar is included; and unrefined sugar, it should be explained, is sugar whose treacle has not been removed by pressing or straining. These agricultural exports find their way down-country by river to the marts of Gorakhpur and Bengal. The principal imports are the raw-cotton, cotton-stuffs, and salt sent by road from Cawnpore through Faizabad; the metal vessels and stone shipped by river from Benares and Mirzápur; and the spices, drugs, iron and timber of Nepál, which travel by both road and river. Proceeding from this general statement to details, we may classify the commerce of Basti as external and internal, as trade with places outside the district and trade within the district itself.

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[1] Lat. *carpentarius*, from *carpentum*, a cart or chariot.

External commerce: (*a*) foreign.

The external trade, again, divides itself into trade with places outside British territory and trade with British territory itself. Let us begin with the foreign commerce. Until 1856 Basti was bounded on three of its four sides by native states, and the result was no slight check on trade. The cotton and other merchandise of western districts found the direct route to Basti and Nepál practically closed. To avoid the exactions of Oudh, a wide detour through Jaunpur and Azamgarh was inevitable. Nor could river traffic attain its present development. The Oudh landholders levied harassing tolls on vessels passing up and down the Ghágra. The annexation of Oudh introduced free-trade on the southern and western frontiers But on the northern Nepál still imposes certain restrictions on the natural course of commerce.

Obstacles by which it was and is impeded.

These restrictions are both direct and indirect. There are orders forbidding the passage of merchandise except by specified routes, and there is an objectionable system of taxing traders. The bulk of the traffic wending to and from Basti must pass through certain Nepálese marts lying between our frontier and the foot of the hills. These are Sirsewa, Bahádurganj, and Captainganj, all in that Shiúráj district which once formed a part of Gorakhpur-Basti. The two last are certainly modern foundations, being named respectively after the late Sir Jang Bahádur and one of those captains who in the Nepálese army command battalions. At Bahádurganj is quartered during the trading season a military force; and from this place probably are detached the patrols that watch the Basti border. An old mart further to the east, in what was once Gorakhpur, is Bútwal. Through these towns is forced every form of Nepálese export except fragrant resins (*dhúp*),[1] *bankas* grass, rough wood, grain, and clarified butter. But the tariff of exempted articles varies from place to place; and even for exempted articles a customs pass is required. The patrols prevent other commodities from passing the frontier except through the favoured depôts. If a British subject is caught crossing the border with prohibited goods, those goods are confiscated. A Nepálese trader stopped under similar circumstances not only loses his wares but is turned back. Hence perhaps the common belief that Nepálese subjects are forbidden to enter our territory.

The trade of the privileged towns is almost wholly in the hands of a few British subjects who have settled there as shopkeepers. They buy goods which itinerant hucksters (*baipári*) bring from British India, and sell these again to the hillmen. Conversely, they buy from the hillmen and sell to hucksters who are returning to this district. To take shops in the Nepálese marts these British subjects are practically forced by the fact that, if they do not, their merchandise is taxed at a rate about 25 per cent. higher. The Biskohar traders, most of them engaged in the Nepál business, are said to complain bitterly of this regulation. "If we may believe report," writes Mr. Fuller,[1] "the residence of the richer traders is rather enforced by official pressure than tempted by benefits." The so-called residents retire to British territory during the rains, when the malarious marts of the Nepálese Tarái are deserted. It may be urged that they need not return to Nepál unless they please. But if they went not thither their occupation would be gone.

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[1] The term *dhúp* is applied also to the wood, imported in small quantities, of the *Juniperus excelsa*, or pencil cedar. Dhúp simply means, in fact, any fragrant fumigant used as incense; and to this use the wood just mentioned is sometimes applied.

The prime object of these vexatious restrictions would seem to be the enrichment of the Nepálese depôts at the expense of the British frontier towns. The latter, the natural and perennial centres of trade, have undoubtedly suffered. Though larger than when the Nepál marts were first established, and all exports from them to British dominions forbidden under pain of death,[2] the business of Biskohar has greatly declined. But these Nepál marts, which are uninhabitable for a third of the year, cannot hope for any really corresponding gain. A second reason which perhaps forces traffic through them is, perhaps, the easier collection of the customs dues. In the same manner, it may be urged, and in a British municipality, imports must pass certain octroi outposts. In these Nepálese towns customs dues are certainly levied; and it is a matter of regret that they are not levied by less uncertain methods. They are assessed in some cases on the load, in others on the weight, now on number and then on the value. The rate of taxation per maund, so far as can be gathered from Basti traders, is for the salt, sugar, potatoes, and tobacco imported into Nepál, annas 4, 4, 10, and 4 respectively; for the exported cardamums and turmeric Rs. 5 and Re. 1¾. But the taxes are farmed out to contractors and differ on the frontiers of different districts. All that is certain about them is their uncertainty; and their very arbitrary nature must have a rather discouraging effect on trade. Besides customs duties an octroi is sometimes levied on imports, while another impost known as *khunt* is taken from non-resident traders.

"A British trader," reckons Mr. Fuller, "taking 100 maunds of coarse sugar (*gur*) to the Captainganj bázár will have to pay the following taxes.

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[1] From whose able report on the *Foreign trade* of these provinces (1877-78) most of the information here given has been gathered.

[2] *Gorakhpur-Basti Settlement Report*, II., 76.

The value of a maund of gur is assumed to be Rs. 7, and the 100 maunds is presumed to be laden on 50 bullocks :—

| | Rs | a. | p. | | Rs. | a. | p. |
|---|---|---|---|---|---|---|---|
| Customs at ... ... | 0 | 0 | 9 | per rupee of value ... ... | 32 | 13 | 0 |
| Khunt at ... ... | 0 | 2 | 0 | per bullock ... ... | 6 | 4 | 0 |
| *Plus* octroi (if paid) at $\frac{1}{20}$th of total value ... ... ... | | | | | 26 | 14 | 9 |
| | | | | Total ... | 65 | 15 | 9 |

"On his entry to a municipality in the North-Western Provinces he will not, as a rule, be taxed more than Rs. 12½, at the rate of 2 annas a maund. But it is not so much the *amount* levied by Nepál that appears to be complained of as the *manner* in which it is levied. It is much to be wished that a fixed tariff of duties were published which would enable a trader to calculate with some certainty the profits of a venture, and give some basis on which illegal exactions could be complained of."

Routes to and from Nepál;

From the restrictions on the Nepál trade to the Nepál trade itself. The two principal road-routes by which this enters Basti are: (1) from Sirsewa, Bahádurganj, and Captainganj, by way of Marni in the north-west corner of the district or of Kakrahíghát on the Bánganga, above that river's junction with the Rápti; (2) from Bútwal, *viâ* Lautan or Uska. But most of the roads are little better than cart-tracks, and degenerate into such after crossing the Nepál border. The produce of the Nepál Tarái enters the district by numberless by-paths or by no path at all. River-routes are provided by the Bánganga and Dhamela; but also, though not directly with this district, by the Rápti and other affluents of the Ghágra.

and registration of traffic on those routes.

Five posts of the Agriculture and Commerce Department register the traffic passing to or from Nepál by road. One, at Marni, watches the trade with Bahádurganj and Sirsewa; a second at Kakrahíghát, that wending across the Bánganga and Rápti; the third at Uska; the fourth at Sohás on the Kurna near Uska; and the fifth at Lautan, that which by several converging roads leaves or seeks Bútwal. The value of the traffic which during the financial year 1878-79 passed these posts may be thus shown :—

| Post. | *Value in rupees of traffic, 1878-79.* | | |
|---|---|---|---|
| | Imports. | Exports. | Total. |
| | Rs. | Rs. | Rs. |
| Marni ... ... ... ... | 1,00,818 | 2,32,352 | 3,33,170 |
| Kakrahíghát ... ... ... ... | 47,089 | 33,249 | 80,338 |
| Uska ... ... ... ... | 4,64,570 | 34,387 | 4,98,957 |
| Sohás ... ... ... ... | 20,048 | 7,386 | 27,434 |
| Lautan ... ... ... ... | 2,94,417 | 2,10,058 | 5,04,475 |
| Total ... | 9,26,942 | 5,17,432 | 14,44,374 |

These returns are perhaps somewhat vitiated by the want of supervision and the unfitness, moral or mental, of the registering clerks. But "whatever percentage of error they may contain, they do succeed in showing in broad lines of light and shade both the volume and the direction of exports and imports."[1] The great excess of imports over exports will at once be noticed. The balance against Basti seems to consist chiefly in the value of the imported grain and timber. The cash paid for these articles is apparently retained in Nepál, and not exchanged for British Indian commodities.

Imports from Nepál.

The imports from Nepál are of two classes: those which are allowed to enter the district direct from the Tarái, and those which traverse or proceed from the submontane marts. The Nepálese hills are not near enough to maintain any *direct* trade with Basti, or rather their exports are unnaturally intercepted by the marts in question. The commodities supplied by the Tarái are chiefly confined to unhusked rice and wheat; but barley and millets, gram and other pulses, are imported in more sparing quantities. The food thus introduced is collected at Lautan, Uska, and Menbdáwal. Hence it is sent, if intended for Calcutta, down the Rápti and the Ghágra; or if intended for consumption in these provinces, across the Ghágra to Tánda and Faizabad. Clarified butter, also, is of course largely imported from so well known a cattle-breeding tract as the Tarái.

But with the exception of this grain and this clarified butter almost all the Nepálese imports reach our border through the towns lying between that border and the hills. The principal articles thus received are drugs, fibres and fibre manufactures, hides, iron, oilseeds, spices, and timber; but to this list likewise should be added clarified butter and grain. Some opium also is imported; but as this must be contraband, the less said about it the better. The drugs, of which a large weight finds its way to Lautan, are nearly all non-intoxicating. They consist of *ghurbach*, the root of a flag (*Acorus calamus*) found in swampy places; *lodh*, the bark of a forest-tree (*Symplocos racemosa*); *kaiphal*, also the bark of a forest-tree (*Myrica sapida*); *kattha* or terra japonica, the resin of the khair (*Acacia Catechu*); *lobán*, *bahroza* or benzoin, the turpentine of the chír pine (*Pinus longifolia*); *karáyal*,[2] the gum of the sál (*Shorea robusta*); *majíth* or Indian madder, the root of the small plant known as *Rubia cordifolia*; *dál hard*, the yellow wood of the hill berberry (*Berberis Lycium*); *cháb*, the berries of creeping plants of different species and the *Piper* genus; *kakra singi*, the horn (*síng*) like-galls of the wild shrub called *Rhus*

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[1] The quotation is from a letter (1880) by Mr. Buck, the Director of Agriculture and Commerce.

[2] Called also *rál*, *i. e.* *the* gum *par excellence*; and dhúp or dhúna, *i. e*, *the* fumigant.

*succedanea; kumkum*, the young leaves of a genus named *Didymocarpus; chiraita*, the well-known liver medicine decocted from various species of *Ophelia; pakhánbed*, the rhizome of *Saxifraga ligulata; nirbisi* or *jadwár*, and *atís*, the roots of different species of *Aconitum;* with *bikhman* and *singia*, whose aconite origin is less certain. These drugs are used chiefly for medicinal and veterinary purposes; but we cannot linger further to describe their exact uses. An interesting note on the subject was contributed by Mr. J. Hooper, C.S., to the Agriculture and Commerce report for 1878-79. Mr. Hooper adds some half dozen other drugs whose botanical species he was unable to identify. The demand for such articles, chiefly spontaneous forest produce, surprises the inhabitants of the wild and wooded Nepálese hills. "The Biskohar traders," they exclaim, "are a strange folk, who give silver in exchange for sticks and leaves." One curious fact connected with the import of catechu and some other resins is that, in places where they are taxed at all, women and children are allowed to carry them across the frontier untaxed.

The fibres are those of the plant known as laria san (*Crotolaria juncea*) and of the grasses bhanj and bankas (*Spodicpogon angustifolium*).[1] The fibre manufactures are coarse jute sacks and coarse hemp cloth or matting (*bhangra, bhangela*).[2] The alternative terms "cloth or matting" rightly express the great differences in the texture of this fabric. It is sometimes a coarse loose sacking; sometimes a compact wearing material; but in both cases of great strength and durability. Another stuff bearing the same name, with *pua* or *allo* prefixed, is made from the fibre of a plant called "chahu shisban" (*Maoutia puya*). This pua bhangra is finer, softer to the touch, and of a rather darker colour than the ordinary bhangra. The chief Basti mart for these fibre manufactures is Uska.

Nepálese hides and horns are imported in small quantities only. The iron is introduced in the form of either pig-iron or manufactured tools, such as pick-axe heads. But the import is decreasing in favour of the cheaper and better European article. The import of uncoined copper, though allowed in Buchanan's time, is now forbidden, being punished by the confiscation of the contraband metal. It is the not unreasonable conclusion of the Nepál Government that the less raw copper is exported, the more coined copper will find its way into Hindústán. The coppers known throughout these provinces as "Gorakhpuri pice" are largely coined at Tánsen in the Pálpa district, and largely imported into British India. The oilseeds are chiefly linseed, rape (*sarson*), mustard (*rai*), and sesamum (*til*). The linseed seems as a rule to seek Lautan, the mustard Uska. A large quantity of these oilseeds finds its way down the Rápti and the Ghágra to Calcutta.

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[1] This identification was made at Kew.

[2] From *bháng*, the intoxicating wild hemp.

The principal spice is turmeric, used in cookery as well as dyeing. The Nepálese plant has a shorter, rounder, and yellower root than the variety known to the market-gardeners of the plains. Next to turmeric stand *tejpat,* the leaf of the cinnamon tree (*Cinnamonum tamala*) ; and *timur,* the aromatic berry of a shrub (*Zanthoxylum alatum*) found in the hills. The other spices are cinnamon itself, chilies, cardamums, ginger, black-pepper, coriander-seed, the hill betel-nut, and tree-lichens of kinds (*burhna*). But the latter are used as a perfume rather than a spice.

The timber which is the principal export of Nepál is for the most part floated in logs down rivers such as the Rápti and the Dhamela. But a little of it passes also by road, in the shape of axles, cart-wheels, and other carpentry. The chief varieties are the woods of the *sál* and *ásna* trees, both above mentioned as indigenous in this district also. Sál forests are the only plantations which the Nepál Government takes any pains to preserve. But even sál trees are rather recklessly felled; and unless some restraint is put upon this practice, the timber imports must surely decrease. Sál logs are so heavy that, to keep them afloat on their way down-stream, they must be lashed to "dug-out" canoes.

Exports to Nepál.

Exports from this district to Nepál must in most, if not all, cases pass through the Nepálese submontane towns. Chief amongst such exports are cotton-twist, cotton-stuffs, cocoanuts, hardware, salt, sugar, and tobacco. Probably on account of its heavy transport expenses, raw-cotton is little exported. Being both forced through the towns just mentioned, the cotton manufactures and the spices from Nepál practically pay for one another. The former consist of a little country-spun yarn, a good deal of European piece-goods, and a far larger amount of native cotton. The European stuffs come chiefly *viâ* Gorakhpur from Gházipur; the little raw cotton and the country cloth from Faizabad or Tánda. The cocoanuts leave the district mainly by way of Kakrahíghât. Hardly needful, perhaps, to note that they are a mere re-exportation, which cannot be produced in a country so far from the salt sea as Basti. The export of salt is increasing. But the Nepálese prefer the Tibetan to the Indian chloride, and except in times of mourning, when the former is forbidden, rarely use the latter. Very little refined sugar finds its way into Nepál. The exports, which adopt as a rule the Kakrahíghát route, consist chiefly of unrefined varieties like molasses (*shíra*).

External trade: (*b*) with British territory.

The external trade with British territory may be trade with other districts of these provinces; or with districts of other Indian provinces; or even, through those other provinces, with England itself. The commerce with other districts of these provinces is of course the most important, but for the purposes of this notice need not be discussed as apart from the other two trades just mentioned. Materials, indeed, for any such separate treatment are wanting. In Basti the Department of Agriculture and Commerce registers Nepálese traffic only.[1] It may, however, be noted that the commodities exchanged between district and district in these provinces are chiefly limited to raw-produce—cotton, unrefined sugar, grain, oilseeds, and timber. Exchanged also are salt, iron, and tobacco; but the two former come wholly, and the last partly, from other provinces or native states. The reason why imports and exports are chiefly unmanufactured is that the conditions and requirements of society are almost purely agricultural. There are no great manufacturing centres. On entering a district raw produce finds a limited manufacture in some small country town, whence the manufactured article is distributed to the immediate neighbourhood only.

Imports.

The articles which Basti chiefly imports from British territory are raw cotton, cotton-goods, and salt. Next, after a long interval, come metal vessels, stone, and the timber of Gorakhpur or Gonda; but these need not be further mentioned. Cotton, which prefers a dry soil and climate, cannot here be grown in sufficient quantities for home consumption. It must, therefore, be imported. Produced in Bundelkhand and the Dúáb, it is collected in the great emporium of Cawnpore. Hence in a raw or manufactured form it is sent across the Ganges to Faizabad or Tánda, and from these marts passes over to Basti. It travels mostly by road, eschewing as a rule the Oudh and Rohilkhand Railway. Of European cotton-goods much comes from Calcutta and little from Bombay. The imports of piece-goods are ten or a dozen times as great as those of cotton-yarn. The principal distributing centre is Gházipur, near the railway from Calcutta; and from Gházipur these manufactures travel to Basti by way of

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[1] A since closed post at the Kuána-bridge near Basti registered in 1878-79 the traffic passing along the Faizabad and Tánda roads—that is a certain amount of the traffic with Oudh. The value of the imports from Faizabad was returned as Rs. 3,24,838, and from Tánda as Rs. 2,16,573; total Rs. 5,41,411. The corresponding figures for the exports were, towards Faizabad, Rs. 3,90,469; towards Tánda, Rs. 3,21,621; and total Rs. 7,12,090.

Azamgarh or Gorakhpur or both. Here as elsewhere in the North-Western Provinces the manufacture of salt is forbidden, and that necessary is imported chiefly from Jodhpur and Jaipur in Rájputana. But rather more English salt, from Liverpool *viâ* Calcutta, is used in the Benares division than elsewhere. Though in British India Tibetan salt is untaxed and Indian salt taxed, little or none of the former ever reaches the plains. Difficulties of transport raise its price even in the hills to that of taxed salt; and to bring it further would not pay.

Exports.

The principal exports to British dominions are rice, wheat and other grains, sugar and oilseeds. Amongst minor exports may be mentioned opium, indigo, and clarified butter. Lac is collected in small quantities from the pípal and other trees, but in quantity so small that its import is more likely than its export. Owing to accidents of season the grain trade is liable to greater fluctuations than that of the exported sugar or the imported cotton. But as a rule Basti produces far more grain than it requires, and exports largely. Its surplus stocks pass across the Ghágra to the entrepôts of Jaunpur and Benares, or down the Ghágra and its tributaries to Calcutta. How large the grain traffic on the Ghágra is has been shown above.[1] If uninfluenced by abnormal causes, the traffic in spring grains lasts from about the middle of April to about the middle of August; and of these vernal products wheat is of course the most important. The large wheat export from these provinces to England through Calcutta promised for a small time great prosperity to India. The famine prices of 1877-78 nipped it in the bud, and whether it will live to flourish remains to be seen. But at present rates it pays better to keep corn in the country than to export it. The margin of profit, after sale in England, was never great. As compared with those of rice and wheat, the other grain or pulse exports of Basti are small. They include joár millet, peas and gram.

In the requirements of its growth sugar is the opposite of cotton. Flourishing in the damp soil and climate of Basti, where cotton pines, it is thence exported to the cotton districts. To Bengal, too, much finds its way. The exports consist chiefly of unrefined varieties like compost (*gur*), *putri*, *ráb* and molasses (*shíra*); but refined sugar leaves the district in no contemptible abundance. The same causes which render the district a productive field for sugar adapt it also to the growth of linseed. For its linseed, and not for its fibre, flax is widely cultivated. The export of other oilseeds—mustard (*rái*), rape (*sarson*), and mahua-berry (*koendi*), is comparatively small. Oilseeds are, as a rule, sent down the rivers to Calcutta. The minor exports need not detain us long. A Government monopoly, opium is exported only to the Government factory at Gházípur. A small quantity of safflower and other dyes is transmitted to other districts of these provinces or Calcutta. The clarified butter exported from Basti is probably produced in the Nepál Tarái and re-exported. The principal producers of this commodity are, not the districts of the Benares division, but the Agra districts bordering the Jamna. The quantity produced in Basti itself is by reason of defective pasturage small.

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[1] P. 415.

Internal trade: markets and fairs.

We now come to the second great class of trade, the internal commerce between places within Basti itself. This may be briefly defined as the exchange of agricultural raw produce for coarse and primitive manufactures. The rustic brings his crops to the nearest market village or small town, bringing back cloth, metal vessels, or other simple necessaries. But his requirements are neither extensive nor expensive. His demand for manufactures falls short of his supply of grain, and he should therefore return with a cash balance. What becomes of this balance is an intricate question on which the village usurer could probably throw some light.

In every parganah are several places where markets are held once weekly or oftener. More about these rural centres of commerce will be found in the town and parganah articles. Suffice it here to mention that the only mart with any real pretensions to a large business is Menhdáwal. But a considerable trade is carried on at Bághnagar in Maghar, Bánsi, Basti, Belwa of Amorha, Bhánpur, Biskohar, Chillia, Dubaulia, Domariáganj, Gáeghat, Ganeshpur of Nagar, Haraia, Hanumánganj of Maghar, Lautan, Mukhlispur of Mahauli, Nagar, and Uska. At many places holy festivals become the excuse for fairs which are really commercial rather than religious. Chief of such gatherings are those held in the end of October-November and the beginning of March-April at Sítárámpur in Amorha. The first, called the *Kámki ká Nihán*, has for its ostensible object ceremonial bathing in the Ghágra, and is attended by about 100,000 persons. The second, which takes place on the Rámnauami festival, is attended by about 10,000. To the *Ashnán Bharat-bhári* fair, held in the end of October-November at Bhári of Rasúlpur, are assigned 50,000 visitors. At Jignán of Bansi, in the following month (November-December), some 35,000 holiday-makers celebrated the betrothal and marriage of Ráma (*Dhánukjug* and *Rámbiyáh*). Attendances of 12,000, 11,000, and 10,000 respectively are ascribed to the gatherings assembled in March-April at Lálganj of Mahauli (the *Muhára*); at Amorha (the *Rámrekha*); and at Sirsi of Amorha (the

*Makhaura*). The Shiúráttri fair held in February-March at Tama of Maghar has about 9,000; the *Bhadesarnáth* held in the same month at Bhadesar of Basti, about 6,000 visitors. The same figure represents the numbers who assemble to celebrate the "full-moon bathing" (*Ashnán Páranmáshi*) at Kakrahíghat of Bánsi in October-November; while about a thousand less meet at the "pond-bathing" (*Ashnán Pokhra*) held in the following month at Amaulipur of Amorha.

The minor gatherings are those held thrice yearly at Menhdáwal and twice yearly at Bánsi; the Shiúráttri at Katesarnáth in Rasúlpur (February-March); the bathing-assemblages at Pachos and Pandol in Amorha (December-January and March-April); the fête of Kabír at Maghar (December-January); and the *Paltádevi* at Alídápur of Bánsi (March-April). Some further account of the principal fairs will be given in the articles on the towns, villages, and parganas where they take place. It will be seen that they are chiefly of Hindu origin; but many are held also in honour of the rather mythical Muslim martyr Sayyid Sálár, *alias* Bálá Pír,[1] *alias* Gházi Miyán. None is deemed of sufficient size or turbulence to require the attendance of an additional police force. There is much sameness about the articles, often articles of luxury, exposed for sale at all. The commonest wares are cotton and woollen cloth, metal utensils, cutlery, rice and other grains, salt, spices, sugarcane, sweetmeats, toys, shoes, ornamental caps and cheap female ornaments.

Weights and measures.

A corollary to the subject of commerce is that of weights and measures. These are in many respects peculiar. The Government *ser* of 80 *tolas* or $2\frac{2}{35}$ lb avoirdupois is not in general use. The unit of weight is the copper coin called the Gorakhpuri or Bútwal pice, of which that ser contains 22½. Four of these pice = 1 *ganda*. Seven or eight gandas = 1 local ser "crude" (*kacha*); 40 gandas = 1 *panseri*, which equipoises 150 rupees; and 25 gandas = 1 local ser "mature" (*paka*). The weight known as the *sei* varies in practice from 22½ to 31½ gandas, according to the locality and the nature of the grain sold. But the sei *par excellence*, the sei by which the variations of other seis are measured, is a sei of white rice; and this equals one local ser mature. Sixteen of these true seis = 1 *máni* and 16 mánis = 1 gon. But paddy or unhusked rice weighs about twice as much as husked or white rice; and in measuring the former 8 seis only go to the máni. In this paddy weight 5 mánis = 1 *man*; and this man = 48 Government sers. Neither man nor máni must be confused with the smaller and rarer weight known as *mána*. The mána equals 6¼ gandas only ; or, in other words, 4 mánas = 1 local ser mature.

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[1] The title of Bálá Pír or High Saint is bestowed also on other persons, such as Shaikh Kabír of Kanauj. The latter is not, however, to be confused with the greater Kabír whose shrine may be seen at Maghar.

So greatly do the customary standards differ from mart to mart that the above remarks must be taken as general only. In the present backward commercial state of the district and the provinces, the want of uniformity matters perhaps but little. So long as the people prefer this confusion of weights, the interference of the legislature would be undesirable ; and before such interference becomes urgent, the extension of trade and communications will probably have rendered local measures almost as extinct as they are in England.[1] Meanwhile it is needless to ask the question whether the State should not assert the exclusive right of making weights as it does of coining money. It is always open to a purchaser to claim measurement by Government weight, just as it is always open to the seller to claim payment in legal tender instead of Nepálese pice. Government weights are kept at all tahsíldars' offices ; and to these offices weights professing to represent Government standards can always be brought for verification and stamping.

The crude ser is prevalent chiefly in the southern parganas, where the sei is not used. But, as might be expected from its rice origin, the latter weight is universal in the rice-bearing north-country. The mature ser is in vogue all over the district. When collected into heaps on the threshing-floor, grain is sometimes measured by a standard of capacity called *páthi*. The weight of a páthi varies in different villages from about 1 to about 1½ Government maunds. Like the máni, the páthi is familiar in the hill-country south of the Ganges plain.[2] Ordinary scales are called *tarázu;* goldsmiths' scales, *kánta;* giant scales for weighing sacks, *rátul;* and balances for weighing wood, *tak*. Weights, made as elsewhere of iron or stone, are named *bánt* and *batkara*.

Measures of length and area.

For measures of length and area an unit is supplied by the *háth* or cubit. The values of this standard differ in different parganas ; but were sanctioned by the old Oudh Government and have been adopted by our own. They are as follows :—In Bánsi, Rasúlpur, and Bináyakpur, 22·7 inches ; in Amorha, 20·6 ; in Nagar and Basti, 20·9 ; in Maghar, 21·4 ; and in Mahauli, 21·3. From the cubit upwards, the table is everywhere uniform. Five cubits = 1 *latta* and 20 lattas = 1 *jaríb*. The square of the latta is called *dhur* or *biswánsi;* that of the jaríb a *bígha ;* and everywhere 20 dhúrs = 1 *dhái* or *biswa*, while a bígha contains 20 dháis. But as the cubit varies, the uniformity of all these other measures is of course an uniformity in name only. The relative values of the bígha and the acre differ from parganah to parganah thus :—

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[1] The death-blow to purely local standards was in that country given by the Imperial Weights and Measures Act, which, passed in 1824, came into force on the 1st January, 1826.

[2] The máni in Bundelkhand and the Central Provinces ; the pátha or páthi in Chutia Nágpur and South Mirzápur.

| Pargana. | Measure of Government bígha in square yards. | Number of bíghas to the acre. | Bígha what decimal fraction of the acre. |
|---|---|---|---|
| Bánsi, Rasúlpur, and Bináyakpur ... | 3.976 | 1·2173 + | ·8214 |
| Nagar and Basti ... | 3,403 | 1·4222 + | ·7031 |
| Amorha ... | 1,179 | 4·1051 + | ·2435 |
| Maghar ... | 3,533 | 1·3700 | ·7300 |
| Mahauli ... | 3,500 | 1·3828 + | ·7231 |

But besides these official or mature (*paka*) standards, there are many others known as crude (*kacha*). The average value of the crude *háth* is about 20 inches. Three háths = 1 *rassi* or *latta* of 5 feet. The square of 5 rassís is called a *mandi ;* while 24 mandis make a *bígha* of about 1,666·5 yards English. The native yard or *gaz* varies everywhere. In the south it is a few inches shorter, in the north about 4 inches longer than the English yard ; while at Bánsi it attains the monstrous length of 3 feet 7½ inches. But a table showing all these crude measures would probably fill volumes. Mr. Wynne mentions that almost every landholder in Rasúlpur has his own mandi ; while at the fairs at Bhári and Katesarnáth every trader has his own *gaz*. The term mandi is in navvy's work sometimes applied to the Government biswa.

District receipts and expenditure.

In the coinage of Basti there is nothing peculiar, for the wide currency of Nepálese coppers can hardly be called a peculiarity. A letter in the Board's Records for 1802 shows that there were then current seven different kinds of rupees. Taking the Lucknow coin and the figure 100 as its standard, it places the value of the Benares rupee somewhat above that par ; those of the Moti Sháhi, Gauhar Sháhi, and Muhammad Sháhi between 96 and 97 ; and that of the Rikábi above 91. The Moti Sháhi is said to derive its name from the same Scotch officer (Mr. Ahmuty) as Motíganj of Allahabad. The seventh rupee mentioned is the Gopál Sháhi ; and Buchanan notes in 1813 the occasional use of others from the Calcutta, Murshidabad, and Farukhabad mints. But it may be doubted whether the keenest numismatist could now collect many specimens of these coins in Basti. The only rupees in general circulation are those of the modern British Government. And in British Government rupees the district income and expenditure for two out of the past ten years may be shown thus:—

| Receipts. | 1872-73. | 1879-80. | Expenditure. | 1872-73. | 1879-80. |
|---|---|---|---|---|---|
| | Rs. | Rs. | | Rs. | Rs. |
| Land revenue ... | 13,37,653 | 13.35,571 | Revenue charges ... | 66,164 | 1,76,810 |
| Stamps ... | 50,840 | 81,851 | Excise (including opium) ... | 1,342 | 1,373 |
| Medical receipts (law and justice) ... | 7,682 | 11,179 | Assessed taxes ... | 144 | 47 |
| Police ... | 573 | 6,823 | Stamps ... | 1.235 | 1,050 |
| Public works ... | 15,023 | 26,552 | Judicial charges ... | 35.778 | 26,539 |
| Income and license taxes ... | 16,750 | 16,711 | Police, district and rural ... | 1,15,654 | 1,33,195 |
| Local funds ... | 2,38,880 | 7 048 | Public works ... | 76,304 | 28,860 |
| Post-office ... | 7,207 | 23,794 | Provincial and local funds ... | 4,32,646 | 10,525 |
| Medical ... | ... | 92 | Post-office ... | 7,679 | 15,417 |
| Educational ... | 262 | 137 | Medical ... | 4,150 | 12,647 |
| Excise ... | 23,592 | 39,006 | Educational ... | 3,100 | 18,693 |
| Cash transfer remittances, | 34,280 | 1,41,900 | Cash and transfer remittances, | 7,46,716 | 8,25,000 |
| Transfer receipts ... | 22,517 | 6,419 | Transfer receipts and money orders. | 2,869 | 9,133 |
| Money orders ... | 26,479 | 44,477 | Municipal funds ... | 6 606 | 1,595 |
| Municipal funds ... | 4,140 | 1,975 | Advances recoverable ... | .225 | 659 |
| Recoveries ... | 404 | 1,057 | Pensions ... | 1,213 | 1,641 |
| Rates and taxes ... | Included in Local Funds. | 2,50,086 | Ledger and savings-bank deposits | ... | 2,033 |
| Ledger and savings-bank deposits ... | ... | 10,492 | Miscellaneous ... | 1,110 | 2,382 |
| Miscellaneous ... | 4,580 | 6,857 | Jail ... | 15,432 | 17,507 |
| Jail ... | ... | 4,324 | Registration ... | 3.572 | 2,772 |
| Registration ... | 8,041 | 9.914 | Deposits ... | 62,358 | 1,26,037 |
| Deposits ... | 65,752 | 1,45,663 | Málikána[1] ... | 18,476 | 11,417 |
| | | | Military ... | 1,700 | 558 |
| | | | Interest and refund, Famine .. Relief works (famine charges), | ... | 5,223 |
| Total ... | 18,64,455 | 21,71,928 | Total ... | 12,79,126 | 14,24,977 |

Several items of this account will be none the worse for explanation.

House-tax towns.

There is no municipality in Basti. But the so-called municipal funds are collected and disbursed chiefly on police, public works and conservancy, in the towns of Menhdáwal and Biskohar. Here, under Act XX. of 1856, a house-tax is levied on well-to-do residents. Though superintended by the Magistrate-Collector, its assessment is in the first instance effected by a committee (*panchâyat*) representing the townspeople. Until a few years ago there were as many as a dozen house-tax towns in Basti. The income and outlay of the two that remain will be detailed in their Gazetteer articles.

Income and license tax.

The income-tax was abolished in 1872; and the above account, which begins with April[2] of that year, shows not the receipts for a perfect twelve-month. As an example, then, of what could be realized under this head, let us take 1870-71. In that year, under the Act of 1870, the tax was assessed at the rate of six pies in the rupee on all profits exceeding Rs. 500 yearly. The actual assessment amounted, for the whole district, to Rs. 59,496. There were 844 incomes of between Rs. 500 and 750 per annum; 267 of between Rs. 750 and 1,000; 184 of between Rs. 1,000 and 1,500; 65 of between Rs. 1,500 and 2,000; 108 of between Rs. 2,000 and 10,000; and 9 of between 10,000 and 100,000. The total number of persons assessed was therefore 1,477. The license-tax, imposed by Act VIII. of 1877, yielded in 1878-79 and 1879-80 returns of Rs. 17,198 and Rs. 16,711 respectively.

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[1] Allowances made to owners of sequestrated estates.

[2] In India, as in England, the financial year begins on the 1st April.

Excise.

Excise is levied under Act X. of 1871. At the close of the year 1879-80 the district contained 147 shops for the sale of native liquor, but none for the sale of English spirituous drinks. There were working 5 licensed stills; and 18,566 gallons of liquor were issued. The following table will show that the receipts of late years have, though liable to great fluctuations, been on the whole progressive:—

| Year. | Still-head duty. | Distillery fees. | Fees for license to sell English liquor. | Drugs. | *Madak* and *chándu*. | *Tári.* | Opium. | Fines and miscellaneous. | Gross receipts. | Gross charges. | Net receipts. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. |
| 1872-73 | 10,609 | 14 | 3,898 | 4,500 | 100 | 5,969 | 123 | ... | 52,213 | 1,274 | 23,939 |
| 1873-74 | 5,496 | 12 | 3,283 | 4,500 | 150 | 3,307 | 96 | 56 | 16,900 | 1,533 | 15,367 |
| 1874-75 | 6,891 | 13 | 3,914 | 2,528 | 361 | 4,632 | 114 | 2 | 18,455 | 2,745 | 15,710 |
| 1875-76 | 14,726 | 17 | 6,079 | 2,344 | 208 | 4,775 | 158 | ... | 48,307 | 2,054 | 26,253 |
| 1876-77 | 14,841 | 12 | 5,338 | 3,000 | 150 | 4,699 | 96 | 1 | 28,137 | 1,945 | 26,192 |

Struck on these five years, therefore, the average of the net receipts is about Rs. 21,492 yearly.

Stamps.

Stamp duties are collected under the Stamp Act (I. of 1879)[1] and Court-fees Act (VII. of 1870). The following table shows, for the same period as the last, the revenue and charges under this head:—

| Year. | *Hundi* and adhesive stamps. | Blue-and-black document stamps. | Court-fee stamps. | Duties and penalties realized. | Total receipts. | Gross charges. | Net receipts. |
|---|---|---|---|---|---|---|---|
| | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. |
| 1872-73 ... | 412 | 21,230 | 29,009 | 54 | 50,705 | 1,968 | 48,737 |
| 1873-74 ... | 371 | 22,851 | 38,351 | 75 | 61,648 | 1,815 | 59,833 |
| 1874-75 ... | 466 | 20,887 | 35,806 | 50 | 57,409 | 1,353 | 56,056 |
| 1875-76 ... | 609 | 18,695 | 38,279 | 291 | 57,674 | 1,503 | 56,171 |
| 1876-77 ... | 724 | 20,145 | 40,460 | 29 | 61,358 | 1,657 | 59,701 |

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[1] This Act has lately superseded that (XVII.) of 1869.

The average net receipts may therefore be set down as about Rs. 56,099 yearly.

Registration.

The details of registration receipts may be shown for a third year not mentioned in the above general table of income and expenditure. In 1876-77 fees to the amount of Rs. 7,872 were realized on the 3,350 documents registered under the Registration Act (VIII. of 1871). The expenses of establishment and other charges reached during the same year the sum of Rs. 2,772. The total value of all property affected by registered documents was returned as Rs. 13,20,931, of which Rs. 11,86,800 represented immoveable and the remainder moveable property.

Judicial expenditure.

Under the head of judicial expenditure we may note the results usually attained for the money, or in other words the number of cases usually tried in the year. Tried by Criminal Courts in 1878-79 were 2,900 ; by Civil Courts, 1,664 ; and by Revenue Courts, 804.

Medical charges and sanitary statistics.

The medical charges are in great part those incurred at the one central and the three branch dispensaries. The first is at Basti ; the three latter being situated at Birdpur, Bánsi, and Menhdáwal respectively. At these institutions cases are treated and medicines dispensed by native doctors, under the general supervision of the Civil Surgeon. The diseases which most often call for treatment, all more or less endemic, are as follow:—intermittent and simple fevers, small-pox, rheumatism, indigestion, dysentery, diarrhœa, cholera, bronchitis, inflammation of the lungs, pleuritis, consumption, anæmia, dropsy, leprosy and other skin diseases (shingles, scabies, impetigo, &c.), mumps, liver and spleen complaints, paralysis, stone in the bladder, and goitre.

"Basti," writes Dr. Kelly, "is peculiarly damp and relaxing. That part towards the north, known as the Tarái, has a malarious climate ; and the natives suffer largely from intermittent fever,[1] which may be considered the most prevalent disease. The inhabitants generally are poor, badly fed and clothed, and being exposed under such conditions to noxious climatic influences, readily succumb to disease. Enlargements of the spleen are very common as the result of repeated attacks of ague. Very little has been done towards improving the drainage of swamps in the district. But the cutting of forests and increased cultivation have done much towards ameliorating the prevalence of disease.

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[1] Speaking of these fevers, Dr. Buchanan writes: "Some of a slight nature are called 'cold and hot' (*sardí-garmí*), and require little attention. The people allege that they are also liable to slight febrile attacks if they omit for some days to eat before 10 o'clock in the forenoon, especially near the equinoxes. This kind of complaint is called *kharái*, and is accompained by head-ache and bleeding at the nose.'

"There has been a yearly epidemic of cholera for some time past. Cholera invariably appears at the commencement of the hot season and disappears soon after the setting-in of the rains. Its character is that of Asiatic cholera. Malaria, insufficient food and clothing, are amongst the chief causes to which its presence may be attributed. It attacks the poorer classes in large numbers. It is impossible to give any idea of the *rate* of mortality. The deaths reported as from cholera are not to be depended upon. Little attention is, in my opinion, paid to the cause of death by *goraits* (village-watchmen, whose duty it is to report deaths). My native doctors have frequently visited villages where cholera was reported, and on arrival were shown cases of fevers, simple diarrhœa, and dysentery.

Small-pox and vaccination.

"Small-pox also is annually epidemic, and is likely to remain so until natives entertain less aversion to vaccination. The mortality under this disease is, I believe, small, but I can give no data. It is not reported like cholera ; nor will the inhabitants, as a rule, accept of any treatment for it. It is most prevalent in March, April, and May, but it is also present in the winter months."

Vaccination is, however, increasing. In Buchanan's time it was unknown. But in 1874-75 as many as 4,815 out of 5,778 operations performed by the Government vaccinators were successful ; in 1875-76 as many as 28,787 out of 29,264 ; 9,455 out of 10,564 in 1876-77 ; 10,170 out of 10,985 in 1877-78 ; and in 1878-79, 11,014 out of 11,672. Inoculation is less common than elsewhere owing, according to Buchanan, to the extreme views which the Muslim inhabitants entertain on the subject of predestination.

After Dr. Kelly's remarks the following figures, showing for five years the principal causes of mortality, must be taken *cum grano* :—

| Year. | Fever. | Small-pox. | Bowel complaint. | Cholera. | Other causes. | Total. | Proportion of deaths to 1,000 of population. |
|---|---|---|---|---|---|---|---|
| 1874 ... ... | 13,787 | 2,132 | 579 | 964 | 2,063 | 19,475 | 13·22 |
| 1875 ... ... | 12,978 | 418 | 672 | 4,028 | 1,932 | 20,022 | 13·59 |
| 1876 ... ... | 20, 22 | 1,004 | 706 | 2,338 | 2,794 | 27 264 | 18·78 |
| 1877 ... ... | 25,145 | 39 | 696 | 5,236 | 5,827 | 37,003 | 25·12 |
| 1878 ... ... | 51,865 | 311 | 1,151 | 568 | 8,520 | 62,415 | 42·37 |
| Average ... | 24,828 | 780 | 760 | 2,638 | 4,227 | 33,235 | 22·56 |

Native medicines.

The treatment adopted by private native practitioners (*kabiráj*) is allopathic. But, though thus far in accord with the bulk of European opinion, these gentlemen hold somewhat singular beliefs as to the origin of disease. All maladies are assigned to one or more of four predisposing causes, *viz.*, excess of air (*báth*), bile or heat (*pit*), mucus (*kaph*) and cold (*sít*). All save perhaps a dozen of the native drugs mentioned in the Etáwa, Cawnpore, and Gorakhpur notices[1] are procurable also in this district. But Dr. Kelly adds the following. Remain to be added in some cases their uses, in all their scientific names :—

| Plant. | Part used, or use to which put, or both. |
|---|---|
| *Abrakh.* | |
| *Aget* .. ... | Decoction from root used as febrifuge. |
| *Alúbukhára* (dried prunes). | |
| *Amrúd* (guava) ... | Leaves an astringent. |
| *Anchi* ... | Decoction from bark a gargle. |
| *Asgond jangli* ... | Apparently a gum; used in poultices for rheumatism. |
| *Aspgol.* | |
| *Atís*[2] | |
| *Azmúda.* | |
| *Bábrang* ... | Anthelmintic. |
| *Buchaur níba* ... | Root decocted into febrifuge. |
| *Bach desi* ... | Stomachic. |
| *Bakchi* ... | Fruit an ingredient in ointment for itch. |
| *Banchhála* ("forest bark.") | Expectorant and febrifuge. |
| *Bandál* ... | Emetic. |
| *Banhaldi* ("forest turmeric") | |
| *Bánslochan.* | |
| *Barha* ... | Seeds a demulcent. |
| *Barhni* ... | Juice, mixed with honey, used in mania. |
| *Baroh* ... | Decoction from bark used as astringent in dysentery. |
| *Bent* (rattan) ... | Root decocted into a rheumatic medicine. |
| *Bhatkatiya* ... | Expectorant. |
| *Bhatrenri* ... | Decoction from root used in rheumatism. |
| *Bidhára* ... | Root decocted into purgative. |
| *Bihídána* (quince-seed.) | |
| *Bíjband* ... | Demulcent. |
| *Bilaíkand* ... | Ditto. |
| *Bíran* ... | Decoction from root mixed with salt, as a stomachic. |
| *Chabhar* ... | Expectorant. |
| *Chakor* ... | Seeds, mixed with borax and curds, applied as a cure for ringworm. |
| *Chambeli* (kind of jasmine.) | Leaves and oil used as an injected unguent. |
| *Chandsar* ... | Demulcent. |
| *Chanolái* ... | Astringent root used in menorrhagia. |
| *Chhiriyákand* ... | Demulcent. |
| *Chhohára.* | |
| *Chipra* ... | Stomachic. |
| *Chiraita*[3] ... | Hepatic. |
| *Chirchira.* | |
| *Chobchíni*, (China root or Smilax.) | |
| *Dárchíni* (cinnamon). | |
| *Datya* ... | Seed mixed with salt as a purgative. |
| *Deodár* (hill cedar). | Decoction from wood used as febrifuge. |
| *Dhíra* ... | Stomachic in cases of colic. |
| *Farídbuti* ... | Demulcent. |

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[1] Gazr., IV, 403-04; *supra*, pp. 161, 426-28.

[2] *Supra*, "Imports from Nepál."

[3] *Ibid.*

| Plant. | Part used, or use to which put, or both. |
|---|---|
| *Gadápurna* | Decoction from root used in dropsy. |
| *Ganda bahroza* (pine-resin or turpentine.) | |
| *Ganíma* | Febrifuge. |
| *Ghekuár* | Tonic. |
| *Gobhi* | Applied as a paste in ophthalmia. |
| *Gogul.* | |
| *Gotkatha* | Demulcent. |
| *Golnár.* | |
| *Golshakari* | Demulcent. |
| *Gúlar* (wild fig) | Bark used as an astringent in menorrhagia |
| *Gurch* | Febrifuge and astringent. |
| *Hais* | Bark used in poultices for rheumatic pains. |
| *Har* | Powdered, mixed with honey, and used in similar cases. |
| *Hing* (assafœtida). | |
| *Iláechi* (cardamums.) | |
| *Jáephal* (nutmeg.) | |
| *Janet.* | |
| *Játámási.* | |
| *Javatri* (mace.) | |
| *Kabábchíni* (cubebs.) | |
| *Kachnár* | Decoction from bark used as a gargle. |
| *Kachur* | Mixed with black salt as a stomachic. |
| *Kádám* | Root a demulcent. |
| *Káephal.* | |
| *Kafúr* (camphor.) | |
| *Kágchangha* | Stomachic. |
| *Kakrásingi.*[1] | |
| *Kakraundha* | Used with rice-water as an astringent in menorrhagia. |
| *Káli kutki.* | |
| *Kámráj.* | |
| *Karaunda* | Root a febrifuge. |
| *Karel* (karaela, sál resin.) | |
| *Kári sáwan* | Demulcent. |
| *Karwat.* | |
| *Karyári* | Poultice in rheumatism. |
| *Kasarya* | Decoction from root used in rheumatism. |
| *Kavalgatta.* | |
| *Keuli* | Root and leaves decocted into rheumatic medicine. |
| *Khákasdúna* | Powdered, mixed with ginger, and used in cases of lumbago. |
| *Khambhár* | Purgative; used also for congestion of brain in fever. |
| *Khoksa* | Root an ingredient in poultices for abscesses. |
| *Khurásáni ajwâin.* | |
| *Kishmish* (raisins.) | |
| *Koni* | Root and flower are febrifuges. |
| *Koriya* | Bark. |
| *Kulanjan.* | |
| *Kulfa* | Leaves and root ingredients in an astringent for menorrhagia. |
| *Kundran* | Root decocted into a febrifuge. |
| *Kusúm* or *kesar* (safflower, saffron.) | Ingredient in an ointment externally applied for strangury. |
| *Lachhmana* | Root a diuretic. |
| *Lájar* | Astringent. |
| *Lodh*[2] | |
| *Long* (cloves). | |
| *Lubán* (benzoin). | |
| *Malhákan* | Root an emetic. |
| *Mangrel* | Stomachic. |
| *Majíth* (madder.) | |
| *Majúphal.* | |
| *Meuri* | Leaves rubefacient; applied in rheumatism. |
| *Mida* | Bark, a tonic and demulcent. |
| *Mochras* | Demulcent. |
| *Muktpurni* | Used in cases of rheumatism. |
| *Murra.* | |
| *Mushk* (musk). | |
| *Músli*, black and white. | |
| *Nágar motha* | Mixed with sugar and used as astringent in dysentery. |
| *Nágkesar.* | |
| *Nilkandra* | Oil applied in rheumatism. |
| *Padam.* | |
| *Pákar* | Root an astringent in cases of dysentery. |
| *Pálúmár* | Root and bark, astringent and sedative. |
| *Palwal* | Root, fruit and leaf; febrifuge, stomachic, and refrigerant. |

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[1] *Supra*, "Imports from Nepál."

[2] *Ibid.*

| Plant. | Part used, or use to which put, or both. | Plant. | Part used, or use to which put, or both. |
|---|---|---|---|
| *Panrand* ... | Root and bark ; febrifuge and sedative. | *Samandsokh* ... | Root decocted into a demulcent. |
| *Papíta.* | | *Saná* (senna) | |
| *Parhi* ... | Astringent. | *Sandal,* red (*rakat chandan*) and white. | |
| *Patal ním* ... | Juice used in cases of mania. | *Sangpasti* ... | Styptic. |
| *Pílu...* ... | Alterative ; powder used in cases of leprosy. | *Sarphonka* ... | Mixed with black pepper becomes a medicine for splenitis. |
| *Pípal* ... | Root decocted into a gargle. | *Sarúja kachi* ("unripe lotus.") | Diuretic. |
| *Pitpápra* ... | Febrifuge. | *Sarvan* ... | Febrifuge. |
| *Pithwán* ... | Decoction from root, a febrifuge. | *Sehanr* ... | Alterative in cases of leprosy. Oil of leaves an unguent in rheumatism. |
| *Piyáz jangli* (garlic.) | | *Sewán* ... | Demulcent. |
| *Pokharbhed* ... | Powdered, mixed with honey, and used in cases of vesical calculus. | *Singia.*[1] | |
| *Pokharmúr.* | | *Sirsaka* ... | Root decocted into febrifuge. |
| *Rájgur.* | | *Sufed dúb* ... | Styptic. |
| *Rámsár* ... | Root a diuretic. | *Sukhdarshan.* | |
| *Rámturaí* or *bhindi.* | | *Supári* (betel-nut). | |
| *Rasín* ... | Decoction a lotion in rheumatic cases. | *Súranján.* | |
| *Raswat* ... | Ointment of root. | *Tabáshír* (bambu sugar.) | |
| *Ratanjot.* | | *Taj* (kind of cinnamon.) | |
| *Revand chíni* (rhubarb.) | Leaves used in splenitis. | Tár (*palmyra*) ... | Astringent root decocted into medicine for diabetes. |
| *Rinka* ... | Stomachic, used in colic. | | |
| *Ságmunia.* | | | |
| *Salájit* (storax.) | | | |
| *Sálpurni* ... | Root decocted into a febrifuge. | | |

But the native pharmacopœia is not altogether vegetable. It includes many minerals, such as lime, nitre, alkaline earths (*sajji* and *khári mitti*), potter's clay (*kabís*) salt, sulphur, borax, arsenic (*sankhya*), yellow arsenic or orpiment (*hartál*), cinnabar or red sulphuret of mercury (*shangarf*), copperas or sulphate of iron (*hirákasís*), sal ammoniac (*naushádar*), corrosive sublimate (*raskapúr*), white-lead (*sufeda*), lead, pewter, tin, iron, brass, silver and gold filings.

History.

Like its predecessors this notice shall be closed with some account of the district history. But we must content ourselves with the merest sketch. The materials, never very ample, have been almost exhausted in describing that Gorakhpur of which, till 1865, Basti formed a part.

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[1] *Supra,* "Imports from Nepál."

Ráma, about 775 B.C.

The two districts probably supplied its north-eastern corner to the ancient Puranic kingdom of great Koshála. This extended along the foot of the Himálaya from the Sárda to the Gandak, and from the foot of the Himálaya southwards to the Ganges.[1] Its capital was Ajudhya, the court of the heroic Ráma. The mass of legends which surrounds his name must not obscure his claims to be considered a real and historic personage. According to the calculations of Buchanan, he must have flourished about 775 years before Christ. Had he been a Western potentate he would have been deified; and from a mortal emperor would have become an immortal god. But being an eastern ruler, he has been declared an incarnation of an already existing deity. As the earthly embodiment of the saviour Vishnu, he is still, as already shown, the favourite god of Basti.

Buddha, about 550 B. C.

It is unlikely, however, that Basti was at this time much more than a forest interspersed with swamps and pasture-glades. There is a legend that, during a season of drought at Ajudhya, Ráma drove his cattle across the Ghágra to graze. But that there were some clearings occupied by villages is probable. Buddha, who lived about the middle of the sixth century B. C., was probably born in the district.[2] The birthplace of the great faith-founder is however a name and nothing else. Kapila-vastu or Kapila-nagara has never been conclusively identified with any existing village. The forms *vastu*[3] and *basti* are of course cognate and synonymous; but it must not be supposed that the comparatively modern Basti is the same as the ancient Kapila-vastu. *Nagara*, again, is merely the later *nagar*-writ large; and General Cunningham[4] seems to identify Kapila-nagara with the existing parganah capital of Nagar. Mr. Beal[5] locates the city on the Rápti, about 60 miles above Gorakhpur; and thereby places it well within this district. Our knowledge about the position of Kapila may however be reduced to this:—that it lay on the route from the Buddhist cities of eastern Gorakhpur to the Buddhist Srávasti of Gonda; and that that route probably passed between the Ghágra and Rápti rivers.

Prasenájít.

But long before the time of Buddha the kingdom of Great Koshála had become divided. On Ráma's death and the partition of Ráma's empire, the paternal domains north of the

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[1] *Sakti Sanggam Tantra*, quoted in *Eastern India*, (II. 325).

[2] But the claim of Kapila to this honour is not altogether undisputed. The Singhalese accounts say that Buddha was born at Benares; and Fa Hian mentions a place called Tadwa (*To-wai*), about 8¼ miles east of Kapila, as a pretender to the same distinction.

[3] It may interest the reader to remind him that *vastu* is merely the *astu* of his Greek-grammar days with a digamma superadded.

[4] See his map showing the travels of Chinese pilgrims (plate I of volume I., Archæological Survey Reports.)

[5] *Travels of Fa-Hian* and *Sung-yun*, translated from the Chinese by the Rev. Samuel Beal, B.A., chaplain in H. M.'s Fleet, London (Trübner's), 1869.

Ghágra had fallen to the share of his son Lava. Being bounded on the south by Saketa or Ajudhya, and on the east by Vaisháli or Bihár, the new kingdom must have included Basti. Its capital was sometimes Srávasti and sometimes Kapila. The king who ruled the tract in Buddha's day was Prasenájít. The Vishnu Purána, which fables him the fiftieth in descent from Lava, adds also that he was the great-grandson of Buddha himself. At any rate he was the contemporary of Buddha and one of the earliest converts to Buddhism.[1]

Bikramájit or Vikramáditya, about 150 A. D.

For about seven centuries after Prasenájít's death the kingdom flourished under his successors. Whether those successors were all Buddhists it is impossible to say ; but it is certain that Vikramáditya, who conquered this part of India about 150 A. D., was a bigoted Hindu. The sacred Hindu buildings at Ajudhya being overthrown and overgrown by forest, he restored them. This Vikramáditya, who was the most powerful monarch of Northern India, must not be confused with that earlier namesake who in 57 B. C. founded an æra. To Buchanan must be ascribed the credit of first suggesting the distinction. While mentioning that the legends collected by Wilford required the existence of eight Vikramádityas, Elphinstone seems to recognize the existence of one only [2]

Samudra Gupta.

The Ajudhya traditions relate that after a glorious reign of eighty years Vikramáditya was in an evil hour visited by the ascetic Samudra Pál. This Samudra beguiled him to allow his royal spirit to be transported by magic into a corpse. The king's body was no sooner vacant than Samudra re-occupied it with his own spirit, and refused to quit it. By this impious trick the man of piety acquired the throne of Srávasti, which his descendants retained for seventeen generations. The fact imbedded in this legend is that the Buddhist Samudra Gupta, who reigned for the first forty years of the third century A. D., overthrew the local dynasty and ruled in their stead. His success was perhaps merely the termination of civil wars excited by the drastic religious policy of Vikramáditya. The eighty years assigned to the latter's reign will hardly surprise those who know that in ancient history a single name often stands for a whole dynasty. It is remarkable that from Samudra Gupta to Gayáditya, the last Aditya monarch of Kanauj, there are exactly seventeen names on the list of the great Bais[3] emperors who governed Northern India.

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[1] See Oudh Gazetteer, I., 539, and III., 281-82.

[2] *Ibid.; Eastern India*, II, 334-36, and Elphinstone's *History*, Bk. IV. chapter 1.

[3] The correct transliteration of Hwen Thsang's *Fei-she* is Vaisya. But as pointed out by General Cunningham, Vaisa or Bais Kshatriya was probably intended.

Aboriginal rule.

The Guptas were themselves of lowly origin; and, as already shown, their predominance coincided with the uprising of those aboriginal tribes who all along the Sub-Himálayan tract, in Rohilkhand and Oudh, in Gorakhpur and Bihár, sooner or later supplanted the war-enfeebled Aryans. The accession of the new dynasty was in fact not only a triumph of Buddhist over Hindu, but of race over race.[1] In the democratic bosom of Buddhism, which renounces caste, the despised autochthones had found a solace for the contumelies of the proud invaders who had lorded it over them so long. Of the many centuries of aboriginal rule which followed next to nothing is known. But there are aborigines and aborigines; and the legends collected by Buchanan seem to prove that the Bhar or the Cheru had at times to dispute the realm with the Tháru or the hillman. If we use the "or" instead of the "and," it is because Bhar and Cheru, Tháru and hillman, are by some deemed convertible terms. The Thárús are said to have ruled with exceptional splendour, and to have left their brick strongholds scattered all over the north-Ghágra country. But their advent was elsewhere and perhaps here followed by the encroachments of forest and the decay of ancient towns.[2] In the beginning of the fifth century the district was traversed by the Chinese Buddhist pilgrim Fa Hian, who passed across it from Gonda to Gorakhpur. Srávasti was then inhabited by but 200 poor families. In Kapila, the capital of Koshála (*kiu-sa-lo*), "there is no government or people; it is just like a great desert. There are simply a congregation of priests and about 10 families of lay people * * *. The country of Kapilavastu (*Ka-weilo-wei*)[3] is now a vast wilderness. You seldom meet any people on the roads, for they are much in dread of the white elephants and lions (wild elephants and tigers?) which frequent the neighbourhood and render it impossible to travel fearlessly." The palace of Suddhodana, where Buddha was born, was in ruins. But about a dozen towers (*stupas* or relic-temples), which marked the localities of great events in Buddhá's life, were "still existing." Fa Hian mentions also the spring called the Arrow Fountain; the place where king Virudhaka slew the offspring of the Sákyas; and the spot where Buddha hurled a dead elephant outside the city walls.[4]

Fa Hian's visit in the beginning of the fifth century.

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[1] North-Western Provinces Gazr., V., 647; Oudh Gazr., I., 111; and *Supra*, pp. 429-32.
[2] *Eastern India*, II, 341; Oudh Gazr., I., 539. Buchanan mentions a race called Sivira as "succeeding" the Cherús. He perhaps means the Seoris or Soeris, a tribe sometimes deemed akin to the Cherús; but the identity of his Siviras was considered too uncertain to justify their mention in the text. [3] Said by Mr. Beal to be a mistake for *Kapi-lo-wei, i.e.,* city of Kapila. [4] Beal, pp. 85-89.

Hwen Thsang's account of Kapila, circ. 635 A.D.

But all these localities and buildings are described with much greater fulness by Hwen Thsang, who visited Kapila about 635 A.D. "The kingdom of *Kie-pi-lo-fa-sou-tou* (Kapilavastu)," writes the latter, "has a circuit of about 4,000 *li* (660 miles). It has ten deserted towns, which present a dreary aspect. The royal city is in ruins, and one no longer knows what was the extent of its circumference. The palace which stood within the capital was from 14 to 15 *li* (about two miles) in circuit. It was entirely built of brick. Its remains are still high and solid, but it has been deserted for ages. The villages are fairly peopled. There is no king, but each town has its own chief. The land is fat and fertile; the sowings and the reapings take place at regular periods; the seasons never derange themselves; the manners of the inhabitants are sweet and affable. There were once nearly a thousand Buddhist convents whose ruins still exist." The relic-temples were even more numerous. "To the north-west of the town one counts stupas by hundreds and thousands. It was in this place that the race of Sákya was massacred. After king Virudhaka had conquered the Sákyas, he led them and their families prisoners to the number of 99,900,000 souls, and had them all slaughtered. Their corpses accumulated like heaps of straw; and their blood, which had flowed in waves, formed a large lake. Secretly prompted by the gods, men gathered up their bones and gave them sepulture." Virudhaka was the son of the Prasenájit aforesaid, and effected this butchery because the Sákyas had taunted him with the fact that his mother was a slave-girl.

But Hwen Thsang does not content himself with mere general statements as to the number of the buildings he visited. The position of the various convents and shrines he describes with much careful detail. All seem to have been monumental, marking spots associated with the adventures of Buddha or other saints. Thus at the place where Buddha was born stood a monastery (*vihára*); and at the place where he displayed his strength by "putting" the elephant, rose a temple. The ditch which the fall of the huge beast dinted in the ground might still be seen beside the southern gate of the city, and was called the elephant's fosse (*Hastigarta*). Outside the eastern gate was the Hindu temple of Ishvaradeva, a stone idol of imposing size. When Buddha was still a babe, his nurse bore him into the temple. On his entrance the idol rose, and continued standing before him until his departure. Near the city were a stupa and a column, both reared about 250 B.C. by the emperor Asoka. The column was surmounted by the figure of a horse.

Several incidental details serve to give the Chinaman's account a little local colour. The neighbourhood seems to have been fairly wooded. Just outside the town on the south was a wood of fig-trees (gúlar ?); while at some distance in another direction might be seen some ancient topes. Nearly five miles to the south-east, and flanked by a temple, lay the Arrow-Fount, so called because it sprang from a hole pierced in the ground by Buddha's arrow. South-eastwards past Kapila itself flowed a little burn. This was perhaps the Manorama, but was then called the River of Oil. 'Of oil indeed its stream had once consisted. But when Maya, the mother of Buddha, wished to bathe in it after her confinement, the oil was turned into water, which it had ever since, though "sweet and unctuous," remained.'[1]

The Domkatárs.

Though noticing the religious buildings of the past, Hwen Thsang is altogether silent as to the religious beliefs which he found existing at the time of his visit. Whether, therefore, in the first half of the seventh century Basti was chiefly Hindu or Buddhist must ever remain uncertain. Buddhism had in places perhaps faded before the sister faith of Jainism. We know that about 1000 A.D. the neighbouring Gonda was ruled by a Jain dynasty whose race is diversely described as Tháru or Rájput. It was perhaps a mixture of both; for Aryan invaders did not in that age altogether despise intermarriage with the aborigines. The contemporary kings of Gorakhpur are in just the same manner called sometimes Thárus, sometimes Ráthors. But before the end of the twelfth century the dynasties of both Gorakhpur and Gonda were crushed by the Domkatárs or Domwars. These are variously styled either Rájputs or military Bráhmans. But there is no doubt that they had wedded the daughters of both Doms and Bhars, deriving from the former tribe the first part of their own name. The realm of the new rulers extended from the west of Gorakhpur to the east of Gonda, and included of course the bulk of Basti.[2]

Their struggle with the Bhars.

But the supremacy of the Domkatárs did not long remain unchallenged. Buchanan asserts that they were from the very first forced to dispute possession with the Bhars, who at length gained the upper hand. That these Bhars now or afterwards obtained great power is undoubted. They were for many centuries later the dominant race in the southern parganahs Amorha and Mahauli; while by some accounts they about this time obtained possession of Katahla, a tract extending from the hills to the Parási brook near Bánsi. But the rulers of Katahla were according to other traditions Solankhi Rájputs.

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[1] *Mémoires sur les Contrées Occidentales*, par Hiouen Thsang; traduits du Chinois en Français par Stanislas Julien (Paris, 1857), Vol. I., pp. 309-25. This volume owed its publication to the munificence of the Third Empire.

[2] Oudh Gazr., I., 539, and III., 283-84. See also above, 432-33. The Oudh Gazetteer is probably wrong in calling the Domkatárs Doms [illegible]

Rájput invasions.

But towards the close of the thirteenth century, when the Muslim empire had become firmly and more firmly established at Delhi, its encroachments began driving the Rájputs to seek fresh homes down-country. The first Rájput invasion which in this district assumed any great importance was that of the Sarnets. Above has been told how their chief Chandra Sen expelled the Domkatárs from Gorakhpur and eastern Basti, about 1275. Above has been noted how, on Chandra Sen's death, his son Jai Singh succeeded to the principality of Maghar in this district. That principality probably included all Bánsi south of the Rápti. But Bánsi north of that river was held chiefly, as just mentioned, by the rája of [illegible].

The Sarnets expel the Domkatárs, about 1275.

About the same time, moreover, as Jai succeeded to his heritage, another race of Rájputs seized some part of the north-Rápti country. These were the Chauháns, founders of the Bútwal and Pálpa principality. But if it be true that their chief Makhund fled from Chitaur after its sack in 1303, they should rather be called Sisodiyas or Gahlots; and if their real tribe is somewhat uncertain, it is because they never cared to maintain an untainted Rájput lineage. They intermarried freely with those Thárús whose lands in the north-eastern corner of the district they annexed. But their annexations lay chiefly in what are now Nepál and Gorakhpur. In Basti their domains were limited to Bináyakpur and Bánsi, west of the Jamwár and Kúra rivers. Their misalliances estranged them from the other chiefs of the district; and in its history they find little place.

The Chauháns, circ. 1303.

There is a legend that the Bhars were expelled from pargana Basti by Gardhi Singh, a Rájput of unknown tribe; and that Gardhi's descendants were in 1330 ejected by a Kalháns named Udharaj. It is possible that Gardhi Singh was a Domkatár, for at the beginning of the fourteenth century the western parganahs, Basti and Rasúlpur, were still held by the Dom or Domkatár rája of Gonda. That rája was overthrown, and his domain in both Basti and Gonda annexed, by Sej or Sahaj the Kalháns. The date 1330 may be allowed to stand, as other accounts concur in bringing Sej hither in the time of the Tughlak emperors (1321-1412). With his conquest disappeared the last vestige of Domkatár domination.

The Kalháns, about 1330.

The date of the Gautam invasion is not even approximately known. But as, before the final extinction of the title in 1858, there had been twenty-three Gautam rájas of Nagar, it may be presumed that these Rájputs made their appearance at least as early

The Gautams.

as either of the two tribes last mentioned. Their chief, Jugdeo or Jugdto obtained his principality by wresting parganah Nagar from the hands of th Domkatárs or Bhars. Different traditions give the names of both the latte races; and to both traditions geographical considerations lend some support. I the Domkatárs held Basti on the north, the Bhars held Mahauli on the ea and Amorha on the west.

Divisions of the district at the beginning of the fifteenth century.

If asked to describe the territorial allotment of the district at the beginning of the next or fifteenth century, we should therefore reply thus:—The north, including the hal of parganah Bánsi, was ruled by the rája of Katahla but a small north-eastern corner, including parganah Bináyakpur, belonged t the rája of Butwal. The eastern centre, comprising parganah Maghar an Bánsi south of the Rápti, owed allegiance to the rája of Maghar; the wester centre, comprising parganahs Rasúlpur and Basti, to the rája of Gonda. Th southern parganahs, Amorha and Mahauli, were held by Bhars; while th remaining southern parganah, Nagar, a barrier between the two Bhar principalities, was subject to the rája of Nagar.

Power of the Rájas.

These petty princes seem to have recognized, when it suited their convenience, the suzerainty of the Dehli emperors. I the south they may perhaps have extended this hal condescending submission so far as to acknowledge the superiority of th Jaunpur kings (1394-1476). But in practice if not in theory they were autocratic. Like the servants of Alexander in the Maccabees, they "all put crown upon themselves." To say that they resembled English barons in the reig of Stephen or John is to give a scant idea of their importance; for thoug just as independent of the sovereign, of one another they were far mor independent. Except perhaps in Nagar, they were sole masters of the self an of their subjects' lives. Each principality was a little country in itself, agriculturally and commercially self-supporting.[1] Save when a disputed frontie provoked war, each was heedless of its neighbours. But for further details o Basti's condition in the middle ages we may search in vain. Like all old worl Hindús, the inhabitants cared not to preserve their own history; and th district had not as yet tempted the sword or the pen of the Musalmán. W must therefore hasten on to the time of the first authentic Muslim invasion.

Muslim invasions, 1564-81.

In 1564 the rebel Khán Zamán fled across the Ghágra into Sarwár, an through the forests which then adjoined the nort bank of the river was fruitlessly pursued by th troops of the emperor Akbar. But Sarwár or Sarjupár included parts of other districts besides Basti, and whether the imperial force entered Basti is uncertain.[1] When Khán Zamán was three years later (1567) slain elsewhere, his example of seeking refuge in this part of the country was followed by a fellow rebel named Sikandar Khán. Sikandar was bootlessly chased through Basti and Gorakhpur by a large army under Fidáe Khán. But the general lingered in the two districts some time, reducing the local chiefs to submission. Amongst others the rája of Maghar was rendered tributary; and at Maghar itself was left an imperial garrison.[2] The humiliation and perhaps the active annoyance to which he was exposed caused the rája to quit the ancient seat of his family and to found a new capital at Bánsi in the extreme north of his domains. His descendants have ever since been known as the rájas of Bánsi. The title of Maghar was indeed no longer applicable; for parganah Maghar was now completely in the hands of the Musalmáns.

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[1] *Supra*, p. 437.

The Súrajbansis expel the Bhars from Mahauli.

But though constantly marching across the south of the district, from Gorakhpur to Maghar and from Maghar to Faizabad, the Musalmáns seem to have interfered but little with the local chiefs. So long as the latter paid their tribute, they might fight with and expel one another as much as they would or could. Thus some Súrajbansi Rájputs from the south were allowed to eject the Bhars and the few Thárus who still lingered in parganah Mahauli. The brothers Alakdeo and Tilakdeo slew the Bhar or Rájbhar rája and annexed his domains up to within a few miles of Maghar itself. To much the same period, that is to about 1580 A. D., is ascribed the expulsion of the Bhars from Amorha. It has been above shown that the real date of this event was probably earlier; but in cases of uncertainty the commonly accepted chronology is safest. The Káyath Jagat Singh, who slew the Bhar rája and seized his lands, is by some accounts represented as a favourite of the emperor Akbar's Kachhwáhin wife. But he seems to have been aided also by some Súrajbansis, who afterwards deprived his descendants of half their heritage. His own unwarlike tribe could have given him but little assistance.[3]

and the Káyaths seize Amorha, circ. 1580 A. D.

By the *Institutes of Akbar* (1596) the whole of Basti is included in the Oudh or Avadh province (*súba*), Amorha being a part of the Avadh, and all the remaining parganahs of the Gorakhpur division (*sarkár*). But the comparatively small state rental debited to the tract is a sign of either imperfect Muslim authority or scanty population. A small contingent of yeomanry and militia is as usual entered opposite the name of each division; but, as usual, the force is likely to have been a merely paper force. Rasúlpur is shown as a separate parganah (*mahál*), probably because it was held as a separate fief by some cadet of the Gonda family. Basti, which about this time was granted away in the same manner, appears under the name of Mandwa. The only modern parganah not then formed was Bánsi, whose elements were shared between the Ratanpur, Maghar, and Katahla sub-divisions.

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[1] *Tabakat-i-Akbari* in Dowson's edition of Elliot's *Historians*, V, 307. [2] *Ibid*, 324 and *supra*, 439-40. To Fidáe Khán is attributed the foundation of Kabir's mausoleum at Maghar. After him, perhaps, is named tappa Fidáipur of Mahauli. There was only one grandee of Akbar's reign thus called, and Fidáe was merely his poetical *nom de plume*. His real name was Mirza Rustam; and as he was a general, and Governor of Bihár, he is probably the person intended. See Blochmann's *Ain-i-Akbari*, I., 314. [3] Pp. [illegible].

Extension of the Bánsi principality.

But Katahla was not destined long to remain an independent sub-division. About 1600 it was annexed, and its rája slain, by Ratan, rája of Bánsi. Against the other northern power, that of Bútwal, the Bánsi chiefs were less successful. Long wars in which they were often worsted, laid waste the debateable lands between the two principalities. Tappas Banjára, Sohás, and Ghos are mentioned as suffering great devastation. But the Bánsi rájas must have gained the upper hand when, at some date unknown, the Bútwal rája was driven back into parganah Binayakpur, and parganah Bánsi assumed its present dimensions. About 1610, its rulers found an opportunity of regaining for a time their lost heritage of Maghar. Affairs in Rájputána and the Dakkhan had diverted the attention and the force of Dihli from this less important part of its empire. A simultaneous and successful attack was made by the rája of Satási on the Gorakhpur, and by the rája of Bánsi on the Maghar garrison. For about half a century afterwards the local chiefs of Sarjupár were left completely to their own devices.

The Muslim garrison is expelled from Maghar, circ. 1610;

but is restored about 1680.

But on the accession of the emperor Aurangzib (1658), the Musalmán power again made itself felt. Kázi Khalíl-ur-Rahmán, who was about 1680 appointed commissioner (*chakladár*) of the Gorakhpur division, marched from Faizabad with a strong force and reduced the district to order. The rájas of Amorha and Nagar promptly submitted. Maghar was re-occupied by a large garrison, and the rája of Bánsi driven back to the place from which he took his title. Khalílabad was founded, and named after the commissioner[1]; while through it, from Faizabad to Gorakhpur, was constructed a new military road. The district was not long afterwards visited by the emperor Bahádur Sháh, then prince Muazzim. In his honour, the Gorakhpur division was renamed Muazzamabad; and by the latter title, with which is sometimes associated that of Maghar, the Gorakhpur and Basti districts are mentioned in all official records between this period and the cession (1801).

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[1] The tomb of this officer may be seen at Maghar. See article on that town.

The Bánsi rája annexes Rasúlpur, circ. 1700.

Meanwhile the Kulháns house of Gonda had fallen into difficulties. Parganah Basti the rája had, as already mentioned, granted to a younger branch of the family; and parganah Rasúlpur, which though similarly granted had been resumed, was the only possession left to the chief of the clan. In his reduced condition he fell an easy prey to the ambition of the Bánsi rája, who about 1700 slew him and seized Rasúlpur. In 1721, then, when Saádat Khán became Viceroy of Oudh and assumed independence of the Dehli emperor, the parganahs in this part of his dominions were distributed as follows:—Maghar was ruled by his own deputy and garrison; Binayakpur by the Chauhán rája of Bútwal; Bánsi and Rasúlpur by the Sarnet rája of Bánsi; Basti by the Kulháns rája of Basti; Amorha by the Káyath rája of Amorha, ill able to hold his own against Súrajbansi rebels; Nagar by the Gautam rája of Nagar; and Mahauli by the Súrajbansi rája of Mahauli.

Divisions of the district when it becomes subject to an independent Oudh Government, 1721.

The rule of Oudh.

Under the new régime the tribute due from the rajas was at first collected with some regularity. But its collection was always an easier matter in the south than in the north, where, fenced by forests and moated by rivers, the local chiefs could fall into arrears with no little hope of impunity. An expedition under Ali Kásim Khán was about 1750 despatched across Basti and through Gorakhpur into the Bútwal principality. It no doubt taught the northern rájas that the arm of Oudh was long enough to reach them, but its effect was somewhat fleeting. The Muhammadan influence became again as slight as it usually has been in this district. The rájas resumed their former position—that of irregular tributaries, but not of subjects. The collection of their tribute was the only branch of administration to which the Oudh Government devoted its attention. The protection of life and property was left to their desultory care, and they became as despotic as before. Their private wars were not only connived at but encouraged. Thus about 1765, the Oudh Nawáb, Shujá-ud-Daula, lent Daljit Sarnet a force wherewith to attack his elder brother, the rája of Bánsi. At the internecine battle of Panghataghát near Bánsi both brothers were slain. And in 1777, the son of Daljit was allowed, with the assistance of Bútwal, to defeat and slay a rival but rightful claimant to the principality.

An expedition under Ali Kásim crosses the district.

Civil wars in Bánsi.

Major Hannay's administration, about 1785.

Not long after the battle of Baksar (1784), an English officer of the Lucknow government was placed in civil and military charge of this and other districts. Southern Basti now felt Major Hannay's vigour, and the hands of the Oudh officials were everywhere strengthened. A regular land-tax was imposed and collected with much oppression. The right of collection was leased out to contractors, who rack-rented and pillaged the people. That the former was often their own rája did not much mend matters. But if the men of the south suffered from the extortions of Oudh, those of the north groaned equally under the forays of the Banjáras. Above[1] has been shown how, during the last seven decades of the last century, these pedlar-bandits harassed Gorakhpur. From the north of this district they were finally driven about 1790, when the rája of Bánsi inflicted a severe defeat on their combined bands. They had early in the century slain the heir-apparent of a Bánsi rája; and with them, therefore, the Sarnets had something of a blood-feud.

Banjára forays.

Cession to the East India Company, 1801.

But misrule came to a gradual end after November, 1801, when, in payment of arrears of subsidies due under various treaties, Basti and other districts were ceded by Oudh to the East India Company. Musalmán rule was now extinct; and on the principle "nothing save good of the dead" we may quote as its epitaph the only words that have been said in its favour. "It must be observed," writes Buchanan, "notwithstanding the ferocity usually attributed to the Muhammadan conquerors, that scarcely any family of note among the native chiefs who possessed the country before the conquest had become extinct or been deprived of its lands during the long period which followed under Muhammadan control. But that, during the Hindu Government, each change had been followed by the complete destruction or banishment of the family that was subdued."

Early British administration.

The wretched condition of the district at cession has been amply described elsewhere.[2] It was "almost entirely without administration, overgrown with jungle, infested by robbers, and in many places laid waste by the armed retainers of the principal landholders." When the first collector, Mr. Routledge, took charge on behalf of the Company, he found his hands filled. He had first to get rid of the Oudh troops, clamouring for arrears of pay;[4] next, of the parasitic Oudh officials.

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[1] P. 418.

[2] Above, pp. 379-80, 451-53.

[3] Buchanan calls him "Major Rotledge." This nomenclature is perhaps the result of a confusion with Major Roughsedge, a well-known political and military officer of that day. But it is possible that, like Sir William Macnaghten and others, Mr. Routledge had been transferred from the military to the civil service of the Company.

[4] After crossing the Rápti, on their way from Gorakhpur to Lucknow, these troops lingered awhile and plundered the surrounding country (Board's Records). district, which lay on the high-road to Oudh, must have been the principal sufferer.

who had at the same time stung and sucked the blood of the country. In his efforts to establish a police he was more successful than in his attempts to frame a solvent land assessment. To restore order a force of 360 *sibandis* was in March, 1802, raised by Captain Malcolm McLeod ; while by November of the same year all defensible castles save those of the Amorha and Basti rájas had been razed to the ground.[1] The latter measure was rendered necessary by the contumacious attitude of landholders who felt galled by the unaccustomed yoke of a real government.

Nepálese war, 1814.

The district was already making swift progress towards prosperity when that progress was checked by the Nepálese war (1814). The operations of the campaigns in 1815 and the following year have been recounted once for all.[2] Suffice it to remind the reader that the cause of strife was the disputed territory comprising Shiúráj, north of the modern Basti, and Bútwal north of the modern Gorakhpur. The police established in these frontier tracts by the British Collector had been slain or expelled by the Nepálese. During the war the north of the district suffered not only from the incursions of the enemy, but from the lawlessness of its own inhabitants. Notwithstanding the presence of a garrison which General Wood had left entrenched at Lautan, a night attack was in March, 1815, made on the Bánsi tahsíli by 200 men supposed to be "Jackal-killers[3]." Though the assault was repulsed, two grenadiers (*barkandáz*) were killed: while four others, and the tahsíldár himself, were wounded. A party conveying treasure was in May of the same year surprised as far south as Maghar by a band of gang-robbers (*dakáit*), who killed three grenadiers, wounded 17, and carried off nearly 21,000 rupees. With a perhaps unconscious pun the collector remarks that the grenadiers, being armed only with *matchlocks* of uncertain fire were no *match* for the long spears of the banditti.[4]

The Nepálese war ended in March, 1816, but not so the turbulence which it had excited. In May of that year the Bánsi tahsíli was again attacked by Jackal-killers. The attack was again beaten off, but not without a loss of seven killed and six wounded. In January, 1817, over 6,000 rupees of treasure were plundered by gang-robbers at Captainganj. But by June, when the boundary with Nepál was marked out according to treaty, order seems to have been restored.[1] It was next and last disturbed by the rebellion of 1857-58.

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[1] Board's Records and Buchanan, II., 344. *Sibandi* is a corruption of *Sipáhbandi*, *i.e.*, one bound to the army, a soldier. The term was however applied rather to irregular than to regular levies.

[2] *Supra*, pp. 453-55.

[3] Board's Records. Jackal-killer (*siyár-marwa*) is a nickname applied to the Musahar caste ; but it is here, probably, intended as a general term for men of low birth and character.

[4] But before the Nepálese war such robberies had been not altogether unknown. In March, 1811, and in a wood near Basti, some treasure on its way from Amorha was plundered by a band of 50 robbers. In January, 1812, another convoy of Government money was attacked between Mahauli and Azamgarh by a gang supposed to be Jackal-killers from Balrámpur in Oudh. *Ibid.*

Rebellion of 1857-58.

The history of that sedition naturally centres in Gorakhpur, the capital of the district whereof Basti was then a part. But in recapitulating the main features of the outbreak we may add a few local details.[2] At Azamgarh on the 5th June, 1857, mutinied the headquarters of the 17th Native Infantry, which supplied detachments both to Gorakhpur and to the Opium Treasury at Basti. On the 8th and 9th their example was followed by the troops at Faizabad. Seven English officers from the latter garrison, who had failed in an attempt to descend the Ghágra, crossed over that river into this district. Gathering together at Amorha, they thence proceeded to Captainganj, where the tahsíldar warned them to avoid Basti and the detachment of the 17th. Turning at his advice towards Gáeghát, they were by a promise of accommodation and sharbat inveigled into Mahuádabar of parganah Nagar. Here they were all save one massacred by the Muslim inhabitants (10th June). The survivor passed through some rather thrilling adventures to be rescued by Mr. Peppé and to tell the tale.[3] Mr. Peppé, a planter who for the time had been created deputy-magistrate, burnt Mahuádabar to the ground. In this act of righteous retribution he was assisted by a party of the 13th Irregular Cavalry.

Other fugitives from Faizabad met with a kinder reception. Colonel Lennox of the 22nd Native Infantry and his family were saved from destruction by Muhammad Hasan, afterwards rebel ruler of the district. Hiding them for a while in his little castle, he at last despatched them, disguised as natives, to Gorakhpur. A party of natives, dressed in their discarded clothes, were first sent out towards that city, beguiling his retainers and the surrounding villages into the belief that the Europeans had already departed.[4] Muhammad Hasan's conduct on this occasion perhaps preserved his neck next year, when the gallows were busy. Another future rebel, Mirza Ali Hasan, followed his example by saving, near Amorha, two customs patrols. On the 19th June, Captain Boileau and four other officers from Gonda fled across the north of the district to Bánsi. After being sheltered here for a few days by the loyal rája, they departed through Gorakhpur to Gházípur, escorted by some of his troopers and matchlockmen.

About this time the Basti detachment of the 17th Native Infantry plundered the opium treasury and marched off, but without injuring the few European residents. About this time, too, martial law was proclaimed throughout the district. Instigated and sometimes led by their chief, the rája of Nagar, the Gautam Rájputs in July rose. They at once dispossessed existing proprietors of all lands which tradition assigned to their own ancestors; and their turbulent example was followed by most of the Amorha landholders, who openly defied the Government officials. It was proclaimed that British rule had given place to that of Oudh. And from Oudh, at the meetings of the Nagar rája and his rebel colleagues, it was resolved to obtain assistance.

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[1] *Ibid.* [2] Taken chiefly from Mr. (afterwards Sir Charles) Wingfield's *Mutiny Narrative* for Gorakhpur-Basti. [3] See Oudh Gazetteer, I., 479-83. [4] Colonel Lennox's narrative, *Ibid.*, 478.

On the 1st August the Gorakhpur detachment of the 17th was disarmed by Nepálese troops, and affairs began to assume a brighter appearance. But the Nepálese officers were averse to move their cholera-stricken forces. When this was once known, disorder again made head. On the 10th, local rebels, aided by a party from Oudh, plundered the Khalílabad tahsíli; while on the same day the bábu of Bakhira, an illegitimate descendant of the Bánsi family, expelled the police from Bakhira station. Two days later, the Captainganj tahsíli was captured by insurgents who, for the first time, included Muhammad Hasan. Forty troopers of the irregular cavalry, who had been detached for the protection of the tahsíli, here went over to the enemy. On the 13th matters were considered sufficiently threatening to justify the evacuation of the district. Its British officers and the Nepálese troops left together. But the joint magistrate, Mr. Bird, remained to supervise the labours of a committee of five rájas to whom the management of Gorakhpur and Basti had been entrusted. This assembly, of which the Bánsi rája was a member, proved unable to maintain order. Another member, the Kausik rája of Gopálpur, tried in vain to restore the loyalty of his Gautam kinsmen in Nagar. So little, in truth, did his efforts succeed, that the uncle of the Nagar rája placed a guard over Mr. Bird's house. When that officer was at length forced to fly, the committee dissolved itself. On the following day Muhammad Hasan made his public entry into Gorakhpur, and rebel misrule was established.

In his administration Muhammad Hasan retained existing fiscal and judicial sub-divisions. But his conservatism in this matter disgusted many of the landholders, his partizans, who declared that under former Viceroys of Dehli police jurisdictions were unknown. Dresses of honour and salutes were bestowed on the rája of Nagar and other chiefs who furnished contingents to the rebel army. Within the limits of their respective domains, or what they claimed as such, they were allowed to exercise full civil and criminal powers The rája of Bánsi refused to recognize Muhammad Hasan's authority or to surrender the treasure at the Bánsi tahsíli. He on one occasion defeated a large force which had been sent to coerce him. But hostile preparations which seemed irresistible at length constrained him to submit and receive a rebel tahsíldar at Bánsi. Being a woman and the niece of an important insurgent, the loyal ráni of Basti was allowed a greater latitude of resistance. She succeeded in preventing the establishment of a rebel police at Basti.

But before January 1858 was in its teens the simultaneous arrival in Gorakhpur of British and Nepálese forces put Muhammad Hasan to flight. Such was his panic speed that on the very day of his rout at Gorakhpur he spurred across the south of Basti and passed over the Ghágra to Tánda. A Gurkha detachment was despatched through the district to Gonda.[1] Crossing the Ghágra on the 18th February, at Phúlpur of Mahauli, the field-force under Colonel Rowcroft again defeated the rebels. They were again worsted at Amorha on the 17th April.[2] After this British order was rapidly restored. In the distribution of penalties and rewards that followed the Bakhira bábu was hanged, while the Nagar rája probably escaped a similar fate only by suicide. The estates of both were confiscated; and those of the latter were bestowed on the rája of Bansi, who was afterwards created a Companion of the Star of India. The lands of the ráni of Amorha, who had been implicated in the rebellion, were in the same manner granted to the ráni of Basti. The revenue on all forfeited estates amounted to Rs. 65,135, the items for the different parganahs being these: Rasúlpur, Rs. 3,225; Bánsi, Rs. 4,626; Bináyakpur Rs. 1,289; Amorha, Rs. 9,079; Nagar, Rs. 29,848; Basti, Rs. 4,722; Mahauli, Rs. 4,761; and Maghar, Rs. 7,585.

Formation of the present district, 1865.

Thus ended the most important passage in the history of the district. Later events of note, such as the land-assessment and the visitations of drought, have been described elsewhere. But the most remarkable occurrence in the recent annals of the Basti parganahs was their severance from Gorakhpur and constitution into a new collectorate. This arrangement came into force on the 6th May, 1865.[3] It has resulted in a vastly improved administration; and if the native rulers from whom the district was received could revisit the scene of their wilful failures, they would perforce confess the power of a good government "to scatter plenty o'er a smiling land."

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[1] Oudh Gazetteer, I. 547.

[2] Colonel Rowcroft's letters, dated 22nd February and 19th April, respectively, preserved in station-staff office at Gorakhpur.

[3] Government order No. 1595 (General Department) bearing that date.

# GAZETTEER

## OF THE

# NORTH-WESTERN PROVINCES,

## BASTI DISTRICT.

## CONTENTS.[1]

Page.
Amorha ... ... ... 731
Amorha parganah ... ... 732
Bakhira ... ... ... 737
Bangáon ... ... ... 738
Baukata ... ... ... ib.
Bánsi ... ... ... 739
Bánsi tahsíl ... ... ... 741
Bánsi parganah... ... ... ib.
Bárakuni ... ... ... 748
Basti ... ... ... ib.
Basti tahsíl ... ... ... 752
Basti parganah... ... ... ib.
Belwa ... ... ... 757
Bhadesar ... ... ... ib.
Bhánpur ... ... ... ib.
Bhári ... ... ... ib.
Bináyakpur parganah ... ... 758
Birdpur ... ... ... 761
Biskohar ... ... ... 762
Buddhában ... ... ... 763
Captainganj ... ... ... ib.
Chháoni ... ... ... ib.
Chhapia ... ... ... ib.
Chhapraghát or Dhanghata ... ib.
Chillia ... ... ... ib.
Daldalha ... ... ... 764
Dhebarua ... ... ... ib.
Domariáganj ... ... ... ib.
Domariáganj tahsíl ... ... ib.
Dubaulia ... ... ... ib.
Dudhára ... ... ... 765
Gáeghát ... ... ... ib.

Page.
Ganeshpur ... ... ... 765
Haraia ... ... ... 766
Haraia tahsíl ... ... ... ib.
Hariharpur ... ... ... ib.
Intwa ... ... ... 767
Jignán ... ... ... ib.
Kalwári ... ... ... ib.
Kakrahíghát ... ... ... 768
Khalílabad ... ... ... ib.
Khalílabad tahsíl ... ... ib.
Kothila or Sonaha ... ... ib.
Lálganj ... ... ... 769
Lautan ... ... ... ib.
Maghar ... ... ... 770
Maghar parganah ... ... 773
Mahauli ... ... ... 777
Mahauli parganah ... ... ib.
Mahson ... ... ... 782
Menhdáwal ... ... ... ib.
Misraulia ... ... ... 784
Nagar ... ... ... ib.
Nagar parganah ... ... 785
Narkatha ... ... ... 789
Paikaulia ... ... ... ib.
Parasrámpur ... ... ... 790
Rasúlpur parganah ... ... ib.
Rudhauli ... ... ... 795
Sirsi ... ... ... ib.
Sitárámpur ... ... ... ib.
Tama ... ... ... 796
Tilokpur ... ... ... ib.
Uska ... ... ... ib.

AMORHA, a village which gives its name to a parganah of tahsíl Haraia, lies in tappa Rámgarh of that tract, 23 miles west-by-south of Basti. It adjoins the right bank of the Rámrekha rivulet, which is, however, known by different local names above and below the village. The population amounted in 1872 to 1,394 persons.

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[1] This list contains the names of all tahsíls, parganahs, tahsíl capitals, house-tax towns, police-stations, post-offices, villages with over 3,000 inhabitants, and scenes of important fairs. One or two places of historical or commercial interest have been added.

Passing north-westwards through their mud habitations, the unmetalled road from Gáeghât some three miles further on joins the metalled Basti-Faizabad highway. Amorha has an imperial post-office, and in March-April becomes the scene of a fair known as the Rámrekha.

Ever since Akbar's reign (1556-1605), and perhaps since earlier times, the village has been the capital of parganah Amorha. It was for three or four centuries the seat of the Káyath rájas who disputed the sway of that parganah with the Súrajbansi Rájputs. Writing some forty-five years before the final extinction (1858) of the title, Buchanan seems to have imagined that the Amorha rájas were themselves Súrajbansis, as will appear from his remarks on the local antiquities :—

> "There is," he says, "a very long winding canal, extending from Amorha to Rúpnagar, another seat of the Suryabansi family. It is said to be 1½ *kos* (about 8 miles) long and is about 30 yards wide, but in many places is nearly obliterated, and bears every mark of high antiquity. There are on its sides several heaps like the ruins of old buildings, but very much reduced by the action of time. The rája attributes the work to a person of his family named Radal Singh ; but it seems much too old for his (*i.e.*, Radal Singh's) ime. In digging on the north sides of the canal the rája's grandfather discovered an image which has been placed in a mud-walled hut called the Lord's house (Thákurvári), and is grotesquely clothed, being now considered as the family deity. It is a complete image, and not a carving in relievo as usual in Hindu images, nor has it any attendants. It is about the human size, nor have I before seen any such. The priest calls it the keeper of Bali rája."

After explaining with perhaps needless length that Bali, a great-great-grandson of St. Kasyap, was driven to hell by Vamana, an incarnation of Vishnu—

> "Bali, however," the same writer adds, "was of such consequence that after an incarnation of Vishnu sent him to hell, it was necessary for so great a deity to remain there and watch him ; and the priest alleges that this image represents that incarnation. It has, however, no resemblance to the other images of Vamana that I have seen. The priest further says that this image was placed here by Ambarisha, a king of Ajudhya, of the family of the sun. The Muslims destroyed the temple and threw out the image, which was afterwards found by a potter, and placed where it now is by Ranjít Singh, uncle of the present rája."

AMORHA, the most western parganah of the district and the Haraia tahsíl, is bounded on the east by parganahs Nagar and Basti ; on the north and west by the Gonda district of Oudh ; and on the south-west by the river Ghágra, which severs it from the Oudh district of Faizabad. It is sub-divided into six *tappas*, named respectively Bangáon, Purena, Rámgarh, Dubaulia, Belwa, and Sikandarpur ; and contains 882 estates (*mahál*), coinciding with the same number of parishes (*mauza*). Amorha had in 1878 an area of 171,456 acres, or nearly 268 square miles, and a land revenue (excluding cesses) of Rs. 1,62,070.

Population.

According to the census of 1872 it contained 831 inhabited sites, whereof 511 had less than 200 inhabitants; 268 between 200 and 500; 39 between 500 and 1,000; and 13 between 1,000 and 2,000. The population numbered 17,409 souls (80,975 females), giving 652 to the square mile. Classified according to religion, there were 162,753 Hindús, of whom 75,332 were females, and 11,956 Musalmáns (5,643 females). Distributing the Hindu population among the four great classes, the census shows 31,106 Bráhmans (14,787 females), 14,600 Rájputs (5,912 females), and 6,283 Baniyas (2,898 females); whilst the great mass of the population is included in the "other castes," which show a total of 110,764 souls (51,735 females). The principal Bráhman sub-divisions found in this parganah are the Sarwaria (20,983), Kanaujia (297), Gaur (355), Gautam (253), Pánde, Sárasút, and Sangaldwípi. The Rájputs belong to the Ponwár (116), Bais (1,378), Gautam (12), Parwár (494), Chauhán (339), Súrajbansi (7,096), Bháraddhwáj (3,533), Raghubansi (179), Konohik, Shiúbansi, Rájkumár, Bhála-Sultán, Kinwár, Nágbansi, Gaur, Baghel, Raikawár, and Bánsi clans; the Baniyas to the Agarwál (258), Kasaundhan (3,432), Kándu (547), Agarahri, (405), Golápuri, Dhúsar, Sándel, and Rajjab sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Kahár (4,623), Kurmi (12,044), Teli (3,936), Dhobi (2,824), Nái (3,116), Chamár (20,073), Ahír (16,845), Gadariya (1,756), Barhai (3,426), Lohár (1,852), Káyath (3,155), Khewat (1,732), Tamboli (2,718), Khatík (1,390), Kumhár (3,339), Nuniya (1,450), Bharbhunja (1,899), Koeri (9,258), and Pási (1,529). The following have less than one thousand members each:—Bhar, Kalwár, Dharkár, Bári, Atit, Chái, Máli, Sunár, Manibe,[1] Gosáin, Bairági, Bhát, Khákrob, Thathera, Koli, Lodha, Rájbhat,[2] Halwái, Baheliya, Saráhiya, Dosádh, Mariya, Muráo, Godhania, and Darzi. The Musalmáns are Shaikhs (475), Sayyids (100), Mughals (82), Patháns (433), and unspecified.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age), 1,161 belong to the professional class of officials, priests, doctors, and the like; 2,945 to the domestic class, which includes servants, water-carriers, barbers, sweepers, washermen, &c.; 1,907 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 41,673 to the agricultural class; and 4,372 to the industrial or artisan. A sixth or indefinite class includes 3,984 persons returned as labourers and 593 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 28,741 as landholders, 105,906 as cultivators, and 40,062 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 747 as able to read and write out of a total male population numbering 93,734 souls.

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[1] Probably a census misprint for Manihar.

[2] There is a caste so called. But Rájbhar is probably intended.

Physical and agricultural features.

A rich and open plain, sloping gently towards the south-east, the parganah is in that direction traversed by two principal streams. The Manaráma drains from end to end the centre of the tract; its affluent, the Rámrekha, flows further south, past the walls of the capital Amorha. Both brooks derive some portion of their names from that deified Ráma whose court lay just across the Ghágra; but both have other titles. While the Manaráma is often called Manwar or Manaur, the Rámrekha is above Amorha known as Tapha, and below that town as Nista. On the edge of the Manaráma grow rushes which are woven into matting; on the edge of the Rámrekha flourishes *khar* grass, which is cut for thatching and fodder. The Ghágra is outside the parganah rather than of it; but being fickle in its choice of a bed, it frequently swallows or throws up large plots of alluvial land. Its floods often overlay and sterilize with sand the fields which lie in its basin.

But Amorha is less rich in rivers than in lagoons. Of such fishy reservoirs the chief are at Sikandarpur, Pachos, Bhaganai, and Chinthi-bhát. The first is remarkable for the wealth of winter rice which fringes its water; the second for the abundance of shells which it offers to the lime-burner. Most of the lagoons, whether large or small, produce wild rice (*tína* or *tíni*). "This," writes Mr. P. J. White, "is by the higher castes eaten exclusively on fast days; and has popularly the credit of possessing eminent medicinal properties in diarrhœa, when the grain is administered mixed with tyre (curds). The rice is palatable, and though the superior orders are dainty about making it their daily food, the poorer classes are not so squeamish in taking advantage of the bounty of nature. The plants are not cut, but are tied together at top in bundles as they stand in the water; and in Kuár (September-October), when the ears are ripe, the grain is brushed from them."

This tína is almost the only really important wild growth of the parganah. Of forest produce there is next to none. *Mahua* and *sákhu* trees are numerous, while patches of scrubwood are encountered in a few northern villages. But Amorha is as devoid of any plantation that can be called a forest as of any elevation that can be called a hill. To the absence of woodland is perhaps due the more than average salubrity. But beside the Ghágra on the south, beside lagoons on the west, the climate is disagreeable and *goitre* disfigures the inhabitants. Towards the north, again, the neighbourhood of the Gonda forests has an evil effect on health.

The soils are as usual loamy (*doras*), clayey (*mattiyár*), and sandy (*balua*). In the north loam is intermixed with clay; eastwards loam prevails; southwards, beside the Ghágra, the mould is altogether sandy, and of that sandy alluvial kind called *mánjha;* while westwards the surface consists of much clay and little loam. Easily first in point of fertility, the loam soil yields every crop ; but rice can be grown only in its moister hollows. The production of rice is the specialty of the clay lands; but in years of favourable winter rain they will bear also pod crops, oil-seeds, and even sugarcane or wheat. Unless heavily manured, the sandy soil is unfit for any but the poorer growths, barley, millets, and the *arhar* pulse. The thickly falling leaves of the last-named crop afford a by no means contemptible manure. Speaking of manure generally, we may say that it is most often and most thickly applied to the *goend* zone immediately surrounding the village homesteads. The middle zone (*miyáno*) is more, and the outer (*pallo*) zone most, sparingly treated to compost. The same remarks apply with more or less truth to irrigation. For this process the streams and the lagoons afford great facilities.[1]

Of the total cultivated area, which at assessment was returned as 105,676 acres, 84,089 were tilled for the spring and the remainder for the autumn harvest. The principal spring growths are wheat, peas, and arhar, the two last covering almost equal spaces, and between them about the same space as the first. At the autumn harvest rice so far distances all other crops that those others need not even be mentioned. Of the more paying crops, indigo is quite, and cotton almost, unknown ; but during the term of the last assessment sugarcane more than doubled its area, while from one-fiftieth opium advanced to cover one-thirty-seventh of the whole parganah acreage. The owners of the soil which produces all these staples are chiefly Súrajbansi Rájputs, robust men who when poor sometimes enter the Native Army. Roughly noting, in thousands of acres, the distribution of the land amongst its various cultivating classes, we find 42¼ tilled, by the landlords themselves, 24¾ by tenants with rights of occupancy, and 38½ by tenants-at-will.

Economical features.

The metalled Basti and Faizabad road spans from east to west the whole breadth of the parganah. On it stands the tahsíl capital Haraia; from it branch north-eastwards and south-eastwards respectively the unmetalled lines known as the Bikramjot-Bhánpur and Gorakhpur-Gonda-frontiers roads. Another great trade route is cheaply supplied by the Ghágra; while for half the year and by small vessels the Manaráma also is navigable. On or near the great river or the chief highways stand the parganah capital of Amorha and the marts of Belwa and Dubaulia. The markets held weekly at these places and Haraia provide a sale for those agricultural staples which are the one great product of the tract. From Belwa, a centre towards which gravitates the surplus grain of all the surrounding parganahs, that grain is exported across river to Oudh or down river to Calcutta. An occasional emporium for such commodities is supplied by neighbouring fairs, and chiefly by that held on the Rámnauami festival at Ajudhya, across the Ghágra. But within the parganah itself, at Sítárámpur opposite Ajudhya, gather two great yearly meetings of the same kind, and these will be described in the article on the village where they take place. Smaller fairs are held in December-January at Pachos village; in November-December at Amaulípur; at Amorha and Paadol village in March-April.

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[1] The *Settlement Report* (1861) does not show the extent of the irrigated area. That area is now said to amount to 97,738 acres.

Being singularly poor in manufactures, Amorha makes importations which are comparatively considerable. From Nepál to Belwa, Dubaulia, and Haraia are brought iron, copper, and utensils of those metals, spices, ginger, and turmeric. Brass vessels are imported from Mirzápur. To Belwa and Dubaulia the Ghágra, and to Haraia the Manaráma, bear cloths from the cities of Bengal. From Haraia these fabrics find their way to Bánsi and the markets of Oudh. Raw cotton from Kanauj and Cawnpore is imported through Lucknow in carts.

The dues levied in markets by landlords seem to disturb trade little or nothing. "The proprietors of bázárs," writes Mr. White, "customarily levy a duty known as *chungi* on all laden carts, sumpter cattle, and carriers. For example, they take 1¼ sers of grain per cart, ½ ser per buffalo load, ¼ ser per bullock, $\frac{1}{16}$th or ⅛th ser per coolie, ½ ser per maund of *ghí* (clarified butter), 1 anna per bale of cotton, etc. These duties are quite willingly paid for the privilege of bringing goods to market." Under the same heading Mr. White mentions the *ghardwári* levied on shops. But this, as above[1] shown, is merely a rent. The additional tax of from ½ anna to 8 annas monthly for "watch and ward" is perhaps not quite so defensible; but this too is paid without murmur.

History.

Until the sixteenth century Amorha has no history of its own, as apart from that already[2] given for the district at large. But in Akbar's *Institutes* (1596) we find it entered, under the name of Amorodh or Amorha, as a part of the Haveli-Avadh district (*dastúr*) of the Oudh division (*sarkár*) and province (*súba*). It was at this time still held, or had been lately held, by Bhars. They were expelled, as above[1] shown, by Jagat Singh Káyath, first rája of Amorha. But his Súrajbansi coadjutors soon picked quarrels with his descendants. His successor was forced to divide the parganah with the Rájputs, the latter obtaining its eastern half. Saintly Bráhmans were persuaded by grants of land to settle themselves on the Káyath border, as a sort of breakwater against the flood of Rájput invasion. But neither the compromise nor the precaution was of much avail. The Súrajbansis slowly but surely gained ground, and on the death (1855) of the last Káyath rája had already attained their present position as the predominant territorial caste.

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[1] P. 688.

[2] Pp. 715-30.

Meanwhile (about 1721) the viceroys of Oudh had assumed independence of the Dehli emperors. Amorha thereby became part of a new kingdom; and by its new kings was ceded (1801) to the East India Company. It was at once included in the Gorakhpur district, and has since been assessed with the following land revenues:—in 1802 Rs. 1,10,431; in 1806 Rs. 1,06,226; in 1809 Rs. 1,09,651; in 1813 Rs. 1,13,052; in 1840 Rs. 1,34,729; and in 1860 Rs. 1,65,295. The collector in 1810 reported cultivation as sufficiently extensive to justify a permanent assessment; but luckily for the exchequer the parganah is still temporarily settled. In 1865 Amorha became a portion of the newly-formed district of Basti.

Antiquities.

Some account of the local antiquities will be found in the article on Amorha. The remains are, as a rule, too decayed for identification by even an expert, but by the country-folk are generally deemed the monuments of an ancient Tháru supremacy.

**Bakhira** or Bághnagar, a market-village in tappa Bakhira of parganah Maghar and tahsíl Khalílabad, stands on the crossing of two unmetalled roads, 28 miles east-north-east of Basti. Bakhira and Bághnagar are in reality not one village, but two adjacent villages. Though held in the latter, the market usually takes its name from the former. Throughout this article, therefore, let Bághnagar be called Bakhira, and let Bakhira proper be left out of consideration.

The village had in 1872 a population of 358 only. It is bounded on the east by a great lake to which it gives its name. The Bakhira-tal has, however, other titles, being known also as the Badánch and the Moti or Pearl lagoon. The last appellation was bestowed on it by nawáb Saádat Ali of Oudh (1797-

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[1] Pp. 681, 723.

1814), who used often to hunt on its banks. A general description of the lake will be found above.[1] Legend relates that it was formerly the garden of a rája called Mangal, and that it was excavated by the mischievous tushes of a mighty boar. Lying in wait with a spear, the king slew that boar; but the beast's wraith had its vengeance. Returning from his successful quest, Mangal met a band of women celebrating a festival wherein a thread is tied round the wrist, as in the marriage-rite. And he good-humouredly joined in the ceremony; but when he reached his palace his two wives saw the thread on his wrist, and cried—"Our husband has taken a third sharer of his bed." And in her wrath one of them, Chola-devi, broke the thread. Thereon the goddess in whose honour that thread had been tied turned Chola-devi's face into the face of a sow. And the deformed lady fled to the woods; but after some time spent in prayer and penance, the holy saint Angira cured her and restored her beauty. And in his gratitude king Mangal built a fair staircase descending into that lake which once had been his garden.[2]

On the feast of the Shiúráttri is held a small fair; and an unsuccessful attempt was in the beginning of the century made to remove the scene of this gathering to the site of the staircase just mentioned. But more important in a commercial aspect are those weekly markets where the agricultural produce of the surrounding country is exchanged for coarse cloth and other simple manufactures. Bakhira was formerly the capital of a large domain granted by a rája of Bánsi to his illegitimate kinsman.[3] In 1813 the mud rampart, ditch, and bambu hedge with which its chiefs had surrounded it still made it "very inaccessible." But for his rebellion in 1857-58 the last bábu of Bakhira was hanged, and his lands became forfeit to Government. Meanwhile the domain had been recognized as a separate parganah; but this was early during British rule re-absorbed in parganah Maghar.

**Bangáon**, a village in tappa Bangáon of parganah Amorha and tahsíl Haraia, stands in the extreme north-western corner of the latter, 29 miles west-north-west of Basti. But this distance is measured as the crow flies, for Bangáon is approached by no road. Its population amounted in 1872 to but 493 souls; and the village is remarkable only as the site of a district post-office.

**Bankata**, a village of tappa Majora, in the extreme north of parganah Maghar and tahsíl Khalilabad, stands beside an unmetalled road, 32 miles north-east of Basti. Here are a third-class police-station and a population, according to the last census, of 324 inhabitants. Within a few yards of the police-station may be seen a district post-office, which for some reason unknown appears to be called Daldalha.

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[1] P. 568. [2] *Eastern India*, II., 395. [3] *Supra*, p. 676.

Site and appearance.

BÁNSI, the capital of the tahsíl and the pargana so named, crowns the right or south bank of the Rápti, 32 miles north-north-east of Basti. Several unmetalled roads from Basti, Domariáganj, Nepál, Bankata, and elsewhere converge upon the town; and the Rápti is crossed by a ferry belonging to the local rája. During the rainy season the surrounding country is flooded far and near by that river. At other times, between the high bank of the river and the raised site of the town intervenes a narrow stretch of cultivated land. But on the east, during most months, lies an accumulation of water left by the floods; and into the depression which it occupies flows most of the town's surface drainage.

But Bánsi should perhaps be called an overgrown village rather than a town. It had in 1872 a population of 3,391 persons only. And it is a settlement of the somewhat squalid type usual in rural India: a mass of mud hovels, dotted here and there with a temple, a mosque, or the brick-built house of some grain-dealer. Its northern suburb Narkatha, the seat of the rája, lies across the Rápti; and will be mentioned in a separate article. But the rájas of Bánsi used once to live in Bánsi itself, and the remains of their castle may still be seen on a high site in the south-east corner of the town. In the midst of the ruins rises a great *pákar* fig, the supposed abode of a demon who did a former rája to death; and this tree is now an object of worship. Buchanan, who thought that the castle was originally reared on a heap of Tháru remains, adds that the demon was the ghost of a Bráhman. Another foundation of the rájas is the temple of Tegdhar, which, built in 1767-68, is still one of the most noted Hindu places of worship in Basti.

The town may be divided into two parts, Bánsi proper and Sítalganj. The former, which is also the older, has a narrow and somewhat tortuous main street running from south to north, and rising rather suddenly towards the river. From this street, which is the artery of business, diverge on east and west other narrow roadways. Though lying close south of Bánsi proper, Sítalganj is divided therefrom by a plot of low ground. Much smaller than its northern neighbour, it is also far neater. Built on a well-raised site, it has four wide roads, meeting in a centre which is used as a market-place on Saturdays. Another market is held just east of Bánsi proper on Tuesday.

Public buildings.

About a hundred yards north-west of Bánsi stands the small and fort-like tahsíli, to which is attached a garden. The other public buildings of the place are the first-class police-station, the munsif's court, the imperial post-office, the tahsíli school, the hostelry (*sarái*) for natives, the staging-bungalow, and the branch dispensary. In this goitre-stricken neighbourhood the institution last named is felt to be a great boon. In 1870 Dr. Planck saw "quite a little line" of sufferers sitting patiently outside in the sunshine, "awaiting the drying of the red iodide of mercury applied to their swollen throats." While on the subject of sanitation, we may mention that the water of the Bánsi wells is, as a rule, bad, discoloured, and often unpleasant to the taste. Three or four only of such reservoirs supply water fit for drinking; and the people slake their thirst chiefly from the Rápti. How damp the locality is in the rainy season is proved by the fact that the water in these wells then rises to within seven feet of the surface.

Trade.

During the past quarter century the prosperity of Bánsi would seem to have declined. It was once an important entrepôt for grain, which passed through it for shipment on the Rápti. Since 1855, however, when the Rápti proper shot its deep stream across country to join the Burhi Rápti, this traffic has dwindled. The Ahwa channel, which now connects the two rivers, is narrow, winding, and impetuous. The difficulty of its navigation somewhat deters merchandise from passing down stream by way of the Burhi Rápti; while below Bánsi the bed of the Rápti itself has become almost too shoal to bear any cargoes save those of the rainy season. The house-tax, which was formerly levied in the town under Act V. of 1861, has been abolished. But a fair local business in grain is still carried on at the weekly markets; and Bánsi has also two yearly fairs, which, though theoretically religious, are practically mercantile.

History.

Like Bâns-Bareli in Rohilkhand, commonly called Bareilly, Bánsi probably derives its name from some ancient plantation or plantations of bamboos (*báns*); but like Bâns-Bareli, it is reputed to take its title from a founder styled Rája Bánsdeo. The name of this prince was perhaps invented, as usual in ancient legends, to account for that of his foundation. The site of the town is said to have before his time been called the promontory (*komar*), because it protruded into the Rápti.[1] And there is probably this amount of truth in the tradition, that about 1570 a rája of Maghar was driven northwards by Muslim invasions to take refuge at Bánsi, whence ever since his descendants have taken their titles.

The further history of the town coincides with that of its rájas, and the latter has been told above.[2] Though he now bears, in the Government tahsíldár, "a brother near the throne," the rája is still the great local magnate.

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[1] There is still on the north-eastern outskirt of Bánsi a village called Baghaua Komar.

[2] Pp. 672-76.

**Bánsi**, a tahsíl with headquarters at the place just described, is bounded on east-south-east by the Gorakhpur district, the border being supplied chiefly by the Ghúnghi and Dhamela rivers; on the north-east and north by Nepál; on west-north-west by the Domariáganj tahsíl; and on its rather irregular southern frontier by the Basti and Khalílabad tahsíls. Tahsíl Bánsi contains the parganah of Bináyakpur and the 29 eastern and southern tappas of parganah Bánsi. It had in 1878 a total area of 389,931 acres, or over 609 square miles, and a total land revenue of Rs. 2,43,545. Its population in 1872 was 287,681, or 472 persons to the square mile. But a detailed account of the tahsíl will be found in the articles on its two parganahs.

**Bánsi** or Ratanpur-Bánsi, the most northern and the largest parganah of the district, forms part of the Domariáganj and Bánsi tahsíls. It is bounded on the east by the Gorakhpur district and parganah Bináyakpur; on the north by Nepál. Its north-western and south-western sides are indented by the Gonda district and parganah Rasúlpur respectively. It marches on the south with parganah Maghar. The boundary with Gorakhpur is provided mostly by the Ghúnghi and Dhamela rivers; the boundary with Gonda mostly by the Budhi Rápti and its affluent, the Arra. Bánsi is divided into 40 tappas. Of these the 11 western—Budhi, Kop, Hír, Kot, Khánkot, Dewáichpár, Dhebarua, Khajahni, Khira, Bárikpár, and Kuniáon—belong to the Domaríaganj tahsíl. The eastern remainder, which belongs of course to tahsíl Bánsi, consists of táppas Banjara, Ghos,[1] Bargadoa, Tharauli, Sirwant, Aikhin, Barhon, Dabra, Pachahr, Kundri, Nándápár, Gharwáspár, Sohás, Suhela, Untápár, Nagwa, Naksauli, Háta, Chaur, Kudáran, Chhattísi, Beson, Bhír, Patharhat, Patna-Hasanpur, Gulaur, Kesarha, Asnár, and Masna. The parganah contains 1,791 estates (*mahál*), coinciding with the same number of villages (*mauza*); and of these 452 lie in the Domariáganj tahsíl. It had in 1878 an area of 519,527 acres or about 811¾ square miles, and a land revenue of Rs. 3,38,230. Of the former somewhat over 251 square miles, and of the latter Rs. 1,12,155, belong to Domariáganj.

Population.

According to the census of 1872, parganah Bánsi contained 1,842 inhabited sites, of which 1,263 had less than 200 inhabitants; 496 between 200 and 500; 62 between 500 and 1,000; 10 between 1,000 and 2,000; and 11 between 3,000 and 5,000. The population numbered 361,604 souls (170,339 females), giving 854 to the square mile. Classified according to religion, there were 292,322 Hindús, of whom 137,569 were females, 69,278 Musalmáns (32,768 females), and 4 Christians. Distributing the Hindu population among the four great classes, the census shows 35,134 Bráhmans (16,651 females), 3,444 Rájputs (1,558 females), and 8,381 Baniyas (3,083 females); whilst the great mass of the population is included in the "other castes," which show a total of 245,363 souls (115,477 females). The principal Bráhman sub-divisions found in this parganah are the Sarwaria (7,119), Kanaujia (350), Gaur (220), Gautam (127), Sangaldwípi, Lohma, Shukul, Tiwári, Kunjal, Sankahár, and Balodra. The Rájputs belong to the Panwár (115), Bais (819), Gautam (98), Parwár (10), Chauhán (296), Súrajbansi (176), Bháraddhwáj (10), Raghubansi (92), Kunwar, Sirnet, Kharog, Bhimla, and Katehriya clans; the Baniyas to the Agarwál (1,071), Kasaundhan (2,890), Kándu (1,193), Agarahri (1,062), Golápuri, Kasarwáni, Jaiswár, Ummar, and Bahwar sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Bhar (3,949), Kahár (7,473), Kurmi (15,591), Teli (6,191), Dhobi (9,937), Nái (3,746), Chamár (46,451), Ahír (39,456), Gadariya (2,093), Barhai (5,451), Lohár (4,183), Káyath (3,137), Khewat (10,707), Tamboli (4,551), Kalwár (3,607), Dharkár (1,747), Kumhár (6,447), Atít (1,069), Chái (4,225), Máli (4,308), Sunár (1,800), Nuniya (5,791), Bharbhunja (2,339), Koeria (4,577), Pási (9,870), Koli (2,487), Lodha (12,388), Rájbhat[1] (2,281), and Arakh (1,669). The following have less than one thousand members each:—Khatik, Bári, Manibe,[2] Gosáin, Bairági, Bhát, Khákrob, Thathera, Koli, Lodha, Halwái, Patwa, Kanjar, Dhárhi, Baheliya, Saráhiya, Muráo, Darzi, Bhuínhar, Gound,[3] Rangwa, Fakír, Dhuna, Bind, Suthra, Tawáif, Dom, Kándu, Ját, Kápri, Musahar, and Bahrúpiya. The Musalmáns are Shaikhs (11,536), Patháns (7,443), Sayyids (899), Mughals (560), and unspecified.

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[1] Sometimes divided into four, *viz.*, Birdpur, Alídápur-north, Alídápur-south, and Neora.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population, not less than 15 years of age, 434 belong to the professional class of officials, priests, doctors, and the like; 5,392 to the domestic class, which includes servants, water-carriers, barbers, sweepers, washermen, &c.; 3,737 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 87,049 to the agricultural class; and 12,138 to the industrial or artisan. A sixth or indefinite class includes 6,418 persons returned as labourers and 1,573 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 20,862 as landholders,

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[1] See article on parganah Amorha, "population," note. [2] *Vid. ibid.* [3] Probably a census misprint for Gond or Gaunr. The latter is a subdivisional title of several castes, such, for instance, as the Halwáis.

261,116 as cultivators, and 79,616 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 842 as able to read and write out of a total male population numbering 191,265 souls.

Physical and agricultural features.

Like all the rest of the district, Bánsi is a plain. But in some respects, of degree rather than quality, it differs from its sister parganahs. It is slightly less devoid of forest than they, and it is far moister. Flowing east-south-eastwards through the south of the parganah, the river Rápti divides it into two very unequal portions. The northern or larger tract may be considered part of the marshy submontane country called the Tarái; and here the salient geographical feature is the multitude of streams.

The Rápti is itself directly fed only by a few petty watercourses which drain the hollows of tappa Pachahr. In former days it was replenished by the Parási,[1] a stream whose chief tributaries are the Ikrári and the Bankasíha. But the Parási now falls into the Chaur Tál, largest of the many weedy lagoons with which the parganah is studded; and, except in the rainy season, no outlet conveys its waters from that lagoon to the Rápti. Yet if the Rápti absorbs few streams, another river which is supposed to occupy its ancient bed absorbs a host of streams. Itself sluggish and meandering, the old (*Burhi*) Rápti acts as a great catchment drain for the reception of many a dashing brook from the Nepálese mountains or the country near their foot. It swallows in succession the Arra, the Charangahwa or Chhagríhwa, the Awinda or Aondahi, the Ghurhísotwa, and the Debiláti. It next receives on its opposite or right bank the Sikri watercourse, and finally unites with the rapid Bánganga at Kakrahíghát. Into the streams already mentioned flow many others. Thus the Awinda is reinforced by the Sàrohi, and the Sarohi by the Kurma and the Satohi. But the enumeration of all such minor rivulets would swell the present article to a length which, even if permissible, would be harassing. The rivers of this tract, whether small or large, are constantly changing their courses. After its junction with the Bánganga the Burhi Rápti has of late years been joined, through the Ahwa watercourse, by the Rápti itself. The united stream floats on till, at the edge of the parganah and the district, it meets the Dhamela. And this introduces us to another system of northern drainage.

Of the streams which compose that system we need here mention only those which cross the northern border. The less important brooks, which rise within the parganah itself, must for sake of brevity be omitted. The Masdi joins the Jamwár; the Síswa and the Tinawa join the Tilár; the Jamwár and Tilár combine to form a river known as the Kúnda or Kúra. The Kúra again is met by the Hagni; and after its later junction with the Ghunghi is styled the Dhamela.

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[1] Called by Buchanan the Ghágar or Háhá. But different local names, as in the case of Rhine and Scheldt, are here applied to many rivers in different parts of their courses.

The smaller geographical division of Bánsi, the division south of the Rápti, is far less swampy. Its greater distance from the Himálaya and the Tarái forests render its rainfall far smaller; and its climate is far less feverish. Its streams are purely indigenous; for the exotic waters, those born outside the parganah, have been checked in their southward course by the Rápti. Of these homebred brooks the largest are the Barár and its affluent, the Budh. They are formed by the union of numerous channels which, rising sometimes less than a mile from the southern bank of the Rápti, suggest the idea of sluices or escapes from a canal flowing on a higher level. Clearcut, broad, and deep, the bed of the Barár favours the tradition that it was once a bed of the Rápti. After being joined on the southern frontier by the Budh, this Barár flows on to join the Ámi in Maghar.

The soils of the parganah are classed as clay (*mattiyár*), loam (*doras*), and sand (*balua*). But of the clay there is a great deal, and of the sand there is probably very little. A limy-looking variety (*bhát*) of the former is extremely common on the banks of the Rápti, and in the lowlying basins which convey northern streams towards that river. Being constantly flooded in the rainy season, it produces no autumn crop; but for the same reason it yields, without irrigation, a rich spring harvest. The people themselves less frequently name soil according to its natural composition than according to its position with regard to the village homestead. Land is generally called "near" (*goenr*), or surrounding that homestead; "middling" (*miyána*), or surrounding the near; and "far" (*pallu*), or surrounding the middling.

What proportion of the total area is cultivated cannot exactly be shown. Many of the villages are forest grants;[1] and having thereby escaped re-assessment have also escaped survey. The principal grants are those of Alídápur, Birdpur, and Neora in tappa Ghos; Katahla in tappa Bárikpár; Sarauli in tappa Úntápár; and Sohás in tappa Sohás. None of these measures less than 3,000 acres, and they cover between them over 60,900. But of the assessed villages, which measured 409,096 acres, we know that 260,219 acres were cultivated and that 99,883 more were cultivable. Of the cultivated area, again, 111,126 acres were watered; while less than $\frac{1}{30}$th was occupied by mango groves. Bánsi is no doubt sufficiently moist to retain its moisture without the aid of trees; but so long as it produces more grain than it needs, one can hardly sympathize with Mr. Wynne's remark that such plantations are a deplorable waste of the best land. Since 1813 the "very stately forest" of *sál* and other trees on the banks of Burhi Rápti, the stunted woods on the banks of Jamwár and Tilár, have been thinned with no sparing axe. And the plough has made great inroads on the dismal stretches of long coarse grass which, flooded in the rains and withered in summer, offended the eye of Buchanan.

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[1] *Supra*, pp. 286-88.

Besides the usual autumn and spring harvests, Mr. Wynne reckons a third, the winter or *jarhan.* But the only crop garnered at this intermediate reaping is rice, the staple grain not only of the northern clay lands but of the parganah at large. Rice is also the chief growth of autumn, covering more than thrice the ground occupied by the second great crop of that season, *urd* or *másh* pulse. The principal products of the spring harvest are wheat, and next, after a long interval, barley, peas, linseed, and *arhar* pulse. None of the crops hitherto mentioned covers less than 10,000 acres. The area occupied by the more paying staples—poppy, sugarcane, tobacco, and vegetables—is comparatively small. But in years just preceding assessment landlords strive to reduce the apparent value of the land, and such crops are sparsely grown. It is significant that within the two years immediately succeeding the assessment survey the cultivation of poppy had increased in the proportion of 84 to 137. The masters of the soil are chiefly Bráhmans.

Economical features.

The parganah has no manufactures worth mentioning. The crops, which are its only important product, find a sale at many villages where weekly markets are held. But if Bánsi is not a great producer, it is a great distributor. Its through-trade with Nepál centres in the marts of Biskohar and Uska; and how considerable the traffic of these places is has been shown above.[1] Fairs are held twice yearly at Bánsi; at Kakrabíghát in October-November, and in March-April near Alídápur. The gathering last named, which assembles on what is called the Dasahra of Chait (March-April), is the most important of its kind in the parganah. Lasting for about nine days, it is held in honour of a goddess named Pálta. Before her image are offered goats, rams, and even buffaloes; but the real object of the fair is commerce rather than religion. Buchanan (1813) estimated the number of visitors at 50,000, of whom some 300 or 400 were the usual itinerant tradesmen. Since his time, however, the attendance has greatly declined. A second and smaller fair was formerly held at the same place on the Dasahra of Kárttik (October-

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[1] P. 699.

November). The principal road centres of the parganah are Bánsi and Dumdumwa. The principal roads are the unmetalled lines (1) from Domariáganj to Nepál by way of Intwa ; (2) from Basti to Nepál by way of Bánsi, Dumdumwa, and Birdpur ; (3) from Dumdumwa to Lautan. But the parganah is intersected also by some four or five unmetalled lines of a poorer class. During the rainy season traffic is greatly impeded by the flooded state of the country. But several of the rivers, such as the two Ráptis and the Dhamela, are navigable; and were it not for numerous "snags," the same might be said of many northern streams like the Jamwár. The only places of importance, besides those already mentioned, are Chilia, Dhebarua, Misraulia, Sohás, and Tharauli.

History.

Till the beginning of the present century the history of Bánsi is almost identical with that of the Sarnet rájas, who derive their title from its capital. Little, therefore, need here be added to what has been said on pages 672-76. In Akbar's *Institutes* (1596) the parganah is entered as Ratanpur-Maghar or Ratanpur-Bánsi, the first part of this name being derived from that of its rája, Ratan; while Katahla, which was just afterwards absorbed within its limits, appears as a separate sub-division. But if Bánsi gained by the annexation of Katahla on the north, it lost by the gradual separation of Maghar on the south. The first to withdraw any part of the latter parganah from the rule of its Sarnet rája were the invading Musalmáns; but large tracts were afterwards alienated by the act of the rájas themselves. Thus, towards the end of last century 987 villages were made over to a cadet of the family, the ancestor of the rebel bábu of Bakhira.

About 80 years after Bánsi had fallen from the grasp of Akbar's successors into that of their now independent Oudh deputies, it was ceded (1801) by the latter to the English. Bánsi, Maghar, and Bakhira were recognized as separate parganahs of the newly-formed Gorakhpur district ; and the first was included in the Bánsi tahsíl. The demands with which it was assessed at successive settlements of land-revenue were : in 1802, Rs. 24,120 ; in 1806, Rs. 21,591 ; in 1809, Rs. 29,439 ; in 1813, Rs. 81,571 ; in 1840, Rs. 2,45,541 ; and in 1864, Rs. 3,05,127. From the three last sets of figures the advance which cultivation had made during 50 years of British rule is clearly apparent. In the year succeeding that last named Bánsi was severed from Gorakhpur, to form part of the newly-created Basti district.

Antiquities.

"The chief remains of antiquity," writes Buchanan, "is (*sic*) Katahla, in the forest on the southern bank of the Burhi Rápti. It is said to have originally been a seat of the Thárús, after which it became the chief residence of chiefs called the Katahla rájas.[1] They appear to have been totally exterminated by the

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[1] *Supra*, pp. 674-75, 720, and 724.

Sarnet chief who took the place." But a legend asserts that "the family, having offended the goddess of their city (Katahla Devi), was by her converted into stones, and that these still remain in their original forms. The place seems to have been a town with many buildings of brick and small tanks, but no traces of fortification ; and to have extended more than a mile each way, although I could not fully trace its outline. The brick buildings are reduced to mere heaps ; but the bricks are not so much broken as in the ruins usually attributed to the Thárús, and they are quite in a different style. The ruins of Thárús usually consist of one great mass like what may be supposed to have been the remains of one great building, with some small heaps adjacent ; but Katahla consists of many small heaps scattered at irregular distances over a great extent of ground.

"There are few stones remaining. One, which is a flag smoothed on one side and cut into mouldings on the edges, is placed with one end in the ground and worshipped as Katahla Devi. Many offerings of potter's ware are placed around ; for it is supposed that no cowherd or woodcutter could safely enter the forest without procuring her favour by such an offering. The Bhars of Sanauli are the priests ; whence perhaps it may be inferred that the rájas of Katahla were of this tribe, which it is generally allowed to have succeeded the Thárús. Near this stone, on the side of a tank, are the foundations of two small temples, the chamber in each of which has been only a few feet in diameter. In one is placed part of an image called Bhawáni; but it is the head and breast of a male, so far as can be judged from what remains. The fragments worshipped in the ruin of the other temple are so small that it is impossible to say what they have been intended to represent. On a heap of brick, some way distant from thence, is lying a stone spout which terminates in a crocodile's head very rudely carved. It probably served to convey out the water used in washing the image that stood in the temple. All the people, however, with me worshipped it by prostration and by touching it with their foreheads.

Sanauli and Sarayat.

"After the destruction of Katahla, the Sarnet built a large mud fort at Sanauli in the same forest. It has a deep and wide ditch and a strong rampart; but within there was no considerable building. The town, however, was large, and has contained some buildings of brick; but it has long been deserted except by a few Bhars, who cut wood. The village of Sarayat, about 10 or 11 miles north from Bánsi, stands on a heap attributed to the Thárús, but very small and not clearly marked: the quantity of rubbish being trifling. At the south end of the village is a *linga* (phallus) very much decayed. Under a tree in the village are some stones. Neither the pandit of the survey nor I could learn any tradition concerning these images.

Pálta Devi.

"The chief object of worship is Pálta Devi in the wood near the Jamwár. The chief of the convent of Atíths at Bakhira is the priest of the goddess. There are two small temples, but quite modern, having been built by the predecessor of the present priest. They are in the Muhammadan style, that consist of a cubical chamber surmounted by a dome. They stand on the ruins of a large temple, the foundations of which in some places are still a few feet high ; and a fragment of a stone pillar, and the images, still remain. There is no doubt that the images are very ancient. In one temple a large angular stone projects from the floor, and is said to be a linga ; nor has it a greater resemblance to anything else. In the other modern building is the image called Pálta, exceedingly worn by the lapse of ages, and the features totally obliterated. It represents the goddess destroying a man who has sprung from the truncated neck of a buffalo, so common in the monuments of the sect of Buddha in Bihár. Before the two modern temples, at the limits of the ancient building, is a tree, under which are portions of two broken lingas. At each Dasahra there is an assembly (the Pálta Devi fair above mentioned.)

"About four or five miles east from Mahadewa[1] I saw two elevations somewhat like the ruins attributed to the Thárús, but containing fewer bricks. They were called Trupasandihi and Trupasandihi-ká-Jhúnga, the latter word signifying a grove;[2] for the ruin is covered with trees. On this latter is a small conical heap of bricks, which has evidently been a temple; and on its ruin have been placed two lingas, which it probably once contained. On Trupasandihi, or the high place of the worshipper of three gods, there are in fact three lingas placed under a tree. They are exceedingly weather-worn, and one of them, on the side of the phallus, has a human face. Besides these there are many fragments.

"There are the ruins of some petty forts, erected by various rájas and thieves, especially one at Musharúa, about two miles from Mahadewa, which was a stronghold of the Banjára tribe, when these predatory merchants were in the habit of plundering Bánsi."

**Bárakuni**, hamlet of Sunhán a village, in tappa Seobakhri of parganah Mahauli and tahsíl Basti, is noticeable only as the site of a third-class police station. It lies 24 miles south-south-east of Básti, and had in 1872 a population of 534 souls.

**Basti**, the capital of the district, stands in north latitude 26° 49′ and east longitude 82° 44′, 112 miles by rail and road from Benares.[3] It is the chief town not only of the district but of tahsíl Basti, parganah Basti, and tappa Haveli. Its site has an area of 127 acres, with a population of 40 to the acre. Its inhabitants amounted in 1872 to 5,087 persons, of whom 3,723 were Hindús (1,660 females) and 1,361 were Musalmáns (619 females). But as the people of Basti muster less than 10,000, the census report leaves their occupations undetailed. In 1847, 1853, and 1865, when they mustered less than 5,000, even their numbers are not mentioned.

Site and appearance.
Old Basti.

The mud-built town of Basti stands on a site but little raised above the low green rice-lands which surround it. It consists chiefly of the old entrenched village whose citadel was the still existing castle of the rája. The fortifications of this village were constructed in much the same manner as those of a Roman camp. A square whose sides measured each about half a mile was enclosed within a wide ditch, and the earth dug from this excavation was thrown up on its inner side to form a wall or bank. The bank now appears as a weatherbeaten mound of varying height, but no value for the prevention of ingress or egress; while the ditch is a stagnation of broken margin and varying width. Thus the town is still surrounded by water, which is broadest on the eastern side. Near this eastern side, moreover, lies a rice-fringed lagoon. The site is not, on the whole, one which would have been chosen by a medical committee.

[1] Mahadewa or Mahdewa of tappa Aikhin was in Buchanan's time the headquarters of a police circle named Dhuliyá-Bhandar. [2] Or rather a brushwood thicket. [3] The details of this distance are these:—By rail from Benares to Akbarpur, 84 miles; by road from Akbarpur to Basti, 28; total 112. Another and longer route is as follows:—By rail from Benares to Faizabad, 120 miles; by road from Faizabad to Basti, 40; total, 160.

Through the east of that site runs, wide and straight, a metalled road. This is merely the end of a branch which connects the town with the more southerly Gorakhpur and Faizabad highway; but it supplies Basti with a high street. Well raised and drained, and crossing the surrounding ditch on bridges, it is flanked on either side by houses which are chiefly shops. None of these houses is brick-built, and the great majority are one-storied. But their raised earthen floors and tiled roofs, with a few double-storied buildings of the same kind intermixed, give this street an appearance of neatness which is not encountered in other parts of the town. Off it Basti becomes a mass of crowded hovels which differs in no respect from an ordinary village. Even on the main road itself the only spot which suggests the idea of a brisk trade is the Chauk, or crossing where four roads meet. This is used as a market-place on Tuesdays and Saturdays; and in its neighbourhood are most of the few good wells which the town can boast. The water in the Basti wells rises to within some 10 or 11 feet of the surface, but is seldom sweet enough for healthy drinking.[1] It is almost a case of "water, water everywhere, nor any drop to drink."

From the statement that the main road passes through the east of the town it may be inferred that most of the houses lie west of that highway. And this western portion of Basti is, like that of London, the most aristocratic quarter. Here stands, high-raised and strongly built, the castle (*kot*) of the rája. Covering almost the whole of the mound which it adorns, it occupies about 4 acres of ground. It is girt on all sides save the east by one of those thick and lofty quickset hedges of male bambu[2] which once formed so impenetrable a barrier round all the baronial strongholds of the district. Outside all lies a ditch which is never very poor in water. The building has a picturesque frontage, with a steep entrance-way rising to the main gate; while opposite this façade is a small open plain, used as a picket for the wealthy owner's elephants, horses, and cattle. Elsewhere in the town are several other breathing-holes of the same kind. Adjoining the castle is the Paithan-tola quarter, a widespread congery of poor mud houses which has a little bázár of its own.

East of the main road the only building that need be mentioned is the old hostelry (sarái). This is a large quadrangle of the usual untidy type, but shaded within by some good trees. The main road is met at its north-eastern end by the unmetalled lines from Menhdáwal, Bánsi, and Domariáganj. On its south-western exit from the town it travels on through Nayá Bázar to the civil station.

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[1] Sanitary Commissioner's Report, 1870.

[2] *Dend rocalamus strictus.*

Naya Bazár.

Naya Bazár or Newmarket, so called in contradistinction to the old Basti just described, is a modern growth of shops and other buildings which has sprung up along the road on the lands of 5 different villages. On the same highway, between the town and the civil-station, stand the central (*sadr*) dispensary and the new hostelry. The former was once the tahsíldár's office; the latter is a large masonry building, greatly frequented by travellers passing through Basti on their way to or from Faizabad.

Civil station.

The civil station clusters around the point where the road just mentioned joins the Gorakhpur-Faizabad line. The site is on the lands of Amhat village, some three miles south-west of the town; and, being well-raised, drains readily towards the neighbouring Kuána. The station crowns, in fact, the slope which rises north-eastwards from that river; and the name of Machhora, sometimes borne by the latter, is perhaps suggestive of the excellent fishing with which its flowing waters provide the European residents. Of European dwellings there are some half-dozen only, but more are hardly required. There are also a church, a library, and a swimming-bath. The principal public buildings are the court, office, and treasury of the magistrate-collector; the court where the judge of Gorakhpur holds occasional sessions; a large tahsíldári; the central post-office; the tahsíli school; the district jail; the staging bungalow; and the Government opium store-house, which lies east of the station. This European quarter is fairly planted with *mahua* and mango-trees. Indeed, the name of Amhat probably means mango-market.

The public institutions, not hitherto mentioned, are the two parganah schools in Old Basti and Naya Bazár respectively; and the imperial post-office, the munsif's court, the first-class police-station, and two Anglo-vernacular schools, all in the former.

Trade.

Basti has no important manufactures. It is at best little more than the market-town of an agricultural tract. It has no municipality, no house-tax under Act V. of 1861. But it has for many years possessed a fine roadway; and a fine roadway is the beginning of improvement in all our North-Western towns. Like other mud-built settlements, Old Basti is disfigured by many stagnant waterholes, which have been dug to supply material for its dwellings. But these excavations can be filled in, and further buildings erected, with earth from the old embankment which surrounds the town. And improvements of this nature have been in progress for years.

History.

The original village perhaps owed its first promotion to its selection as the seat of its first rája. This event probably took place at some time in the seventeenth century.[1] As the capital of the new principality Basti obtained an importance which it has never since lost. When, on its cession to the British (1801), it ceased being the capital of a principality, it became the capital of a tahsíl. But, if still important, Basti was neither rich nor beautiful. Buchanan some years afterwards (1813) describes it as "more sorry than any place of the size in the (Gorakhpur-Basti) district;" and its people as seeming "in the most abject state of poverty." He adds that the town then contained 500 houses, of which 110 were two-storied and two were built partly of brick. One of these two last was "the very sorry mud-walled castle" of the rája. The mud wall of the village itself appears to have been supplemented by a bambu hedge which has since disappeared. For some time before the Great Rebellion (1857) Basti had been the site of an opium storehouse and treasury, which was guarded by a detachment of native infantry. But the place did not attain its present leading position until eight years later (1865), when it was chosen as the headquarters of the newly-established district. Since then it has steadily grown, both in population and in general importance.

Antiquities.

About a quarter of a mile south of the town, at Manhan, is a ruin attributed to the Thárús. It consists of a heap of rubbish about 200 yards in diameter, irregular in form and surface, and without any trace of a ditch. Tradition says that its summit was once hallowed by a phallic emblem (*linga*) of Shiva; but this had, even before Buchanan's time, disappeared. Some three-quarters of a mile north-east of Old Basti, in Lakhnaura village, rises another mound of reputed Tháru origin. "It may," writes the author just mentioned, "be 300 yards in diameter, but (is) of very little elevation; whether from having originally consisted of a number of small buildings, or from many of the bricks having been removed, I cannot say." About 1,000 yards beyond this, in Barwa village, is another ruin assigned to founders of the same race. "Its diameter is smaller, but the elevation is more considerable, although it contains more earth than usual. On it is a linga very much decayed. About two miles beyond this, north and east, is another ruin called Arel, and attributed to the Thárús. It is about 300 yards in diameter, but is higher than (that of) Lakhnaura. Some deep and large excavations have been made into it, probably in search of bricks."

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[1] The first rája of Basti seems to have flourished ten generations after his ancestor Sej, whose date may be placed about the middle of the fourteenth century (*supra*, p. 678). And ten generations may be set down as equalling something over 300 years. Had the Basti principality, moreover, been founded before the end of the sixteenth century, parganah Basti would probably have appeared in the *Aín-i-Akbari* under its present name and not under that of Mandwa.

BASTI, a tahsíl with head-quarters at the place just described, is bounded on east-by-south by tahsíl Khalílabad; on north-by-west by tahsíls Bánsi and Domariáganj; on west-by-north by the Haraia tahsíl; and on south-south-west by the Ghágra, which divides it from the Faizabad district. Tahsíl Basti contains the eastern parts of parganahs Nagar (7 tappas) and Basti (7); the north-western corner of parganah Maghar (3); and the western portion of parganah Mahauli (10). It had in 1878 a total area of 350,009 acres, or nearly 547 square miles; and a total land-revenue of Rs. 2,82,738. Its population in 1872 was 313,327, or 571 persons to the square mile. But a detailed account of the tahsíl will be found in the articles on its four parganahs.

BASTI or Mansúrnágar-Basti, a parganah of the Basti and Haraia tahsíls, is bounded on the east-north-east by parganah Maghar, a border being supplied by the Katnehia watercourse and its affluent, the Garehia; on the north-north-west by parganah Rasúlpur and the Gonda district; on west-south-west by parganah Amorha; and on the south by parganahs Nagar and Mahauli, the boundary with the former being supplied chiefly by the Kuána river and its affluent the Rawái. The parganah is divided into 11 *tappas.* Of these the seven eastern—Kothila, Úmrah, Paria, Karar, Haveli, Deoráon and Sikandarpur—belong to the Basti tahsíl; the four western—Shiúpur-Gopálpur, Atroh, Ratanpur, and Hardi—belong to the tahsíl Haraia. Basti contains 926 estates (*mahál*), almost coinciding with the same number of villages (*mauza*); and of these 578 lie in the Basti tahsíl. The parganah had in 1878 an area of 181,389 acres, or nearly 283½ square miles; and a land-revenue of Rs. 1,54,977. Of the former just over 171 square miles, and of the latter Rs. 98,185, belong to the Basti tahsíl.

Population.

According to the census of 1872 Basti contained 796 inhabited sites, of which 507 had less than 200 inhabitants; 241 between 200 and 500; 43 between 500 and 1,000; and 6 between 1,000 and 2,000. The only town containing more than 5,000 inhabitants was Basti, with a population of 5,087.

The population numbered 168,893 souls (90,225 females), giving 1,181 to the square mile. Classified according to religion there were 150,594 Hindús, of whom 70,224 were females; 18,295 Musalmáns (8,443 females); and 4 Christians. Distributing the Hindu population among the four great classes, the census shows 20,205 Bráhmans (9,440 females); 5,534 Rájputs (2,465 females); and 4,464 Baniyas (2,053 females); whilst the great mass of the population is included in the "other castes," which show a total of 120,391 souls

(56,266 females). The principal Bráhman sub-divisions found in this parganah are the Sarwaria (15,126), Kanaujia (188), Gaur (218), Gautam (46), Shukul, Mahárásht, and Sanádh. The Rájputs belong to the Ponwár (55), Bais (1,211), Gautam (348), Parwár (350), Chauhán (97), Súrajbansi (95), Bháraddhwáj (212), Raghubansi (273), Rajkumár, Kulháns, Sakarwár, Bachgoti, Ráthor, Sarwar, and Kharog clans; the Baniyas to the Agarwál (62), Kasaundhan (2,742), Kándu (109). Agarahri (1,112), Panwár, and Bandarwár sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Bhar (3,982), Kahár (4,012), Kurmi (23,940), Teli (3,174), Dhobi (3,166), Nái (2,316), Chamár (27,428), Ahír (16,439), Barhai (3,037), Lohár (1,739), Káyath (2,378), Khewat (1,487), Tamboli (2,488), Kalwár (1,048), Khatík (1,437), Kumhár (3,465), Chái (2,703), Máli (2,997) and Nuníya (2,164). The following have less than one thousand members each:—Gadariya, Dharkár, Bári, Atít, Sonár, Manihár, Bharbhúnja, Koeri, Gosáin, Bairági, Pási, Bhát, Khákrob, Thathera, Koli, Lodha, Halwái, Patwa, Kanjar, Dhárhi, Arakh, Rangwa, Musahar, Kamángar, Tarkhar, Baiswár, and Bhartiya. The Musalmáns are Shaikhs (1,833), Patháns (1,828), Sayyids (100), Mughals (47), and unspecified.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age) 427 belong to the professional class of officials, priests, doctors, and the like; 3,339 to the domestic class, which includes servants, water-carriers, barbers, sweepers, washermen, &c.; 587 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 42,508 to the agricultural class; and 2,615 to the industrial or artisan. A sixth or indefinite class includes 3,353 persons returned as labourers and 346 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 15,877 as landholders, 119,178 as cultivators, and 33,838 as engaged in occupations unconnected with the agriculture. The educational statistics, which are confessedly imperfect, shows 538 as able to read and write out of a total male population numbering 90,225 souls.

Physical and agricultural features.

The parganah is an alluvial and fairly fertile champaign, sloping imperceptibly towards the south-east. Shaded by many a sombre grove, it has, nevertheless, no woodland of sufficient continuity to be called a forest.[1] In such a tract we should expect the chief natural features to be the rivers and lagoons, the chief artificial feature a high state of cultivation. And in Basti this expectation would be verified.

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[1] Of the extensive forest which in 1813 skirted the banks of the Kuána little remains save the *mahua* trees. But even in 1813 this woodland is described as consisting largely of plantations that had run wild. The so-called forest grant of Hardi, in the tappa bearing that name, is now a great expanse of cultivation. Its area is over 13,000 acres. But for some account of such grants see pp. 286-88.

The principal river is the Kuána, which flows south-south-eastwards across the whole breadth of the parganah. Its high and abrupt banks are throughout Basti fringed by a narrow belt of brushwood and trees. Steep also are the banks of the Rawái, which, after an east-south-easterly course through the parganah and along its southern frontier, joins the Kuána. The Garehia, a narrow channel in the centre of a broad depression, runs south-eastwards along the Maghar boundary. It at length joins the Katnehia, whose waters wander in the same direction to form the same border. Issuing from the Jasoia lagoon, between tappas Úmrah and Sikandarpur, this Katnehia is the only one of all the streams here mentioned which rises in Basti itself. Save only the Kuána, whose bed lies too much below the level of the surrounding country, all these rivers are a fertile source of irrigation.

The same may be said of the lagoons, whereof the chief are Bhuíla in tappa Atroh; Aila in tappa Shiúpur; Saraini in tappa Kothila; Jasoia, Dudhrís, and Pharendia in tappa Úmrah; Hasanpur and Kanethu-Buzurg in tappa Sikandarpur; Rasna, Majhaua, Jagat, and Bhartpur in tappa Paria; Karar-khas, Tál-khara, and Tál-Balaur in tappa Karar; and Nariáon, Úrwára, Jokaila, Sengraula, and Mahdeo in tappa Haveli. But rivers and lagoons are not the only reservoirs which moisten and refresh the fields. The average depth of water is less than 10 feet from the surface; the soil favours the construction of wells; and at the land-assessment 2,845 of such excavations were found in working order. Of the total cultivated area, 113,146 acres, 95,773 were returned as irrigated.

Here as elsewhere the soils are divided into clay, sand, and that loam which is a compound of both. The tappas east of the Kuána, those in the Basti tahsíl, have for the most part a loamy surface; but in some, as for instance in tappa Úmrah, fine clay-lands are often encountered. The Haraia or west-Kuána tappas have a lighter and more sandy mould. Of the cultivated area 76,258 acres are recorded as tilled for the spring and 36,799 acres for the autumn harvest. Roughly noting in thousands of acres the space occupied by the principal crops of the former season, we get the following results:—Wheat, 24¼; peas, 12¾; *arhar* pulse, 8½; linseed, 6; sugarcane, 4½; and barley, 4. Marked in the same manner, the chief autumn crops stand thus:—Rice, 26½; and *urd* pulse, 4½. Of the more valuable agricultural staples cotton and indigo are unknown. The prejudice against the latter, which in

1865 was still sparsely cultivated, seemed chiefly due to the "inquisitorial interference" of factory subordinates whose employers had granted advances for its growth. Poppy, which at the spring harvest covers an area next greatest to that of barley, is described as "a mine of wealth to the parganah." How large the acreage occupied by sugarcane has been already shown. The owners of the soil are chiefly Rájputs, Bráhmans, and Káyaths.

Economical features.

The principal markets at which the grain of the parganah finds a sale are the district capital Basti, Deoráon, and Mansúrnagar. Being on the banks of the Kuána river, writes Mr. P. J. White, "Deoráon does a brisker export and import trade than Basti, which is more of a central market. From Deoráon grain is extensively exported by water to Gola-Gopálpur[1] on the Ghághra; and it receives thence, in return, all the usual native articles of luxury and necessity, excepting coarse cloth which is manufactured by Juláhás (Muslim weavers) in the parganah." The smaller marts are Bhairúganj of tappa Hardi; Kusama and Síswa in tappa Haveli; Sonaha and Kotheli of tappa Kothila; Majhaua-Mír of tappa Paria; Sultaua and Sáhibganj in tappa Sikandarpur; Mahuádabar of tappa Atroh; and Kesrái, Belghát, Tendna, Pagarghát, Kachia, and Chhatra of tappa Shiúpur. The four last named are modern foundations. But all these minor markets, whether old or new, open twice weekly. To them the villagers of the neighbourhood bring cotton, thread, tobacco, salt, vegetables, coarse cloth, ornaments and toys. A casual huckster sometimes appears with metal utensils. But at each place the main trade is the grain-trade, conducted by from 10 to 20 corn-chandlers. Several yearly fairs cause an occasional outflash of petty trade in places where at most times even petty trade is unknown. A large gathering of this kind takes place at Ajudhyá ghát on the Kuána, beside a temple sacred to Shiva as Lord of Hardwár (Hardwárnáth). The assemblage is held on the full moon of Chait (March-April); and, like the great fair at Hardwár itself, has sometimes been disturbed by outbreaks of cholera. Of manufactures deserving the name the parganah has absolutely none. Its principal road is the metalled highway from Gorakhpur to Faizabad, passing through Basti; but on Basti converge, chiefly from the north, several good unmetalled lines. Starting from Bhánpur in Rasúlpur, another road of the latter class passes south-westwards, by Mansúrnagar and Paikaulia, to meet that first named at Bikramjot in Amorha. The Kuána provides the tract with a small but central water-route.

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[1] *Supra*, pp. 488-89.

History.

From its aboriginal Dom or half-aboriginal Domkatár masters parganan Basti seems to have been wrested in the fourteenth century by Kulháns Rájputs. For long an integral portion of the Kulháns principality of Gonda, it was at length granted to a cadet of the ruling house, the ancestor of the present rája of Basti. But towards the end of the sixteenth century it fell under the superior power of the Dehli emperors. In the Domesday-Book (1596) of Akbar it is entered as Mandwa, a part of the Gorakhpur district (*dastúr*), Gorakhpur division (*sarkár*), and Oudh province (*súba*). About 1720, when the power of Dehli had declined, their viceroy in this Oudh province assumed independence; and Basti continued under its new masters until 1801, when ceded by them to the British. It was now placed in the Gorakhpur district, of which it remained part until severed in 1865 to form with other parganahs the new district of Basti. Meanwhile it had been assessed with the following land-revenues:—Rs. 29,741 in 1803; Rs. 28,533 in 1806; Rs. 28,425 in 1809; Rs. 43,061 in 1813; Rs. 1,02,855 in 1840; and Rs. 1,49,115 in 1865.

Antiquities.

The rather insignificant antiquities of Basti have been described in the article on that town. The only other remains mentioned by Buchanan are those beside the Bhuila lagoon, some 15 miles west of Basti. Attributed as usual to the Thárús, they consist of a roundish heap of brick *débris*, some 1,200 yards in circumference, but of trifling elevation. "The tops of the walls of several chambers may be traced on a level with the present surface, and these probably show that the building has been a house and not a temple, as the chambers are small. On the south side of the heap, adjacent to a tank nearly obliterated, there projects from the rubbish about 2½ feet of an octagonal stone pillar, much weather-worn and having its sides alternately wider and narrower. It is called Sivawa, and is considered an object of worship. On a small heap of rubbish between the above-mentioned tank, the great ruin and the marshy lake are two places of worship. One, dedicated to an anonymous Muhammadan martyr (Bhuila Shahíd), has no tomb; but images of potter's ware are placed under a tree to obtain his favour. The other is a *linga* (phallus) called the Bhuilesvar. North from the great heap are two smaller ones quite detached, but at a small distance.

"The Kulháns Rájputs, who now hold the country, had built about 100 forts, many of which had gone to ruin when Major Rutledge (Mr. Collector Routledge) destroyed the remainder. The chief seat of the tribe, in the woods about 7 *kos* (14 miles) north-west of Basti, was called Sálanagar; but the Muhammadans changed its name into Mansúrnagar, in honour of Mansúr Ali

Khán, father of Shujá-ud-daula and vazír of the empire." Buchanan goes on to describe this Mansúrnagar, which gives the pargana to its first name, as entirely deserted. It has since then been repeopled; and is now, as already mentioned, one of the principal markets in the tract.

**Belwa Bázár** is a flourishing mart on the lands of Hanumánpur village in tappa Belwa of parganah Amorha and tahsíl Haraia. Situated near the point where the metalled Gorakhpur and Faizabad road meets the Ghágra, it stands some 28 miles west of Basti. The population amounted in 1872 to 757 persons only. But Belwa has a fourth-class police-station and some commercial importance. The market, which stands on land confiscated after the mutiny, is leased to the rája of Basti. Hither is brought, for export across or down the Ghágra, nearly all the surplus grain of the surrounding parganahs. By the same river are imported brass vessels from Mirzápur and cloth from the towns of Bengal. From Nepál come by road iron, copper, vessels of those metals, spices, ginger, and turmeric. By road too, through Oudh, carts bring the raw cotton which has been collected at Kanauj and Cawnpore.

**Bhadesar**, a village in tappa Deoráon of parganah and tahsíl Basti, is remarkable only as the scene of a large yearly fair. This takes place in February-March, lasts several days, and has an estimated attendance of 6,000 visitors. But the village, which is 4 miles south-south-west of Basti, had in 1872 a permanent population of 232 persons only.

**Bhánpur**, a village in tappa Chhapia of parganah Rasúlpur and tahsíl Domariaganj, is remarkable only as the site of a tahsíli school. Standing on the junction of two unmetalled roads, 19 miles north-north-west of Basti, it in 1872 had 930 inhabitants. The villagers hold market every Monday. This Bhánpur must not be confused with that other market-village which gives its name to tappa Bhánpur in the same parganah.

**Bhari**, in tappa Sagara of parganah Rasúlpur and tahsíl Domariáganj, lies 28 miles north north-west of Basti; and had in 1872 only 539 inhabitants. But it must be noticed for the same reason as the place last named. It has a tank which is celebrated as one of Krishna's favourite bathing-places; and hereby is held, in the end of October-November (Kárttik), a fair which boasts some 50,000 attendants. The gathering lasts for about a fortnight. During its continuance the waterside is crowded with the booths of pedlars, confectioners, and other dealers in cheap trifles. But the ostensible object of the fair is the ceremonial bathing (*ashnán*) which takes place on the full moon of the month.

The tank retains its shape too well to claim an antiquity of very many centuries. But beside it rises, to a height of some 18 feet above the surrounding plain, a mound of ruins ; and if Mr. Wynne is right in calling these the *débris* of successive temples, Bhári must be a place of ancient sanctity. Around the mound are several smaller tanks and the remains of several detached buildings. The mound itself is a large heap of brick rubbish. Irregular in form and surface, it extends some 400 yards from north to south and some 350 from east to west. It "has evidently been," writes Buchanan, "a very large house, palace or castle, with several small tanks encroaching on the sides, but no traces of a ditch." The full name of the place is Bharat-bhári ; that is, according to the villagers, the enclosure (*bári*) of Bharat, the brother of Ráma. But the townsmen of Domariráganj told the writer just quoted that the eponymous hero was a Tháru called Bharatbhári.

**BINÁYAKPUR**, the smallest parganah of the district and the Bánsi tahsíl, is sometimes, to distinguish it from its namesake in Gorakhpur, called Binayakpur West. Occupying the north-eastern corner of the district, it is itself bounded on the north-east by Nepál ; on the north-west, west, and south-south-west by parganah Bánsi ; and on the south-east by the river Ghúnghi, which severs it from the Gorakhpur district. Binayakpur has two tappas—the northern named Bhátimpár, the southern Netwár or Nitwál. It is divided into 107 estates (*mahál*), coinciding as a rule with the revenue divisions known as villages (*mauza*). It had in 1878 an area of 31,064 acres, or over 48½ square miles ; and a land-revenue of Rs. 17,470. But though recognized in fiscal and other documents as a separate parganah, Binayakpur is practically part of parganah Bánsi, and with it forms one great parganah-tahsíl.

Population.

According to the census of 1872, Binayakpur contained 110 inhabited sites, of which 80 had less than 200 inhabitants ; 26 between 200 and 500 ; 3 between 500 and 1,000 ; and one between 2,000 and 3,000.

The population numbered 21,023 souls (9,850 females), giving 429 to the square mile. Classified according to religion, there were 18,865 Hindús, of whom 8,834 were females ; and 2,158 Musalmáns (1,016 females). Distributing the Hindu population among the four great classes, the census shews 1,945 Bráhmans (951 females) ; 370 Rájputs (164 females) ; and 741 Baniyás (365 females) ; whilst the great mass of the population is included in the "other castes," which show a total of 15,809 souls (7,354 females). The principal Bráhman sub-division found in this parganah is the Sarwaria (348). The Rájputs belong to the Bais (173) and Kulháns clans ; the Baniyás to the

Kasaundhan (33), Kándu (291), and Agarahri (120) sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Kurmi (1,150), Chamár (2,465), Ahír (1,273), Lodha (1,615), and Rájbhar (1,470). The following have less than one thousand members each:—Bhar, Kahár, Teli, Dhobi, Nái, Gadariya, Barhai, Lohár, Káyath, Khewat, Tamboli, Kalwár, Dharkár, Khatík, Kumhár, Bári, Atit, Chái, Máli, Sunár, Nunia, Bharbhunja, Koeri, Gosáin, Bairági, Pási, Bhát, Khákrob, Koli, Halwái, Kanjar, Dhárhi, Arakh, Bind, and Musahar. The Musalmáns are Shaikhs (624), Patháns (392), Mughals (43), Sayyids (34), and unspecified.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age), 29 belong to the professional class of officials, priests, doctors, and the like; 199 to the domestic class, which includes servants, water-carriers, barbers, sweepers, washermen, &c.; 96 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 5,487 to the agricultural class; and 316 to the industrial or artisan. A sixth or indefinite class includes 522 persons returned as labourers and 48 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 771 as landholders, 17,392 as cultivators, and 2,860 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 34 as able to read and write out of a total male population numbering 11,173 souls.

Physical and agricultural features.

Lying in the Tarái, in the great Sub-Himálayan marshland, Bináyakpur is both flat and fenny. Its geographical features are less pronounced than those of its Gorakhpur namesake[1] on the east and of Bánsi on the west. Though both moist and feverish, it is neither so moist nor so feverish as they. Like them it is well-wooded, but unlike them it has no regular forest. A fringe of spontaneous scrubwood still indeed skirts the south-south-western border; and in tappa Bhátimpár is a large forest grant (Dulha) of over 3,600 acres. But the former is not tall or continuous; and the latter, like most other holdings of the same nature,[2] is now an almost unbroken expanse of cultivation. Cleared has been the stretch of fine timber which in 1813 decked the east of the parganah. That parganah's only plantations are fine and frequent mango-groves, the sure sign of a prosperous neighbourhood, but not, as Mr. Wynne opined, "a waste of valuable land."

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[1] *Supra*, pp. 473-74. [2] *Supra*, pp. 286-88.

From the mountains some 15 miles distant on the north, or from springs in the intervening morasses, several streams flow rapidly past the north-eastern border. The Tilár bounds the parganah on its north-western and part of its western frontier; the Ghúnghi on its south-eastern. The Tinawa flows westward across it to join the Tilár; while the Hagni runs through the south-eastern skirt of the tract almost parallel to the Ghúnghi. Like many other sub-Himálayan streams, that last named has silted its bed up till now it flows, in places, above the level of the surrounding country. The parganah has a fair number of lagoons, but not so many in proportion to its area as Bánsi. Both rivers and lagoons are to some small extent utilized in irrigation, the former being dammed for that purpose. But the soil is by nature so moist that little watering is required. Of the total cultivated area, 19,121 acres, only 6,903 were at assessment returned as irrigated.

The soils and crops of Bináyakpur are those already mentioned in the article on Bánsi. But the *bhát* clay and the winter-rice which grows thereon here predominate more easily than in that parganah. If invidious comparisons need be drawn between the two tappas, Bhátimpár is slightly less fertile than Nitwal. The principal proprietors of the former are the money-lending Shukul Bráhmans of Búra and Khairauti; and of the latter, the Kulháns Rájputs of Ekdinga and Lautan.

Economical features.

The place last named is the only town or mart of the least importance. The only road, that on which Lautan stands, is merely an unmetalled line passing through the south-eastern corner of the parganah. The crops which are the one great product of Bináyakpur find their way by cross-country tracks to the several villages where weekly markets are held. And hence the surplus stocks are exported, *viá* Lautan, to Uska and other marts of adjoining parganahs. The absence of any manufactures deserving the name is inevitable in an agricultural tract which possesses no large towns.

History.

Bináyakpur is the fragment of an ancient and much larger parganah which, until the adjustment of boundaries (1816) after the Nepálese wars, extended northwards to Bútwal at the foot of the hills. The history of this tract and of the Bútwal rájas who ruled it has been told in the article on parganah Bináyakpur East,[1] but a few local details remain to be added. The eponymous village of Bináyakpur is not in Basti or Gorakhpur, and must therefore be in Nepál. During the last century constant struggles between the rájas of Bánsi and Bútwal laid waste the debateable land between this parganah and its larger sister of the same tahsíl. In 1864 the frontier tappas are described as having only lately, and that not entirely, recovered. When it became British territory (1801), Binâyakpur West was at once assessed with a small land-revenue ; and did not, like its eastern namesake, remain exempt from taxation till the fourth assessment. The amounts imposed on the parganah at successive revisions of assessment were : Rs. 382 in 1803 ; the same in 1806 ; Rs. 679 in 1809 ; in 1813 Rs. 1,602 : Rs. 10,613 in 1840 ; and in 1864, Rs. 16,020. The lightness of the demand at the earlier settlement was due to the fact that Binâyakpur was then an almost unbroken forest. But even when the current assessment was framed it was deemed inadvisable to exact as revenue half the rental.

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[1] *Supra*, pp. 474-75.

Antiquities.

The only antiquities mentioned by Buchanan are a few ruined castles whose ruins must ere now have almost disappeared.

BIRDPUR, a village in tappa Ghos of parganah and tahsíl Bánsi, stands beside the unmetalled road from Basti and Bánsi to Nepál, 57 miles north-north-east of the former town. Not far west of the village runs a little water-course called the Mekra, an affluent of the Jamwár; and not far south a second unmetalled road crosses that first mentioned. In 1847 the inhabitants were returned as numbering over 7,500 ; in 1853 as over 11,700 ; in 1865 as over 13,600 ; and in 1872 as over 17,500. But in each case these startling results were obtained by confusing the village with its enclosing forest grant.

The village has a branch dispensary and an European dwelling-house belonging to Mr. Peppé. He and others are lessees of the forest-grant just mentioned, whereof Birdpur is the headquarters. Leased in 1840 to Messrs. W. Gibbon and J. Clock, this grant has an area of 29,316 acres, or nearly 46 square miles. It has now been almost cleared of forest, and when the lease expires, in 1890, will probably boast but few trees save those of its fruit-groves. On the estate, in the neighbourhood of Birdpur itself, are some fine private irrigation channels.

Birdpur was named after Mr. R. M. Bird, perhaps the most famous revenue official of these provinces, who in 1828 became first commissioner of the Gorakhpur division.[1] About two years ago, when schemes were on foot for reducing the great size of the Gorakhpur district, it was proposed to make the place the capital of a new collectorate which should include the northern parganahs of both Gorakhpur and Basti. But this project may be now considered as finally abandoned.

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[1] This Gorakhpur division survived till 1834 only, when the commissioner's headquarters were transferred to Gházípur. In 1842 they were again removed to Benares.

**Biskohar**, a flourishing mart in tappa Budhi of parganah Bánsi and tahsíl Domariáganj, stands on an unmetalled road or cart-track, 50 miles north-north-west of Basti. About a mile south-west of the place itself the frontiers of parganahs Bánsi and Rasúlpur meet that of the Gonda district. The population of Biskohar varies greatly, being largest during the trading season of winter; but by the census of 1872 was returned as 2,839.

Biskohar has a district post-office. The Chaukídári Act (V. of 1861) is in force here; and during 1878-79 the house-tax thereby imposed, together with a balance of Rs. 176 from the preceding year, gave a total income of Rs. 897. The expenditure, which was chiefly on police (Rs. 264) and conservancy (Rs. 120), amounted to Rs. 419. In the same year the town contained 618 houses, whereof 162 were assessed with the tax; the incidence being Rs. 4-7-1 per house assessed and annas 4 per head of population.

But it is as an entrepôt for the Nepál trade that Biskohar is chiefly remarkable. The imports which pass through it, for distribution to other places in British territory, consist chiefly of unhusked rice, wheat and other grains; drugs and spices; fibres and fibre manufactures; copper coinage and iron; oilseeds, clarified butter, timber, hides and blankets. The exports which through it find their way to Nepál are cotton-twist, cotton-stuffs, cocoanuts, hardware, sugar, and tobacco. The business of Biskohar is, however, far smaller than it was before the Nepálese placed on trade with British territory those vexatious restrictions which have been above described.[1] Up to the autumn of 1861, writes Mr. Wynne, there were hardly ever less than from 300 to 400 hillmen encamped in the neighbouring grove. But the establishment just afterwards of certain privileged marts in the Nepálese Tarái, and the prohibition against trading through any other emporia, dealt a serious blow to the prosperity of the town. Many of the Biskohar tradesmen are forced to take houses in the Nepálese marts by the fact that, if they do not, their merchandise is on its way through those marts taxed at some 25 per cent. above the ordinary rate. But during the rains the marshy and malarious climate of the Tarái towns renders them almost uninhabitable; and those merchants who have temporarily shifted their quarters across the frontier gladly reseek their homes at Biskohar. The town is built on lands belonging to some Hára[2] Rájputs, who are the principal proprietors of the tappa. The family is a branch of that settled at Mahnáni, in tappa Kot of the same, parganah.

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[1] *Supra*, pp. 697-703, where the reader will find a detailed account of the Nepálese trade in general.

[2] The Háras or Jangháras are a sub-division of the Tomars. But none of these three names appears in the Basti census of 1872.

**Buddhábánd** or Budhábándh, a village in tappa Ujiár of parganah Maghar and tahsíl Khalílabad, lies 13 miles east of Basti. It had in 1872 but 744 inhabitants ; and is noteworthy only as the site of a third-class police-station and a district post-office.

**Captainganj**, or Captain's market, forms part of Raitás village, in tappa Nawái of parganah Nagar and tahsíl Haraia. Standing on the metalled Basti-Faizabad road, 8 miles west-south-west of Basti, Raitás had in 1872 a population of 748 souls.

The place (Captainganj) probably derives its name from the fact that in the first quarter of the century it was a small military station. Until within the last fifteen years it was the headquarters of a munsifi and a tahsíl. But in 1876, when the tahsíldár's office was removed to Haraia, and the tahsíl renamed after that village, Captainganj began to lose importance. It is now merely the site of a third-class police-station and a district post-office. In Buchanan's time it had but 25 shops ; and it once more finds itself in about the same commercial position.

**Chháoni**, a hamlet of Khánkalán village, in tappa Sikandarpur of parganah Amorha and tahsíl Haraia, is remarkable only as the site of a first-class police-station. By the police the neighbourhood has long been occupied. The next village Khamaria, was as early as 1813 the head quarters of a large circle.[1] Standing on the metalled Gorakhpur-Faizabad road, 22 miles west-by-south of Basti, Khánkalán had in 1872 a population of 262.

**Chhapia**, which gives its name to the tappa thus called of parganah Rasúlpur and tahsíl Domariáganj, stands not far west of the unmetalled Basti-Bánsi road, 25 miles north-north-west of Basti. It is a mere village, which in 1872 had only 191 inhabitants ; but must be mentioned as the site of a third-class police-station and a district post-office.

**Chhaprághát**, or Dhanghatta, in tappa Kuchri of parganah Mahauli and tahsíl Khalílabad, is the site of a third-class police-station and a district post-office. Here, 45 miles south-east of Basti, an unmetalled road from Menhdáwal to the Ghágra crosses that connecting the Gorakhpur with the Gonda frontier. Dhanghata had in 1872 a population of 609. Chhaprághát is, strictly speaking, the name of the landing-place where the Menhdáwal road reaches the Ghágra several miles further south : and this landing-place, again, derives its name from the large village of Chhapra.

**Chilia** or Chilhia, a village in tappa Aikhin of parganah and tahsíl Bánsi, stands on the junction of two unmetalled roads, 50 miles north-north-east of

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[1] *Supra*, p. 610.

Basti. It is here noticed as the site of a second-class police-station and a district post-office; but had in 1872 only 969 inhabitants.

DALDALHA. *See* BANKATA.

DHEBARUA gives its name to tappa Dhebarua of parganah Bánsi and tahsíl Domariáganj. Standing beside a cart-track, in the fork between Chhagríhwa and Awinda rivers, it is 59 miles north of Basti. Dhebarua had in 1872 a population of 362 only; but is the site of a third-class police-station and a district post-office.

DOMARIÁGANJ, the capital of the tahsíl so named, is a village of tappa Halaur and parganah Rasúlpur. Past it, on the north, flows the Rapti; and round it, on other sides, lie serpentine ponds which were once beds of that river. A good unmetalled road from Basti to Nepál passes through the village, crossing the Rápti by the rája of Bánsi's ferry. Both over the water and south of that village this highway is met by others of a less perfect kind. The distance north-north-west of Basti is 32 miles; the population amounted in 1872 to 1,145 souls.

Domariáganj has a tahsíli, a first-class police-station, and an imperial post-office. It was formerly surrounded, like Basti, with a ditch, a mud rampart, and a hedge of male bambu. In latter times its police-station was fortified. But all traces of these works, the monuments of an age when security was not, are fast disappearing. The place probably derives its name from the Doms or Domkatárs, who once ruled not only Rasúlpur but Gonda.

DOMARIÁGANJ, a tahsíl with head-quarters at the place just described, is bounded on east-south-east by the Bánsi tahsíl and on north-north-east by Nepál. On its irregular and often protrusive west-north-western border it marches with the Gonda district, and on its south-south-eastern frontier with tahsíls Haraia and Basti. Domariáganj contains parganah Rasúlpur and the 11 north-western tappas of parganah Bánsi. It had in 1878 a total area of 371,935 acres, or over 581 square miles; and a total land-revenue of Rs. 2,65,346. Its population in 1872 was 259,047, or about 445 souls to the square mile. But a detailed account of the tahsíl must be sought in the articles on its two parganahs.

DUBAULIA or Dubauli, a small mart in tappa Dubaulia of parganah Amorha and tahsíl Haraia, stands on the unmetalled road between Gáeghát and Amorha, 23 miles west-south-west of Basti. It in 1872 had 1,519 inhabitants.

Here are a police outpost and a market, which, being not far from the Ghágra, is an entrepôt for goods embarking on or disembarked from that river. But something more on this subject will be found in the article on parganah Amorha. The market-place was confiscated for the rebellion of its owners in 1857, and is now yearly leased by Government. The shops of Khushálganj village, which adjoins Dubaulia on the west, may perhaps be considered an outlying portion of the same mart.

DUDHÁRA, a village in tappa Ujiár of parganah Maghar and tahsíl Khalílabad, stands on the unmetalled road between Basti and Menhdáwal, 15 miles east-north-east of the former. Its population amounted in 1872 to 903 persons only; but it is remarkable as the site of a second-class police-station and a district post-office.

GÁEGHÁT, or the cow's landing, is a village of tappa Charkaila, parganah Mahauli and táhsíl Basti. After passing through it the unmetalled Gorakhpur and Gonda frontier road quits Mahauli and enters parganah Nagar. But not far west of the village this highway is crossed by another of a better class, running southwards from Basti to Tánda in Faizabad. The distance south of Basti is 16 miles. By the census of 1872 the population was 1,689.

Gáeghát has a district post-office. But it is noteworthy chiefly as one of those small marts which collect and distribute the merchandise imported or exported by the neighbouring Ghágra river. The amount of grain which passes through it for down-country exportation is considerable.

GANESHPUR, which gives its name to tappa Ganeshpur of parganah Nagar and tahsíl Haraia, lies near the right bank of the Kuána river, 4 miles west of Basti. It in 1872 had 2,550 inhabitants.

Here markets are held twice weekly; but the place is chiefly remarkable as the head-quarters of a large and almost revenue-free domain known as the Pindári *jágír*. Comprising the bulk of the tappa, it was originally held by Gautam Rájputs, cadets of the family which supplied the parganah with its rájas. These Gautams fortified Ganeshpur, in the usual manner, with a ditch, a mud wall, and a quickset hedge of male bambu.[1] Such bulwarks enabled them under native rule to hold their own. But under British sway their tenure no longer depended on the sword. They allowed their land-tax to fall into arrears; and to defray the debt Government in 1811-12 sold their domain.[2] It appears to have been bought by Mrs. Fidden, widow of one of those trading civil surgeons who in the early days of the Company's rule did so much to promote the commercial prosperity of places where they happened to be posted. But Mrs. Fidden found herself unable to manage the property. She therefore either sold it herself, or, by defaulting in the payment of revenue, forced Government to sell it for her. In 1818 it was again sold on account of arrears, due from its then possessor, Bíbi Moti Khánam. Now at this time the Company wished to provide for a turbulent cavalier of fortune who had distinguished himself during the Marhatta wars; a man whom, though he might have been suppressed with a strong hand, it was cheaper to steady by the gift of a comfortable property. Government itself therefore bought in Ganeshpur for Rs. 8,343 and bestowed it in 1819 on the ex-colonel of Cossacks, the Pindári Kádir Bakhsh. The terms were that he should himself hold it revenue-free; and that his heirs should hold it after him, on payment of a light and never-enhanceable revenue.[1] His descendants are still in possession. Their revenue is indeed almost nominal, amounting to Rs. 1,877½ only. At the assessment of 1865 the settlement officer ruled that they were illegally holding, without additional payment, many villages besides those originally granted. He therefore imposed on their whole domain a revenue of Rs. 10,009½. But the Pindáris successfully fought their case up to the Judicial Committee of the Privy Council, and as a result of this appeal to Cæsar the tax of Rs. 1,877½ remains unaltered.

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[1] *Supra*, pp. 679-81, and *Eastern India*, *II.*, 377. [2] Board's Records, 1811-12.

**Haraia**, the capital of the tahsíl so named, lies in tappa Purena of parganah Amorha. Past it, on the south-west, flows the Manaur or Manaráma river, which is here crossed by the metalled Basti and Faizabad road. Haraia is 17 miles west-by-south of Basti, and in 1872 had 840 inhabitants.

Here are a tahsíli, a second-class police-station, a tahsíli school, and an imperial post-office The present importance of the village dates from 1876, when the tahsíl headquarters were removed hither from Captainganj, and the tahsíl itself was renamed after Haraia. But, before this, Haraia was not altogether unknown to local commerce. The Manaur river is navigable, and here meets the only first-class road of the district. It results that the village is an emporium where goods passing up the river from the Ghágra, or down the river from the road, have their bulk broken. The principal export is grain; the principal import, cloth.

**Haraia**, a tahsíl with headquarters at the place just described, is bounded on the east by tahsíl Basti; on north-north-west and on west by the Gonda district; on south-west-by-south by the Ghágra, which divides it from the Faizabad district. Tahsíl Haraia contains parganah Amorha, with the western tappas (4) of parganah Basti and (5) of parganah Nagar. It had in 1878 a total area of 317,176 acres, or over 495 square miles; and a total land-revenue of Rs. 2,73,203. Its population was in 1872 returned as 305,222, or 618 souls to the square mile. But further details concerning the tahsíl must be gathered from the articles on its three parganahs.

**Hariharpur**, a market village of tappa Aorádánr, parganah Mahauli and tahsíl Khalílabad, stands on the left bank of the Katnehia, about 18 miles south-east of Basti. It in 1872 had 2,194 inhabitants, and possesses a few good masonry houses. It seems to have formerly been a place of some commercial importance; but its trade, like that of most towns in parganah Mahauli, has waned. Its name, which means the town of Krishna and Shiva, was probably derived from that of some Bráhman who was called Harihar after both divinities. Shiva being the destroying god, and Krishna an incarnation of the saving one, such names serve to propitiate at once two opposing principles.

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[1] Board's Records, 1818-19.

INTWA, a village in tappa Kot of parganah Bánsi and tahsíl Domariáganj, stands on the crossing of two unmetalled roads, 42 miles north-by-west of Basti. It has a police outpost; but its population amounted in 1872 to 310 only. Though its name seems to mean "the place of bricks," Intwa is a mud built village.

JIGNÁN, in tappa Kop of parganah Bánsi and tahsíl Domariáganj, lies 46 miles north-by-west of Basti. It had in 1872 only 127 inhabitants, but is remarkable as the scene of a large yearly fair.

This takes place in November-December, or, as a Hindu would say, on the 5th of the bright half of the month Aghan. It lasts for two days, and its ostensible object is worship at the local Thákurdwára or shrine of Krishna. But the occasion is a festival connected with another of Vishnu's incarnations, Ráma. Pilgrims come hither from Ajudhya and less distant places to celebrate the Dhánukjug, the feast of the Bow. This, the weapon of the god Shiva, was entrusted to Janaka, king of Mithila; and Janaka had promised his lovely daughter Síta to the suitor who could bend it. Like the bow of Ulysses, it could be bent by but one person, and that was the fortunate Ráma of Ajudhya.

But though, as at all Hindu fairs, religion lends an excuse for the meeting, commerce is the real motive that inspires it. Though the festival here lasts but two days, the shop-keepers remain for about a fortnight. The total number of visitors is reckoned at about 35,000.

KALWÁRI, "the town of distillers," is a flourishing little mart in tappa Kalwári of parganah Nagar and tahsíl Basti. Through the parish (*mauza*) passes the unmetalled Gorakhpur and Gonda frontiers road. The distance south-south-west of Basti is 12 miles; the population in 1872 was 3,311.

Kalwári has a second-class police-station;[1] but is remarkable chiefly as one of those emporia which, all along the same road, serve as brief resting-places for the merchandise imported or exported by the Ghágra. This river flows a few miles distant on east and south. The principal exports are grain and spices; the principal imports, cloths, tobacco, metal utensils, and cotton. But the last-named commodity comes chiefly from across the river, by way of Tánda in Faizabad.

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[1] See note, p. 660.

KAKRAHIGHÁT or Kakrahi, a village in tappa Háta of parganah and tahsíl Bánsi, stands on the junction of the Bánganga and Burhi-Rápti rivers, some 37 miles north-north-east of Basti. Below that junction, but still within the village, the unmetalled road from Basti and Bánsi to Nepál crosses the water by ferry or ford according to the season.

The village had in 1872 a population of 175 persons only. But in it an outpost of the Agriculture and Commerce Department registers the very considerable traffic which here passes from or towards Nepál. And Kakrahíghát becomes in October-November the scene of a not unimportant fair.

KHALÍLABAD, the capital of the tahsíl so named, is a village of tappa Churaib and parganah Maghar. The metalled road from Gorakhpur to Faizabad is here crossed by another wending northwards from Chhaprághát to Menhdáwal. The distance east-by-south of Basti is 22½ miles ; the population amounted in 1872 to 1,943 souls.

Khalílabad has a tahsíli, a first-class police-station, and an imperial post-office. Its commercial importance is merely that of a market village which trades with the immediate neighbourhood. It derives its name from its founder, Kázi Khalíl-ur-Rahmán, who was appointed commissioner (*chakladár*) of the Gorakhpur division about 1680.[1] His name, again, means the friend of God, which in oriental literature is only one of the many synonyms for Abraham.

KHALÍLABAD, a tahsíl with headquarters at the place just described, is bounded on east by south by the Gorakhpur district ; on the north by tahsíl Bánsi ; on west-by-north by tahsíl Basti ; and on south-west-by-south by the Ghágra, which divides it from the Faizabad district. Tahsíl Khalílabad contains the eastern tappas (17) of parganah Maghar and (22) of parganah Mahauli. It had in 1878 a total area of 354,998 acres, or over 554 square miles ; and a total land revenue of Rs. 2,54,638. Its population was by the census of 1872 returned as 307,717, or 554 persons to the square mile. But further details concerning the tahsíl must be gathered from the article on its two parganahs.

KOTHILA or Sonaha, a village in tappa Kothila of pargana and tahsíl Basti, stands besides the Basti, Domariáganj, and Nepál road, 22 miles north-north-west of the district capital. Sonaha is in strict accuracy the name of a small village which adjoins Kothila on the east. The population of the two together amounted in 1872 to 907 persons. Here are a third class police-station and a district post-office.

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[1] *Supra*, p. 724.

**LÁLGANJ**, in tappa Bargaon-Pagár of pargana Mahauli and tahsíl Basti, stands on the junction of two unmetalled roads, about 10 miles south-east-by-south of Basti. It is built on the lands of Saráighát village, which in 1872 had 989 inhabitants. Amongst the insignificant little marts of the parganah it is remarkable for its manufacture of sugar and printed cloths.

**LAUTAN**, a town in tappa Netwar of parganah Bináyakpur and tahsíl Bánsi, stands on the west or right bank of the Ghúnghi river, 56 miles north-east of Basti. That is, however, not the distance as the crow flies; but the distance by a good unmetalled road which from Basti passes through Lautan into Gorakhpur. From the latter district Lautan parish (*mauza*) is severed only by the Ghúnghi. The population in 1872 reached 701.

Lautan has a third-class police-station, a district post-office, and a registration post of the Agriculture and Commerce Department. The little office last named was lately established to watch and estimate the very large traffic which here passes from or towards Nepál. The main road is met and crossed at Lautan by a cart-track from the Nepálese mart of Bútwal. And it is as an entrepôt for Nepálese goods that Lautan is chiefly remarkable.

The principal imports are unhusked rice, wheat, clarified butter, drugs and spices, fibres and fibre manufactures, iron, copper coinage, oilseeds, hides and horns. The grain is stored at Lautan and thence sent, if intended for Calcutta, down the Rápti and Ghágra; or, if intended for consumption in these provinces, across the Ghágra to Tánda and Faizabad. But it is not only Nepálese grain which is collected and distributed by Lautan. The town offers a popular market to the rice of the surrounding country. It may be noticed that certain Nepálese imports show a curious caprice in their choice of a distributing emporium. Thus amongst oilseeds, linseed chiefly affects Lautan, and mustard the more southern Uska. Lautan, again, is the favourite mart for drugs, and Uska for fibre manufactures. The principal exports to Nepál are cotton-twist, cotton-stuffs, cocoanuts, hardware, salt, sugar, and tobacco. Many of these goods have of course travelled from places outside the district, outside the provinces, or even outside the country. The total value of the Nepálese exports and imports which during 1878-79 passed the Lautan registration post was Rs. 5,04,475.

The prosperity of Lautan and its neighbourhood has indeed greatly advanced since the time of Buchanan's survey (1813). That writer describes the town itself as containing only 70 poor huts; the surrounding country as a dismal and ill-cultivated tract of forest and tall grass. For the huts of mud or wicker we must now substitute shops which, though still mud-built, have at least a fairly respectable appearance. Instead of forests we have fruitful groves of mango-trees. And the unhealthy-looking grass, which withered brown in summer, has been replaced by broad expanses of green ricefields.

**Maghar**, a village in tappa Kasba or Maghar of parganah Maghar and tahsíl Khalílabad, stands on the metalled Gorakhpur and Faizabad road, 27 miles east-by-south of Basti. In the settlement maps it is entered as Kasba-Khás: that is, the town *par excellence*, the old chief town of the pargana. It in 1872 had 2,551 inhabitants. Just east of the village the road just mentioned crosses the Ami river on a fine bridge, thereby connecting the Gorakhpur with the Basti district.

But Maghar is now noteworthy only as a place of past importance and present pilgrimage. It is celebrated as containing the cenotaph and shrine of the prophet Kabír Sháh. Some account of his life, his poetical precepts and the sect which he founded, has been given in the Mainpuri notice. All these subjects, however, are involved in some obscurity.[1] Abúl Fazl calls him the Unitarian; but it is impossible to assert whether he was more Musalmán than Hindu, more Hindu than Musalmán. It is equally impossible to say that his doctrines were, like those of several other reformers, an attempt at compromise between Hinduism and Islám; for both faiths he attacked most unsparingly. Yet both Hindu and Muslim agree that he was a saint in whose creed there was something akin to their own; that he was a man worthy of worship. And both, when uncorrupted by theological education and theological hatred, flock with equal devotion to his shrine.

The local legends concerning his life, which have much in common with those elsewhere summarized, may be thus told: A Muslim weaver of Benares was bringing home his bride, when she went aside to slake her thirst at the Chanda tank near that city. What saw she on the water but a lovely child, floated lightly on a leaf of lotus. Though to outward seeming newly born, this boy had the perfect gift of speech. Water or milk from his nurse's hand he refused to drink. But he besought them that they should bring him a two-year heifer which had never bred, and this he sucked whenever he needed nourishment. Having thereby shown his aversion from Islám, he was deemed a Hindu; and a Bráhman named him Kabír. Some years afterwards the weaver wished him to undergo circumcision, but Kabír declined this rite. He wished, he said, to receive formal instruction (*upadesh*) from the Hindu doctors; but they refused to instruct him, saying that he herded with Muslims. Kabír therefore betook himself to stratagem. He one night laid himself across the threshold of the cell where dwelt a holy pandit. Towards morning the saint came out and stumbled over Kabír, who thereon gave vent to the usual Hindústáni oath of surprise, "Oh father, father" (*Bápre báp*). "Call not on your father," shouted the good man, "but say Rám, Rám." Now "Rám, Rám," is the ordinary form of Hindu salutation; and the sprawling divine had merely called attention to the deficiency in Kabír's manners. But the expression is literally an invocation of the name of Ráma; and in being told to utter it Kabír insisted that he had received religious instruction. His claim seems to have been admitted; and its plausibility was strong. The only religious instruction usually vouchsafed to the low-class Hindu is the instruction that, when he seeks to pray, he should mutter incessantly the name of some God.

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[1] Gaz., IV., 562-64.

Kabír now became renowned for his learning and sanctity. He journeyed to Jagannáth of Urísa, where king Indrayumna had long and vainly attempted to rear, beside the ocean, his celebrated temples. Since Kabír blessed the works the waves have never touched them; and beside them a monument was raised to his memory. After many other wanderings he reached Maghar, and there seemed to die. And his disciples disputed over his body, the Hindús wishing to have it burned according to their own rites, while the Muslims seized it and buried it according to the rites of Islám. Whilst hot words were still being bandied about, the saint, who was in fact at Brindában of Mathura and had but shaken off his old body, sent word that if they opened his grave they should find no further cause for quarrel. And they opened the grave and found nought save a delectable fragrance.

This is said to have happened in 1274; and though Kabír's real death was deferred until about 1450, his admirers at once reared above the sacred spot a shrine (*rauza*). The original building was replaced or restored by Nawáb Fidáe Khán, who about 1567 garrisoned Maghar with an imperial force;[2] but the tomb has always been in charge of the same Musalmán family. The present sacristan, who, like the adoptive father of the saint himself, is a Musalmán weaver (Juláha), holds for his services a revenue-free village in the parganah, and receives also an allowance of 4 annas daily, payable at the Gorakhpur treasury. These emoluments enable him, on nights of festival, to illuminate the shrine. About 1764 his ancestor was joined at that shrine, but not displaced, by a *mahant*, the prior of some Hindu order. This prior was a very holy

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[1] Readers of the old *Household Words* may remember an amusing article in which "Laing the Mofussilite" describes a day with the King of Oudh. Under the form of "Boppery, boppery, bopp," this oath is very frequently placed in that monarch's mouth.

[2] According to H. H. Wilson the founder was one Bijli Khán Pathán.

person, and his presence added popularity to the spot. When he died his ashes and grilled bones were placed under a second shrine beside the first; and this Hindu erection is sometimes supposed sacred to Kabír. The mahant's successor has at least nominal charge of his tomb (*samádh*). The remuneration is in this case a revenue-free village in the Gorakhpur district, but no daily allowance. The last custodian, Mán Dás, was slain in an affray between certain members of Kabír's sect (*panth*). The sister shrines stand picturesquely east of the town, on the banks of the river Ámi; but neither is architecturally striking, neither impressively large.

Beside them is held in December-January (*Pús*) a fair which lasts almost the whole month. The ostensible object of the meeting is the oblation of gifts at the shrine of Kabír; but these are for the most part of the meanest description. Though superfluous copper coins are sometimes presented, the usual offering is a mixture of pulse and rice (*khichri*). The real convening motive is the love of cheap shopping. Petty tradesmen flock hither from Lucknow, Cawnpore, Benares, Gorakhpur and Menhdáwal; and from 2 to 4 annas a booth is levied as the due of the township landlord. Nothing of much value is exposed for sale. The fair is not a market for horses or cattle. But its total attendance of visitors may perhaps be reckoned at 5,000.

East also of the town, on the lip of the same stream, rise another mosque and another temple. Some ten years ago a rich man of Gorakhpur built near the former a flight of steps (*ghát*) descending to the river. In the town itself stand the biggish tomb of Kázi Khalíl-ur-Rahmán, a seventeenth-century governor; and some old but solid masonry houses, belonging to Káyaths and Bakkáls. Westward may be traced the remains of a castle which is said to have been the stronghold of the Maghar rájas. The fortifications were in the usual style of a quadrangle defended by a ditch, an earthen rampart, and a quickset bambu hedge; but covered some 16 acres and contained some brick buildings. West of this castle lies the village of Ghanshyámpur, which, according to legend, contained a fortress of the Thárús. Around the castle itself, and thence through the town to Kabír's tomb, may be seen spots covered with brick rubble. Buchanan suggests that these, "if ever the Thárús resided here, must be the remains of their town."

But the Tháru occupation, if not altogether mythical, is at all events too uncertain to claim further notice here. The name of Maghar seems to be Hindi, meaning a kind of ricefield; and the first really tangible characters in its history were the Sarnet Rájputs, who about 1300 made it the capital of their principality. But about 1570 they fled before the Muslims to Bánsi;

and Maghar, vacated by its rája, was garrisoned by the imperial troops under Fidáe Khán. About 1610 the Sarnet chief, now called the rája of Bánsi, succeeded in expelling the Muhammadan garrison and resuming possession of the town. But some seventy years later, when the Dehli emperor was once more at leisure to make his power felt in this part of the country, Kázi Khalíl-ur-Rahmán was despatched from Faizabad with a force which easily re-occupied Maghar. Through it from Faizabad to Gorakhpur was made a new military road whose alignment must have much resembled that of the modern metalled highway between those places. From this time till 1801, when the district was ceded by Oudh to the Company, the Musalmáns never again lost their hold on the town. It became a military post of considerable importance; and the administrative division which included it was sometimes entered in official documents as *Sarkár-i Muazzimábád o Maghar*, the Government of Gorakhpur and Maghar. Nawáb Mansúr Ali Khán of Oudh, better known under the title of Safdar Jang, carried his interest in the place so far as to set aside several villages for the support of Kabír's shrine.[1]

MAGHAR or Hasanpur-Maghar, a parganah of the Basti and Khalílabad tahsíls, twice protrudes its eastern border into the Gorakhpur district, wherewith boundary lines are in places afforded by the Rápti and Ámi rivers. On its equally irregular northern frontier it is bounded by parganah Bánsi, the division being for some distance marked by the Budh and Barár watercourses. For a few miles on the north-west it marches with parganah Rasúlpur; while for many on the south-west the Garehia and Katuchia brooks sever it from parganah Basti. Its neighbour on the south-south-west is parganah Mahauli. Maghar is divided into 20 tappas. Of these the seventeen eastern—Gopálpur, Sakra, Majora, Belhar, Menhdáwal, Bakhira, Bakochi, Amánabad, Phulethu, Dewápár, Churaib, Rámpúr-Paili, South Haveli, Ujiár, Maghar or Kasba, Ún, and Atráwal—belong to the Khalílabad; the three western—Rudhauli, Gusiári, and Bánskhor,—to the Basti tahsíl. The parganah contains 1,346 estates (*mahál*), coinciding as a rule with the same number of parishes (*mauza*); and of these 968 lie within tahsíl Khalílabad. Maghar had in 1878 an area of 289,661 acres, or over 452½ square miles; and a land revenue of Rs. 2,14,168. Of the former above 342½ miles, and of the latter Rs. 1,60,779, belong to the same Khalílabad.

Population.

According to the census of 1872 parganah Maghar contained 1,147 inhabited sites, of which 705 had less than 200 inhabitants; 364 between 200 and 500; 66 between 500 and

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[1] Safdar Jang died in 1756.

1,000; 7 between 1,000 and 2,000; and 4 between 2,000 and 3,000. The only town containing more than 5,000 inhabitants was Menhdáwal, with a population of 8,124.

The total population numbered 253,533 souls (117,243 females), giving 1,092 to the square mile. Classified according to religion, there were 199,466 Hindús, of whom 91,815 were females; and 53,867 Musalmáns (25,428 females). Distributing the Hindu population amongst the four great classes, the census shows 25,362 Bráhmans (11,700 females); 4,864 Rajpúts (2,194 females); and 6,832 Baniyás (3,083 females); whilst the great mass of the population is included in "the other castes," which show a total of 162,408 souls (74,828 females). The principal Bráhman sub-divisions found in this parganah are the Sarwaria (2,141), Kanaujia (9,803), Gaur (320), Sárasút, and Maithil. The Rájputs belong to the Ponwár (123), Bais (691), Gautam (350), Chauhán (71), Súrajbansi (92), Bháraddhwáj (33), Raghubansi (210), Jaiswár, Kunwár, Dikshit, Sakarwár, Sirnet, Ráthor, Bahmangaur, Orik, and Arail clans; the Baniyas to the Agarwál (755), Kasaundhan (1,472), Kándu (2,487), Agarahri (913), Panwár, and Kasarwáni sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Bhar (2,376), Kahár (5,843), Kurmi (19,444), Teli (4,237), Dhobi (4,433), Nái (2,987), Chamár (32,905), Ahír (25,689), Gadaria (1,050), Barhai (3,613), Lohár (3,446), Káyath (1,977), Khewat (11,399), Tamboli (4,161), Kalwár (2,054); Dharkár (1,131), Kumhár (5,714), Chái (2,400), Máli (1,507), Sonár (1,166), Nuniya (2,014), Bharbhunja (1,262), Koeri (6,837), Pási (1,307), and Lodha (4,302). The following have less than one thousand members each:—Khatik, Bári, Atít, Manibe,[1] Gosáin, Bairági, Bhát, Khákrob, Thathera, Koli, Halwái, Patwa, Kanjar, Dhárhi, Arakh, Muráo, Jogi, Baheliya, Saráhiya, Bhuínhar, Bind, Tawáif, Beldár, Seori, Kasera, Bargáhi, Sorath, and Tamera. The Musalmáns are Shaikhs (5,834), Patháns (5,050), Sayyids (401), Mughals (183), and unspecified.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age), 1,604 belong to the professional class of officials, priests, doctors, and the like; 3,847 to the domestic class, including servants, water-carriers, barbers, sweepers, washermen, &c.; 837 to the commercial class, comprising bankers, carriers and tradesmen of all sorts; 6,152 to the agricultural class; and 7,129 to the industrial or artisan. A sixth or indefinite class includes 5,744 persons returned as labourers and 742 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 20,707 as landholders, 185,004 as cultivators, and 47,622 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 984 as able to read and write out of a total male population numbering 136,091 souls.

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[1] See article on parganah Amorha, "population," note.

Physical and agricultural features.

The plain of Maghar has greatly changed since about 1815, when Buchanan describes it scantily cultivated and covered in great measure by trees. Trees are now no commoner and cultivation no thinner than in any other part of the district. The Ámi meanders south-eastwards across the tract, to join the Rápti in Gorakhpur. It is itself joined within the parganah by various intermittent watercourses which serve as escapes for surface drainage. Of several large lagoons, the Bakhira Tál or Moti Jhíl on the Gorakhpur frontier is easily the largest. Irrigation is obtained not only from these natural reservoirs, but from those wells in which the parganah is rich. Water seems to lie at an average depth of 13½ feet from the surface.

The soils are chiefly loam (*doras*) and clay (*mattiyár*). The richest loam tracts are tappas Amánabad, Phulethu, Dewápár, South-Haveli, and Maghar, all in the south of the parganah; while the finest clay lands are those of tappas Ujiár, Bánskhor, Churaib, and Rámpur Paili, all on or near the south-western border. But though Maghar is as a rule fertile, it has wide regions of rather inferior productiveness. The tappas of the northern frontier, Gusiári, Gopálpur, Sakra and Majora, are less thickly peopled and less profusely watered than other parts of the tract. Much of tappas Rudhauli, Ún, and Atráwal consists of poor land shaded by mahua trees. And in tappas Bakhira and Menhdáwal, adjoining the Bakhira-tál, cultivation is impeded by the dread of inundations from that lake.

In the tappas which at present compose the parganah 169,248 acres were at assessment (1862) returned as cultivated; and of these again 117,743 were recorded as watered.[1] The spring crops seem to cover more than twice the ground occupied by those of the autumn. Chief amongst the former are wheat, barley, *arhar* pulse, purple peas (*kirão*) and linseed; chief amongst the latter rice and *urd* pulse. In winter the white flowers of the poppy-field form a pleasant feature in the landscape. The opium crop cannot of course take its place beside wheat and rice as one of the staple growths of the parganah, but it is the most widely grown of all the more precious crops. Of sugarcane there is comparatively little, and cotton is almost unknown. The landlords are chiefly Bhuínhárs and Musalmáns. Proprietary tenures are chiefly *pattidári*, and of that form known as imperfect *pattidári*.

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[1] See above, p. 668, note.

**Economical features.** Besides its crops and a few unimportant manufactures, to be mentioned hereafter in the article on Menhdáwal, Maghar has no remarkable products. Its surplus agricultural commodities find a sale not only at Menhdáwal, but at Bakhira or Bághnagar, Hanumánganj, Rudhauli, Gusiári, the tahsíl capital Khalílabad, the old parganah capital Maghar, and several other villages where weekly markets are held. The metalled road from Gorakhpur to Basti spans the south of the parganah, passing Maghar and Khalílabad. The unmetalled Karmainíghát and Basti line, on which stands Menhdáwal, runs south-westwards across the whole breadth of the tract. Two unmetalled highways cross at Rudhauli and two more at Bakhira.

**History.** The history of Maghar has been told with sufficient fulness in the article on the neighbouring but smaller parganah Maghar of Gorakhpur.[1] It remains only to add a few local details. In copies of *Akbar's Institutes* (1596) the two Maghars, undivided as yet from one another and from Bánsi south of the Rápti, are entered as Ratanpur-Maghar or Ratanpur Bánsi. Before their cession to the British (1801) they had lost their Bánsi tappas, while the country around Bakhira had become recognized as a separato parganah. Bakhira was soon, however, absorbed in Maghar, and that parganah remained unsevered until 1865. It was then divided into two portions; about two-thirds of it being given to the new-born district of Basti and the remaining third going to form parganah Maghar of Gorakhpur.

**Antiquities.** There are few remains of antiquarian interest. Some of those that exist have been mentioned in the article on Maghar town. Buchanan refers to several ruinous castles of the Sarnets; but he names only that at Gusiári, which he deemed the most remarkable. Here lived for some time one Shiu Singh Kachhwáha, a cadet of the Jaipur family, who married a Sarnet noblewoman.[2] The popular but comparatively modern temple of Shiva at Kop of tappa Bakhira, adjoins a mound of *débris* to which some ascribe a Dom or Domkatár and others a Tháru origin.

> "The ruin is in the style of those attributed to the Thárus, being a large heap of brick rubbish, without any traces of a ditch. It is about a third of a mile in diameter, and very irregular in its shape, having many projecting corners. Its South-Western quarter is very high; but in other parts it is low, and north from it broken bricks are scattered to a considerable distance on some high land, although they do not form heaps. In that direction there probably have been some small houses, while the great mass was the chief's castle. This ruin

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[1] *Supra*, p. 515.

[2] He was a grandson of the historical Jai Singh I. of Amber, who died in 1666; and a son-in-law, apparently, of Mádhu II. of Bánsi.

is called Kopa. A little way east from the heap is the temple of Shiva. It is a small cubical building covered by a dome, in the Muhammadan style; and stands at the west end of a tank dug by that people, its longest diameter being from east to west.[1]

Except the name Kopeshwar, the Lord of Kopa, there is nothing to denote a connection with the ruin, although the image may be old enough. About 200 votaries assemble on the Shiuráttri.

MAHAULI, a village in tappa Bankat of parganah Mahauli and tahsíl Khalílabad, stands near the right bank of the Katnehia, about 18 miles south-east of Basti. That is the distance as the crow flies, for Mahauli is approached by no road. Its population amounted in 1872 to 2,414 souls.

Mahauli has a third-class police-station and an imperial post-office. It has also some historical associations which entitle it to notice. Whether its name, like that of the Mathura Maholi, is a corruption of Madhupuri matters little. But we know that it about 1580 became the stronghold of those Súrajbansi rájas who seized the surrounding country from the Bhars. Having thus become the capital of a principality, it is in 1596 recorded as the capital of the parganah which still bears its name; for in *Akbar's Institutes* and this part of India the terms principality (*ráj*) and parganah (*mahál*) were generally synonymous. The Mahauli rájas continued to dwell at Mahauli till about 1780. But a great sickness which then fell upon the family, and was supposed to proceed from the wrath of a deity, caused their migration to Mahson. The remains of their castle were still distinctly visible in the second decade of this century. Built on a mound of broken brick, the reputed ruins of a Tháru fastness, it was surrounded by a brick rampart which enclosed several buildings of the same material. The village was in 1814 still surrounded by forests which had been planted as a defence against the Musalmán cavalry. But before the hunger of the plough and the demand for fuel these have long disappeared.

MAHAULI, a parganah of the Khalílabad and Basti tahsíls, occupies the south-eastern corner of the district. It juts on the east into Gorakhpur, from which it is for some miles divided by the Kuána river. It is bounded on the north-east by parganah Maghar, and on the north-north-west by parganah Basti. On its concave west-north-western side it is indented by parganah Nagar and again skirted for a while by the Kuána. The whole of the south-south-western frontier is supplied by the river Ghágra, which severs the parganah from the Faizabad district. Mahauli has 32 tappas. Of these the 22 eastern—Karri, Tama, Aorádánr, Mándar, Fidáipur, Karsánd, D[illegible]kalli, Muhabra, Chandráoti, Bankat, Ajáon, Naudánr, Buzurgwár, Tariápár, Mahthi, Kuchri, Sathara,

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[1] The Muhammadans were not the only people who dug their tanks in this manner. Buchanan seems to have been unaware that the aboriginal races, his favourite Thárús probably included, made their reservoirs *Súrajbedi*, or longest from east to west. A Hindu tank is generally *Chandrabedi*, or longest from north to south.

Taraf-Belghatia, Sirsi, Bargáon, East Murádpur, and Simri—belong to the Khalílabad tahsíl. The remaining 10—Kapri-Mahson, Kuráon, Dehi, Mahtoli, Bargáon-Pagár, Jagannáthpur, Charkaila, Kudarha, Kabra,and Seobakhri,—lie, of course, in tahsíl Basti. The parganah contains 1,096 estates (*mahál*), coinciding as a rule with the same number of parishes (*mauza*); and of these 601 are included in tahsíl Khalílabad. Mahauli had in 1878 an area of 245,153 acres, or somewhat over 383 square miles ; and a land-revenue of Rs. 1,68,622. Of the former rather more than 212 miles, and of the latter Rs. 93,859, belong to the same Khalílabad.

Population.

According to the census of 1872 parganah Mahauli contained 952 inhabited sites, of which 608 had less than 200 inhabitants ; 277 between 200 and 500 ; 50 between 500 and 1,000 ; 14 between 1,000 and 2,000 ; 2 between 2,000 and 3,000 ; and one between 3,000 and 5,000. The total population numbered 204,849 souls (95,604 females), giving 1,074 to the square mile. Classified according to religion, there were 184,762 Hindús, of whom 86,031 were females ; and 20,087 Musalmáns (9,573 females). Distributing the Hindu population amongst the four great classes, the census shows 24,936 Bráhmans (11,364 females) ; 7,000 Rájputs (3,223 females) ; and 8,451 Baniyás (3,964 females) ; whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 144,375 souls (67,480 females). The principal Bráhman sub-divisions found in this parganah are the Sarwaria (11,359), Kanaujia (10,360), Gaur (54), Gautam (127), and Pánde. The Rájputs belong to the Ponwár (554), Bais (1,793), Gautam (301), Parwár (207), Chauhán (212), Súrajbansi (1,620), Bháraddhwáj (213,) Raghúbansi (6), Konohik, Rájkumár, Gaharwár, Rájbansi, Punder, Sakarwár, Sirnet, Gaur, and Bhuínhár clans ; the Baniyás to the Agarwál (1,314), Kasaundhan (1,871), Kándu (2,476), and Agarahri (2,323) subdivisions. Those of the other castes which exceed in number one thousand souls each are the Bhar (2,894), Kahár (6,109), Kurmi (17,255), Teli (3,899), Dhobi (3,942), Nái (3,390), Chamár (33,421), Ahír (28,214), Gadariya (1,586), Barhai (3,085), Lohár (2,668), Káyath (2,839), Khewat (3,426), Tamboli (2,086), Kalwár (1,130), Kumhár (3,816), Máli (1,815), Sunár (1,895), Nuniya (1,784), Mánibe[1] (1,278), Koeri (1,581), Koli (2,786), and Rájbhar (1,841). The following have less than one thousand members each :—Dharkár, Khatik, Bári, Atít, Bharbhunja, Gosáin, Bairági, Pasi, Bhát, Khákrob, Thathera, Lodha, Halwái, Patwa, Kanjar, Dhárhi, Arakh, Baheliya, Saráhiya, Gound,[2] Dhuna, Beldár,

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[1] See article on parganah Amorha, "Population," note.

[2] See similar note to article on parganah Bánsi.

Seori, Jaiswár, Ramaiya, Kharwár, and Nánakshἁhi. The Musalmáns are Patháns (4,223), Shaikhs (2,770), Sayyids (656), Mughals (178), and unspecified.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age), 563 belong to the professional class of officials, priests, doctors, and the like; 2,143 to the domestic class, including personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,591 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 52,003 to the agricultural class and 4,226 to the industrial or artisan. A sixth or indefinite class includes 5,488 persons returned as labourers and 605 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 20,228 as landholders, 148,624 as cultivators, and 35,997 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 848 as able to read and write out of a total male population numbering 109,245 souls.

Physical and agricultural features.

The Mahauli landscape has no special peculiarities. The parganah is a well-tilled alluvial plain of the appearance familiar elsewhere in the district. The flat horizon is shut in by thickly-scattered mango-groves; in tappa Muhabra and elsewhere are found small patches of scanty brushwood jungle; and in the neighbourhood of the Ghágra are long stretches of waste land waving with thatching-grass or studded with grazing cattle. But forest is just as absent as rock or hill. The salient feature of the tract is as usual its rivers, which creep in south-easterly or east-south-easterly courses towards the Ghágra. In the direction last-mentioned flow the two principal streams, the Ghágra itself and the Kuána. About 1850 the former set northwards at the point where most nearly approached by the latter. It in three years cut through the four miles of intervening country, and at length burst into the Kuána, which runs in a lower bed. The result was a connecting channel which, where it leaves the Ghágra, is two or three miles wide. Every rainy season, when this channel is flooded, the autumn crops of eighteen southern tappas are more or less damaged. In many places the ground does not dry in time to be sown with a spring crop, or at least to be manured so as to produce a paying one. The expedient of growing the water-logged soil with winter-rice would probably have been tried if possible. The subsiding floods seldom leave behind any beneficial deposit, and too often a sterilizing deposit of sand. These facts will sufficiently explain the statement that during the term (1840-1862) of the last assessment nearly 10,000 acres were rendered unculturable by the action of the Ghágra.

From the point where reinforced by this channel, the once quiet Kuána has during the rains become a great branch of the greater river. For navigation, except by the smallest craft, it was temporarily spoilt. When the floods subsided, they were found to have shoaled up the river with sand-banks or snagged its channels with uprooted trees. A southward movement of the Ghágra has now somewhat reduced the evil. But one of the first results of the former change was the dilution of half Mukhlispur grain-mart. The principal affluents of the Kuána are the Manwar, which joins it on the right bank just above Lálganj, near the Nagar frontier; and the Katnehia, which after a long south-easterly course through the parganah finds a mouth just above Mukhlispur, in the eastern centre of the tract.

The two latter streams and others are utilised for purposes of irrigation, but the principal sources of water for the fields are lagoons, ponds, and wells. The lagoons seem during late years to have shrunk considerably. Not only does cultivation make far greater demands on their water than formerly; but into them, since the conversion of forests into fields, the rains wash more silt. The settlement report (1862) describes the distance of water from the surface as "small;" but of the watered area it gives more precise details. Of the total cultivation, 135,394 acres, no less than 104,182 are recorded as irrigated.

The soils are as usual called loam (*doras*), clay (*mattiyár*), and sand (*balua*). But here as elsewhere the settlement surveyors seem to have made their classification with no very scientific accuracy. It is often hard to decide when clay is sufficiently sandy to be styled loam; and they seem to have often evaded the difficulty by classing as the former all lands cropped in autumn, as the latter all lands cropped in spring. "Much that appeared as mattiyár and balua in the former papers," writes Mr. Wilson, "is now recorded as doras. This is in many cases owing to the reduction of the harshness of the soil by manuring, irrigation, etc." But such processes are insufficient to turn clay or sand into loam. And the nomenclature adopted seems hardly less artificial than that of the people themselves, who class soils as near (*goind*) the village, midland (*miyána*), and far (*pallu*) from the village.

The area sown for the spring harvest is more than five times as large as that sown for the autumnal. Noting roughly in thousands of acres the space occupied by each of the principal spring crops, we should get the following results:— Wheat, 38¾; barley or mixed barley and wheat, 20¼; mixed barley and purple peas (*jaukirái*), 18¼; *arhar* pulse 13½; and white peas, 11¾. Marked in the same manner, the chief autumn growths would stand thus: Rices, 13½ ; and *urd* pulse, 6. The owners of the soil which produces these crops are chiefly Súrajbansi Rájputs; amongst their tenantry Kurmis, Ahírs, Koeris, and Chamárs prevail.

Economical features.

An agricultural tract with no large towns, Mahauli has no important product, except its crops. Its only manufactures are the sugar and printed cloths of Lálganj and the coarse blankets of Hainsar. The parganah was formerly famed for its cattle; and though these have decreased as pasturage has been brought under the plough, the cattle-trade is still considerable. "The only markets whose trade extends beyond the parganah," notes the writer last quoted, "are Gáeghát and Mukhlispur for grain and Lálganj for sugar and cloths. On the whole the markets are not flourishing. The banks of the Ghágra are low and present no site suitable for a bázár. Gáeghát, the nearest to the Ghágra, suffered from attacks in the Mutiny; and Lálganj and Mukhlispur have suffered from the shoaling of the Kuána, on which they are situate, a great part of their trade being taken up by the bázár of Dhakwa, lower down that river. This is not, however, very material. The country is so level that it can be crossed by carts in every direction, and the difference of a few miles in distance is scarcely felt." The parganah is, nevertheless, drained by four unmetalled roads. On one of these stands Mukhlispur; on a second, Lálganj; on the third, Gáeghát and Chhaprághát; on the fourth, Mahson. Though unmentioned by Mr. Wilson, Chhaprághát and Mahson are places of some importance. So are Hariharpur and the old parganah capital Mahauli, of which neither stands on any officially recognized highway.

History.

The earliest traditional masters of Mahauli were Rájbhars and Thárús. But about 1580 the aborigines were expelled by those Súrajbansi Rájputs who founded the Mahauli principality and who are still the chief landholders of the parganah. The new-comers made Mahauli village their capital; but the present rája, a descendant of the first, lives at Mahson. In the *Institutes of Akbar* (1596) the parganah is entered as a part of the Gorakhpur district (*dastúr*), Gorakhpur division (*sarkár*), and Oudh province (*súba*). About a century and a quarter afterwards the rule of the Dehli emperors gave place to that of their now independent Oudh viceroy. But it is probable that Mahauli still remained a part of the Gorakhpur district. And of the Gorakhpur district (*zila*), as remodelled by the British, it remained a part after its cession (1801) to the East India Company. The demands assessed upon the parganah at successive British settlements of land revenue have been; in 1803, Rs. 35,435; in 1806, Rs. 52,336; Rs. 55,109 in 1809;

Rs. 61,979 in 1813; in 1840, Rs. 1,34,090; and in 1862, Rs. 1,66,613. The enormous increase since the first decade of British rule shows the strides with which, under that rule, cultivation has advanced. During the second decade Buchanan notes the existence within the parganah of "two long stunted forests, very ugly." But these have succumbed before the plough.

Antiquities.

The only antiquities mentioned by the same author are the remains of three Súrajbansi castles. Of these one has been mentioned in the article on Mahauli village; and of all three it may now be said that *perierunt etiam ruinæ.* When Buchanan wrote the parganah was included in the police-circle of Saníchara, a still existing village which has no other claim to mention.

Mahson, a large village in tappa Kapri-Mahson of parganah Mahauli and tahsíl Basti, stands beside the unmetalled road from Bánsi to Lálganj, 7 miles south-south-east of the former. When we have said that it in 1872 sheltered 3,575 inhabitants, we have said almost all that can be said about it. It is, however, the seat of the Mahauli rája and a market of some local importance.

Menhdáwal, the largest and commercially the most important town of the district, lies in tappa Menhdáwal of parganah Maghar and tahsíl Khalílabad. Its north latitude is 26°57; its east longitude 89°9; and its distance north-east-by-east of Basti 27 miles. The unmetalled road from Basti to Karmainí-ghát is here met by several others from Rudhauli, Bánsi, Bakhira, and elsewhere. The population, being then short of 5,000, is not mentioned in the census report of 1847. But it amounted in 1853 to 7,273; in 1865 to 7,349; and in 1872 to 8,124. In the year last named the inhabited site was returned as measuring 180 acres, and as peopled at a density of 45 to the acre. Of the inhabitants as many as 6,842 were Hindús and as few as 1,282 Musalmáns. The people are, writes Dr. Planck ten years ago, "well dressed, prosperous in appearance."[1]

Site and appearance.

Distant some five miles only from the Rápti, about two from the edge of the Bakhira lagoon, and even less from the low country flooded during the monsoon by those waters, Menhdáwal stands in a rather damp and malarious locality. Issuing from its north-eastern and south-eastern outskirts respectively, two natural water-courses convey its surface drainage southwards towards the lagoon. The town itself consists mostly of mud huts, irregularly grouped about a winding road whose general direction is north-eastwards. This main street is joined or crossed by others, the chief *quadrivium* being that called the Chauk or Square, the principal market-place of Menhdáwal. Towards their junction in this centre all the roads are lined with fair shops. But the appearance of business is greater than the appearance of orderly arrangement in the buildings.

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[1] Sanitary Commissioner's Report, 1870.

West of the Square one of the roads opens out into another market-place. This, a widish space flanked by excellent houses, while graced within by trees and wells, is devoted chiefly to cotton. Some of the buildings are fronted by palisaded enclosures for the storing of that commodity; but there are also good shops for the sale of other articles. Towards the north of the town are yet two more market-places—one dealing chiefly in Nepálese goods, the other in tobacco. The last, a square of goodly houses enclosing goodly trees, is perhaps the pleasantest part of Menhdáwal. But the bulk of the town is a rambling collection of hovels, accompanied by the usual complement of pits dug to supply material for mud-walls, tiles, and bricks. Numerous wells supply good drinking-water at a depth, in the cold weather, of 15 feet. But they are not always tended with the care they deserve. "Mud and filthy water," wrote Dr. Planck some years ago, "announced the neighbourhood of a well almost as surely as an unpleasant odour announced the neighbourhood of an excavation"

On an open space traversed by the main road stands the first-class police-station. Beside the same thoroughfare on the south rises a Thákurdwára or temple of Krishna; whilst a second on the northern outskirts reminds one that Menhdáwal is above all things a town of Hindús. It is said that every house has its cow. The place boasts also an imperial post-office, a branch dispensary, and a tahsíli school. The *sarái* or native hostelry is a shop-like building on the main road.

House-tax.

The Chaukídári Act (XX. of 1856) is in force. During 1878-79 the house-tax thereby imposed, together with a balance of Rs. 717 from the preceding year, gave a total income of Rs. 2,604. The expenditure, which was chiefly on police (Rs. 797) and conservancy (Rs. 324), amounted to Rs. 1,193. The returns showed 1,400 houses, of which 432 were assessed with the tax: the incidence being Rs. 4-5-11 per house assessed and Re. 0-3-9 per head of population. Some idea of the town's growth during the past 65 years may be gathered from the statement that about 1815 it had but 500 houses.[1]

Trade.

Menhdáwal is now, as already mentioned, the principal mart of the district. Its trade consists chiefly in the exchange of goods from the Nepál hills for goods from the Ganges plain.

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[1] *Eastern India*, II., 392.

But in its markets may be seen also articles from the Nepálese Tarái and from England. The most considerable Nepálese imports brought as a rule from Bútwal are iron, copper-coinage, unhusked rice and other grain, chiretta and other drugs, ginger and other spices (tumeric, cardamums, cloves, cinnamon, chilies, pepper, hill betel-nut, coriander-seed, etc.), fibre manufactures (*tát* and *bhangra*), vegetable dyes, *bankas* grass, and clarified butter. The imports from places in these provinces—from Cawnpore, Allahabad, Mirzápur, and Gorakhpur—are raw cotton, cotton-stuffs, English and native, salt, metal vessels, sugar, and hides. The last are exported chiefly to Patna in Bengal. From Sáran in the same province are brought for local consumption large quantities of tobacco; and in the tobacco-market live several agents of Chhapra merchants, wholesale dealers in this solacing drug. The weekly market-days are supplemented by three yearly fairs: one held on the Rámlíla festival in September-October (Kuár); the second at the feast of the wedding of Ráma in November-December (Aghan); and last on the birthday of Shiva (Shiúráttrí) in February-March. But at none of these meetings is the attendance large. The number of visitors is reckoned at 3,000 for the first and 1,000 each for the second and third.

History.

The town was founded by one Dámodar Singh, who received from his chieftain, the Bánsi rája, a large fief in the neighbourhood. On this grant the original market was established by one of his descendants; but the warlike pedlars known as Banjáras are perhaps entitled to some share of the credit. Menhdáwal parish (*mauza*) is still owned partly by Rájputs and partly by Banjáras. The former gave some trouble during the Great Rebellion, when the lands of Hargovind Singh became forfeit for treason; the latter call themselves Náik, a title which is properly due only to the chiefs of their clan.

MISRAULIA, a village in tappa Bárikpár of parganah Bánsi and tahsíl Domariáganj, stands about 34 miles in a direct line north-by-east of Basti. The distance by road and cross-country track is, however, some 20 miles greater. Not far from the village on the north-west lies an extensive forest tract; not far from it on the north-east the Sikri watercourse joins the Burhi Rápti river. The population amounted in 1872 to 166 persons only; and Misraulia is mentioned merely as the site of a third-class police-station and a district post-office.

NAGAR, a village in tappa Nagar or Haveli of parganah Nagar and tahsíl Basti, has some slight historical interest. A map in General Cunningham's *Archæological Survey Reports*[1] seems to identify it with the Kapila-nagara where

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[1] Vol. I., plate 1.

Buddha was born; but the real site of that prophet's birthplace is, as above shown,[1] extremely doubtful. Buddha was probably a Gautam Rájput; and it is an odd coincidence, through nothing more, that Nagar in the fourteenth century became the capital of a Gautam principality. From that time until 1858 its castle remained the seat of those Gautam rájas who before the dawn of British sway were the practically independent rulers of parganah Nagar. Their history has been told elsewhere.[2] It need only be added that Nagar, which in 1872 had 2,054 inhabitants, stands on the shore of the Chandu lake, 6 miles south-west of Basti; and that it holds a small fair in April-May (Baisákh).

NAGAR or Aurangabad-Nagar, a parganah of the Haraia and Basti tahsíls, is bounded on its convex east-south-eastern side by parganah Mahauli, the Kuána river forming a part of the boundary; on north-by-east by parganah Basti, the Kuána and its affluent, the Rawái, supplying most of the border; on west-north-west by parganah Amorha, the Manwar river being for a short distance the dividing-line; and on south-south-west by the Ghágra river, which severs it from the Faizabad district. Nagar has 12 tappas. Of these the 7 eastern—Dobakhra, Nagar, Kúra, Pípra, Pilái, Kanaila, and Kalwári—belong to the Basti tahsil. The western and larger remainder, included in tahsíl Haraia, consists of tappas Aujhi, Manwarpára, Nawái, Khuriár, and Ganeshpur. The parganah contains 670 estates (*mahál*), coinciding as a rule with the same number of parishes (*mauza*); and of these 348 are in the Haraia tahsíl. Nagar had in 1878 an area of 134,524 acres, or nearly 210¼ square miles; and a land-revenue of Rs. 1,10,742. Of the former over 115¼ miles, and of the latter Rs. 54,341, belong to tahsíl Haraia.

Population.

According to the census of 1872, parganah Nagar contained 586 inhabited sites, of which 387 had less than 200 inhabitants; 162 between 200 and 500; 28 between 500 and 1,000; 6 between 1,000 and 2,000; and 3 between 2,000 and 3,000.

The population numbered 124,482 souls (58,673 females), giving 1,199 to the square mile. Classified according to religion there were 112,164 Hindús, of whom 52,704 were females; 12,317 Musalmáns (5,969 females), and one Christian. Distributing the Hindu population among the four great classes, the census shows 16,984 Bráhmans (8,155 females); 5,878 Rájputs (2,597 females); and 5,352 Baniyás (2,545 females); whilst the great mass of the population is included in the "other castes," which show a total of 83,950 souls (39,406 females). The principal Bráhman sub-divisions found in this parganah are the

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[1] P. 716. [2] *Supra*, pp. 629-81.

Sarwaria (8,590), Kananjia (197), Gaur (1,343), Gautam (6), Pánde, Sangaldwípi, Lohma, Gorakhbansi, Kashmíri, Sándel, Niwán, Vasisht, and Pachgoti. The Rájputs belong to the Panwár (35), Bais (241), Gautam (3,354), Parwár (134), Chauhán (60), Súrajbansi (289), Bháraddhwáj (3,533), Raghubansi (22), Konohik, Jaiswár, Bachgoti, Bisen, Bhuínhár, Mahrawár, and Raikawár clans; the Baniyás to the Agarwál (222), Kasaundhan (1,956), Kándu (559), Agarahri (2,054), Panwár, and Rastogi sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Bhar (1,675), Kahár (3,045), Kurmi (13,669), Teli (2,568), Dhobi (2,308), Nái (2,193), Chamár (19,916), Ahír (14,372), Barhai (2,150), Lohár (1,729), Káyath (1,447), Tamboli (2,152), Kumhár (2,465), Chái (1,279), Nuniya (1,758), and Kori (1,691). The following have less than one thousand members each :—Gadariya, Khewat, Kalwár, Dharkár, Khatik, Bári, Atít, Máli, Sonár, Manibe,[1] Bharbhunja, Gosáin, Bairági, Pási, Bhát, Khákrob, Thathera, Koli, Lodha, Halwái, Patwa, Kanjar, Bhuínhár, Gound,[2] Ját, Bargáhi, and Chhípi. The Musalmáns are Shaikhs, (991), Patháns (1,328), Sayyids (47), Mughals (16), and unspecified.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age), 659 belong to the professional class of officials, priests, doctors, and the like; 2,217 to the domestic class, including personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,354 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 28,910 to the agricultural class; and 3,249 to the industrial or artisan. A sixth or indefinite class includes 2,929 persons returned as labourers and 312 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 14,577 as landholders, 80,710 as cultivators, and 30,195 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 438 as able to read and write out of a total male population numbering 65,809 souls.

Physical and agricultural features.

Nagar slopes gently, with no sudden elevations or depressions, towards the east-south-east. Like the rest of the district, it is one vast mixture of field and fruit grove. Compared with that of surrounding parganahs, its soil is undoubtedly poor. But the poverty is merely comparative, for the average productiveness of the tract is not low. True that the only tappas which can be called pre-eminently fertile are the southern tappas, Aujhi and Kalwári. But except on the sandy fields of the eastern Kúra and Pípra, the crops are everywhere fair. "The almost unbroken waves of cultivation," writes Mr. P. J. White, "beautiful mango-groves, numerous reservoirs of water, many streams and streamlets; the villages safely enclosed by hedges of cactus and coolly sheltered by a dense shady belt of tamarind, bambu, pípal, or other large trees; cattle dotting the plain amid the limited waste-plots—all combine to give a picturesque beauty and cheerfulness to the physical aspect of the parganah. The contrast is as emphatic as it possibly can be to the dull, bare, arid plains and uncomfortably exposed, hot-looking, red-brick villages of Bundelkhand."

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[1] See article on parganah Amorha, "Population," note. [2] Corresponding note to article on pargana Bánsi.

The Ghágra and the Kuána merely bound the parganah. But the Rawái traverses its north-eastern corner, and the Manwar, with an east-south-easterly course, pierces it from end to end; a watercourse called the Manjhauri, an affluent of the Kuána, skirts for some distance the north of tappa Ganeshpur and the parganah. Another called the Machwái passes through the north-western tappas to fall into the Chandu-tál, the greatest of the local lagoons. The surplus waters of this reservoir find their way through an old canal into the Manwar, just below Nagahra village. The Chandu-tál lies in tappa Nagar or Haveli; the next largest lagoons are those at Marhni in tappa Khuriár and Som in tappa Kanaila. All these sheets of water are valuable fisheries. All are sown with water-nuts (*singára*) and spontaneously produce wild-rice (*tína*). But many smaller lakelets and ponds are scattered over the face of the country.

In the *diwára* villages—that is in the tract skirting the Ghágra and subject to its inundations—the climate is unhealthy. Here goitre is not uncommon. About the middle of the parganah, again, on the brink of the Machwái watercourse, the population suffers from fever in the months just succeeding the rainy season. But with these exceptions the parganah is fairly salubrious.

The total cultivated area, 86,465 acres, was at assessment divided into three classes of soil. These were loam or *doras* (55,792 acres), clay or *mattiyár* (16,541), and sand or *balua* (14,132). No less than 75,376 acres of the same area were returned as irrigated from the Manwar, water-courses, lagoons, ponds, and wells. In some other parts of these provinces irrigation from wells is considered the best, and the people ask "what is better for the crop than the milk of the mother which bore it?" Here however, being supposed to contain a fertilizing sediment, the water from the four first-named sources is preferred. Water lies at an average depth of less than 22 feet from the surface.

The area tilled for the spring harvest prevails over that tilled for the autumn harvest in the proportion of about 56 to 30. Roughly noting in thousands of acres the spaces occupied by the principal crops of the former, we get: wheat, 21½; *arhar* pulse, 9; mixed barley and purple peas (*jaukirái*), 7¼; barley alone, 4½; sugarcane, 4; and gram pulse, 4. Marked in the same manner, the chief autumn growths stand as follows: Rices, 14½; *urd* or *másh* pulse, 5½; *mothi* pulse, 4¼; and *kodo* millet, 3¼. Amongst the owners of the soils which produce these crops Gautam Rájputs are largely represented. The bulk of tappa Ganeshpur, with a few villages in tappas Dobakhra and Nawái, is held at a small quit-rent by a Musalmán family still known as the Pindáras. This *ta'alluqa* was granted to their ancestor Kádir Bakhsh, a Pindári chief whom the British Government wished to provide with sufficient means for a peaceful livelihood (1818-19).[1]

Economical features.

Nagar has but one manufacture of any note—the chintz and gilt cloths prepared by the cotton-printers (Chhípi) of Bahádurpur. These stuffs are extensively sold not only in the district itself, but even in Bútwal of Nepál. The main trade of the parganah is as usual its trade in grain; but there is also some commerce in home-made or imported cloth, and in imported spices, tobacco, cotton, copper and brass utensils. The principal marts are Bahádurpur, Pandúr, Kalwári, and the old parganah capital Nagar, where a small yearly fair is held in April-May. The minor market villages are Behra, Ganeshpur, Gotwa, and Pípra. The larger markets (*háth*) are held twice, the smaller once weekly. The large external towns with which the places just named carry on their trade are Menhdáwal of Maghar, Biskohar of Bánsi, Belwa of Amorha, and Barhalganj of Gorakhpur. Water communication with the two last is provided by the Ghágra. Navigable also are the Kuána and, in the rainy season, the Manwar. The metalled Basti and Faizabad road spans the north of the parganah, passing the old tahsíl capital Captainganj. From it branches near the Basti border an unmetalled line to Tánda of Faizabad. And this second highway is crossed at Kalwári by a third of the same class, running almost parallel to the Ghágra.

History.

The earliest possession of parganah Nagar is by differing traditions assigned to both the Domkatárs and the Bhars. But the aboriginal occupants, whoever they were, seem to have been ejected in the first half of the fourteenth century by Gautam Rájputs. The Gautams fixed their capital at Nagar, and until the rebellion of 1858 supplied the parganah with a rája. But though a separate principality, the tract does not appear under its own name in *Akbar's Institutes* (1596). It is generally identified with Rihlapára or Kihlapára, a parganah which that work places in the Gorakhpur district (*dastúr*) and division (*sarkár*) of the Oudh province (*súba*). Since the beginning of the eighteenth century Nagar has passed through much the same vicissitudes as other parts of the district. It was usurped by the Oudh Viceroys of the Dehli emperors, and by its Oudh rulers was ceded to the British (1801). The land-taxes assessed at successive British settlements were :—in 1803, Rs. 58,784 ; in 1806, Rs. 54,970 ; Rs. 55,483 in 1809 ; Rs. 54,243 in 1813 ; in 1840, Rs. 76,796 ; and in 1865 Rs. 1,17,814. The great increase since 1813 will not fail to arrest attention ; for it means a vast advance in tillage as well as in State income. It is well that the parganah was not permanently settled three years earlier, when the Collector reported that cultivation was sufficiently extensive to justify such treatment.[1]

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[1] *Suprà* p. 398.

Antiquities.

Nagar seems indeed to have been cleared of forests earlier than the more northern parganahs of the district. In 1814 Buchanan describes " the plantations as moderate, although many still are superfluous."[2] The only antiquities which he mentions are the rája's castle at Nagar and the fortifications of Ganeshpur ; the latter consisting as usual of a ditch, an earthen rampart, and a bambu hedge.

**NARKATHA**, a village in tappa Chaur of parganah and tahsíl Bánsi, stands on the north or left bank of the Rápti river, some 33 miles north-north-east of Basti. Just opposite on the southern bank rises the town of Bánsi, whereof Narkatha may perhaps be considered a suburb. On the ferry which connects the village with the town converge two unmetalled roads from the north.

Narkatha is remarkable for its population, which in 1872 numbered 3,808 ; and also as the present seat of the Bánsi rájas. Scared out of Bansi-castle by the malevolent ghost of a Bráhman, they about 1760 migrated across the river and built here a new house. This at first consisted of an one-storied mud-built quadrangle flanked by two-storied towers[3] of the same material. But for mud has since been substituted brick.

**PAIKAULIA**, a village in tappa Ratanpur of parganah Basti and tahsíl Haraia, forms the extreme end of the wedge between the Rawái river and a southern tributary. Standing on a cart-track, 73 miles west-north-west of Basti, it had in 1872 a population of 498.

Here are a third-class police-station and a district post-office. Paikaulia was in 1814 the only place in the parganah, except Basti, which could be called a town.[1] But its commercial importance, if it ever possessed any, has declined.

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[1] Letter in Board's Records, 9th March, 1810.

[2] His description applies more strictly to the police circle of Mahuádabar, which almost, however, coincided with the existing parganah. The head-quarters of the circle, Mahuádabar village, was destroyed during the Mutiny, and must not be confused with the small mart thus called in tappa Atroh of parganah Basti. The name simply means "the pool of *mahuá* trees ;" and should be common enough in a district where both mahuás and pools are numerous.

[3] *Eastern India*, II., 396.

**Parasrámpur**, a village in tappa Bangawán of pargana Amorha and tahsíl Haraia, is remarkable only as the site of a third-class police-station. The population amounted in 1872 to 332 persons only. The distance west-north-west of Basti is about 30 miles as the crow flies; for no road has as yet reached the village.

**Rasúlpur**, or Rasulpur-Ghaus, a parganah of the Domariáganj tahsíl, is bounded on the east by parganah Bánsi; on north-east-by-north again by Bánsi, the Parási and Ikrári watercourses supplying a partial boundary; on its jagged west-south-western side by the Gonda district, from which it is severed chiefly by the Rápti and Kuána rivers; on south-east-by-south by parganahs Basti and Maghar. Rasúlpur is sub-divided into 8 tappas, called Awainia, Karhi, Halaur, Sagara, Chhapia, Ádampur, Bhánpur, and Sehari. It contains 727 estates (*mahál*), coinciding as a rule with the same number of parishes (*mauza*). The parganah had in 1878 an area of 211,275 acres, or somewhat over 330 square miles; and a land revenue (excluding cesses) of Rs. 1,53,191.

Population.

According to the census of 1872, parganah Rasúlpur contained 645 inhabited sites, of which 347 had less than 200 inhabitants; 239 between 200 and 500; 49 between 500 and 1,000, and 10 between 1,000 and 2,000.

The population numbered 164,101 souls (76,951 females), giving 495 to the square mile. Classified according to religion there were 126,275 Hindús, (59,109 females); and 37,826 Musalmáns (17,842 females). Distributing the Hindu population among the four great classes the census shows 17,384 Bráhmans (8,172 females); 2,557 Rájputs (1,127 females); and 4,253 Baniyás (2,025 females); whilst the great mass of the population is included in the "other castes," which shew a total of 102,081 souls (47,785 females). The principal Bráhman sub-divisions found in this parganah are the Sarwaria (2,565), Kanaujia (947), Gaur (303), Gautam (10), Pánde, Sangaldwípi, Shukul, Tiwári, and Misr. The Rájputs belong to the Panwár (60), Bais (906), Gautam (49), Parwár (21), Chauhán (238), Súrajbansi (123), Bháraddhwáj (3), Rághubansi (113), Kulháns, Chandrabansi, and Bargújar clans; the Baniyás to the Agarwál (294), Kasaundhan (1,555), Kándu (82), Agarahri (1,713), Dasa, and Bandarwár sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Bhar (1,569), Kahár (3,228), Kurmi,

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[1] *Eastern India, II.*, 390. The areas described by Buchanan were police circles. But this Basti police circle corresponded pretty closely with the modern parganah.

(10,060), Teli (2,622), Dhobi (2,203), Nái (1,481), Chamár (22,999), Ahír (16,424), Gadariya (1,079), Barhai (3,615), Lohár (1,781), Káyath (3,457), Khewat (1,291), Tamboli (2,516), Kalwár (1,185), Kumhár (2,948), Chái (1,587), Máli (7,865), Sunár (1,200), Nuniya (2,457), Koli (1,409), and Arakh (1,477). The following have less than one thousand members each :—Dharkár, Khatik, Bári, Atít, Manibe,[1] Bharbhúnja, Gosáin, Bairági, Pási, Bhát, Khákrob, Thathera, Lodha, Rájbhar, Halwái, Patwa, Kanjar, Dhárhi, Dhuna, Ját, Orh, and Nat. The Musalmáns are Shaikhs (6,919), Sayyids (1,745), Patháns (1,594), Mughals (193), and unspecified.

Occupations.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than 15 years of age), 341 belong to the professional class of officials, doctors, and the like; 2,841 to the domestic class, which includes servants, water-carriers, barbers, sweepers, washermen, &c.; 1,121 to the commercial, comprising bankers, carriers, and tradesmen of all sorts; 37,385 to the agricultural class; and 4,889 to the industrial or artisan. A sixth or indefinite class includes 4,137 persons returned as labourers and 640 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 13,214 as landholders, 1,09,477 as cultivators, and 41,410 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 708 as able to read and write out of a total male population numbering 87,150 souls.

Physical and agricultural features.

The parganah is a level tract of ploughed fields interspersed with mango-groves. Turning eastwards across it after forming the Gonda border, the Rápti divides it into two not very unequal portions. But to the bed of that river the country slopes upwards rather than downwards. The Rápti seems to flow rather along the ridge of a watershed than in any depressed basin. And, except for a short distance along the northern bank, it receives almost none of the parganah drainage.

The remaining streams, rising near the Rápti and flowing away from it, suggest the idea of escape channels from that river. The surplus water of the northern tappas is carried off by the Parási and its affluent, the Ikrári watercourse, which, as already noted, supply for some distance the northern border. The southern tappas are drained into the Kuána, which rises in the next district; into the Ami, which rises within the parganah; and into the Riháwa watercourse, another home-bred stream which replenishes the Kuána. The banks of these smaller rivers "consist to a considerable distance of the most impracticable soil, very hard and often covered by a saline efflorescence that stops almost all vegetation."[1] The Kuána is fringed as usual with a stretch of scrubwood; but the parganah can boast no nearer approach to a forest.

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[1] See article on parganah Amorha, "Population," note.

Of lagoons it has a large allowance. The greatest is the Pathra-tál, which lies partly in tappa Sagara and partly in parganah Bánsi. Next in size are the Sewand and Ináwar táls of tappa Awainia, the Pipráhia-tál of tappa Chhapiya, and two other sheets of water not far south-west of the Pathra-tál itself. The field irrigation is of two kinds: by lift from lagoons and ponds and by lever and pot from wells. The latter method is seldom adopted except for the sake of the rarer and more valuable crops, such as poppy, sugarcane, and vegetables. But as water lies but 15 or 16 feet from the surface, lever-wells could, if needed, be dug on a far larger scale. Of the 141,379 acres returned at assessment (1863) as cultivated, 105,201 were also returned as watered.

The areas recorded as tilled for the different harvests were: for that of the spring 80,362 acres; for that of the autumn, 56,225; and for that of the transplanted winter rice, 30,784. Noting roughly in thousands of acres the space occupied by each of the principal spring crops, we get: wheat, 19; barley, 8½; *arhar* pulse, 6½; lentils (*masúr*), 5; and mustard 3¾. Marked in the same manner, the chief autumn growths stand in the following order:—Broadcast rice, 19½; and *urd* or *másh* pulse, 3¾. But these figures show only the area temporarily monopolised by each crop; and except wheat, they are all sometimes mixed in the same field or followed in the same field and year by other staples. Let us take as an instance a spring crop not hitherto mentioned. Peas when grown alone occupy a comparatively small area, but when mixed with other crops have a large share in over 11,000 acres.

The soils which produce these crops are as usual divided into sandy (*balua*), clayey (*mattiyár*), and loamy (*doras*). The sandy mould is of course unmistakeable; but the criterion which the assessment surveyors adopted for the distinction of clay and loam is very far from apparent. The difference between these two soils, writes Mr. Wynne, is "absolutely inappreciable." But to the natural composition of the earth they plough the people themselves pay no heed. To them all soil is *goenr*, *miyána*, or *pallu*: that is "near the village," "midland," and "farthest from the village." A large proportion of the goenr lands are planted with mango-groves, which occupy ·043 of the total cultivated area.

To plant such giant orchards has always been deemed a peculiarly meritorious action. The merit is perhaps greater because the fruit, being far more than sufficient for the planter's own family, is as a rule distributed gratis amongst the villagers. It is hardly necessary to note that the planter is almost always the village landlord. The landlords of Rasúlpur are chiefly Bráhmans and Rájputs. Next after long intervals stand Káyaths and Musalmáns, Baniyás and the monastic orders[1]; whilst the rest belong to miscellaneous and generally lower castes. During the currency of the last settlement (1840-62) the villages in the hands of the trading community, a term which includes money-lending Bráhmans, increased largely. The tenures are mostly of the kinds known as perfect *pattidári* and *zamíndári*, while the *birt* holdings are comparatively few.[2] Amongst the tenantry the Musalmáns, Kurmis, Koerís, Muráos, and Lodhs are conspicuous as well for their numbers as for the excellence of their cultivation.

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[1] Mr. Wynne's *Settlement Report* (para. 2).

Economical features.

Its cultivation is Rasúlpur's only remarkable industry. Its manufactures are almost limited to the necessaries of life, as that term is understood by a clownish folk spending most of their time out of doors. But even of these necessaries some are imported. Though the preparation of saltpetre is allowed, salt must be brought from elsewhere; and a considerable portion of the cloth and the metal vessels used is foreign. It may be noted that the principal mart for salt is Bayára of tappa Bhánpur. For the sale of the agricultural raw produce, which is the parganah's one important merchandise, weekly markets are held in many obscure villages. Such are Chaukanda of tappa Karhi, Bhawániganj of tappa Bhánpur, and Bhagobhar of tappa Sagara. The yearly fairs of Bhári in Sagara, Halaur in the tappa of that ilk, and Katesarnáth in Karhi,[3] provide an occasional opportunity of buying and selling all commodities for which any demand exists. But there are a few marts of a somewhat more than merely local ambition—marts which export to other parganahs and districts a little sugar and a great deal of grain. Amongst these may be mentioned Singarjot, Bhítaria, Bharautia, Gaura, and Tíghra, all on the Rápti. Their exports wend as a rule down-stream, to Barhaj of Gorakhpur; but the exports of all together are not equal to those of Uska, in the neighbouring Bánsi. The tahsíl capital Domariáganj, also on the Rápti, has perhaps a rich commercial future. The only obstacle which, in Mr. Wynne's opinion, prevents it from rivalling Uska and becoming a first-rate grain mart is the want of local enterprise. He adds that the Rápti is even now easily navigable; and that with a little care in removing sunken trees it might become a channel of communication not often equalled in the country. The Kuána also is navigable. The principal road of the parganah is the unmetalled line from Basti to Nepál, by way of Domariáganj. This, which passes near Chaukanda and Katesarnath, is quitted south of the Rápti by two easterly branches; north of the Rápti by a north-westerly branch, near which stands Singarjot. But these branches, like the trunk itself, are unmetalled.

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[1] Bairágis and Gosáins.

[2] *Supra*, pp. 669-71.

[3] The fair at Bhári has been mentioned in a separate article. The Katesarnáth assembly, held in honour of Mahádeo or Shiva, lasts for about a fortnight in February-March (Phálgun). Taking place on the very moveable Muhammadan feast of Muharram, the Halaur gathering may according to the year take place in any one of the English months. It is held at the shrine (*dargáh*) of a saint named Hazrat Shah Sayyid Abd-ur-Rasúl, who is said to have come from Khurásán in the reign of Alamgír (1658-1707). He planted here a sacred tree whose leaves and fruit visitors to the shrine carry off as relics (*tabarruk*). Over 1,000 Sayyids, claiming kinship with this 'Prophet of Khurásán,' divide the proceeds of the five revenue-free villages with which that shrine is endowed. These men are found all over the country, from Dehli to Bihár, in every position and in every employment. But they still cling tenaciously to the infinitesimal and constantly diminishing dividends which mark their connection with a locally famous man.

History.

The parganah derives its name from Rasúlpur on the Rápti, in tappa Halaur. In the first half of the fourteenth century it was still held by the Dom or Domkatár rája of Gonda. But the territories of this aboriginal or half-aboriginal ruler were about that time annexed by the Kulháns Rájputs. The power of the Kulháns tribe gradually dwindled until they had lost their domains in Gonda, and until their domains in this district had become divided into the two separate principalities of Rasúlpur and Basti. There is still a Kulháns rája of Basti. But about 1700 Rasúlpur was seized and the Kulháns ejected by the Bánsi rája, chief of the Sarnet Rájputs.

Meanwhile, in 1596 and the Domesday-book of the emperor Akbar, Rasúlpur had been entered as a part of the Gorakhpur district (*dastúr*), Gorakhpur division (*sarkár*), and Oudh province (*súba*). But the imperial rule was never very strong in this part of the country; and it was not till about 1720, when the Viceroy of Oudh assumed independence, that the local rája really felt his sway questioned by any superior power. Even then the Bánsi rája remained the great magnate. But in 1801 the parganah was ceded by Oudh to the East India Company, and the dominion of petty local rulers gave place to that of a strong central government. The demands assessed on the parganah at successive British settlements of land revenue were:— in 1803, Rs. 43,230; in 1806, Rs. 37,227; Rs. 50,135 in 1809; Rs. 62,456 in 1813; in 1840, Rs. 1,28,343; and in 1862, Rs. 1,50,251.

Antiquities.

There are as usual few remains of antiquarian interest. Buchanan mentions mounds of broken brick attributed to the Thárús at Bhári (*q. v.*) and at a village called "the Elephant's Trunk" (Hathsari or Hastísanda). Now at this village is said to have dwelt a Tháru chief or demigod named Samaya; and in the ruins of a temple called

Samayasthán, at another village called Penriya, was discovered during 1813 an image which was supposed to represent him. The sculpture differed little from those which, found in similar spots, are called Chaturbhuj, Lachhmínaráyan, Gajádhar, and Basdeo (Vasudeva). There is some reason, therefore, to suspect, argues Buchanan, that such idols are in fact representations of the Samaya Devata of the Thárus. "The name implies[1] the deity of the reason, time, or opportunity. In the present system, however, a goddess presides over the seasons (Kálarúpini)." At Jamohana near Bhánpur[2] were found some 11 years earlier two images named Rám and Lachhman. But there was some reason to suspect that the Bráhman who professed to have ploughed them up had in reality brought them from elsewhere, with a view of trading on their sanctity. The remains of several petty castles built by the Kulháns Rájputs and their successors, the Sarnets, are antiquities more undoubtedly genuine.

RUDHAULI, the village which gives its name to tappa Rudhauli of parganah Maghar and tahsíl Basti, stands besides the unmetalled Basti and Bánsi road, 19 miles north-by-east of the former town. It in 1872 had 2,092 inhabitants. Near it flows the river A'mi; and near it is still left a considerable remnant of ancient woodland.

Rudhauli has a second-class police-station and a district post-office. It is the head village of a tract known as the Bajhera, which about 1300 was granted to the ancestor of its present landlords by rája Jai Singh of Maghar. The original grantee, Bijai Singh, is said to have been a brother of the grantor; and his descendants have sometimes been accused of turbulence. The Bajhera includes many villages in Rasúlpur as well as in Maghar.

SIRSI, in tappa Sirsi of parganah Mahauli and tahsíl Khalílabad, is the scene of a large yearly fair. This, which takes place in March-April, is called the Makhaura, and has an estimated attendance of 10,000. The actual and permanent population of the village was in 1872 returned as only 365. That village stands on the right bank of the Kuána, about 36 miles south-east of Basti.

SI'TÁ'RÁ'MPUR or Sitárámpur-Baburi, a village in tappa Belwa of pargana Amorha and tahsíl Haraia, is remarkable for the same reason as the place last mentioned. Standing on the banks of the Ghágra, opposite Ajudhya of Faizabad, it is traversed by the metalled Gorakhpur and Faizabad road, which crosses the river by ferry. The distance west of Basti is 30 miles. The village had in 1873 only 1,387 inhabitants. But it boasts two great annual fairs, held ostensibly for the purpose of religious bathing in the river. The first, named

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[1] In Sanskrit and Hindi, which were probably unknown to the ancient Thárus. [2] Jamoahna and Bhánpur are neighbouring villages in tappas Adampur and Chhapia respectively.

Kamki-ká-Nihán, takes place on the full-moon of Kárttik (October-November), and is attended by about 100,000 visitors. The second meeting is held in Chait (March-April), and has an estimated attendance of 10,000 only.

TAMA, another village with a large yearly fair, lies in tappa south Haveli of pargana Maghar and tahsíl Khalílabad. The distance east-by-south of Basti is 25 miles; and the population amounted in 1872 to 197.

The fair is held on the Shiúráttri festival in February-March, and lasts for that one day only. The attendance is variously reckoned at from 9,000 to 40,000; but the business transacted is insignificant, being almost limited to the sale of sweetmeats. The primary object of the meeting is worship at the temple of Shiva. Legend relates that in the woody waste-lands which then surrounded the village sprang up many hundred years ago a phallus (*pindi*), the sacred emblem of that god. Discovered by shepherds who were grazing their flock, it has ever since been worshipped. Round the place of discovery was built a raised plinth, but for years no temple rose to shelter the miraculous stone. The defect was at last remedied by a rája of Bánsi, who constructed not only a temple but also a tank, a flight of steps descending thereto, and a masonry well. He, moreover, planted a mango-grove, placed some Gosáins from Anola of Gorakhpur in charge of the temple, and endowed it with the whole village. The grant was at first untaxed; but in 1838-39[1] it was resumed by the British Government, the Gosáins being admitted to engage for the revenue.

TILOKPUR, a village in tappa Budhi of parganah Bánsi and tahsíl Domariáganj, lies about 44 miles north-north-west of Basti, but is approached by no road. It had in 1872 but 201 inhabitants, and is noticed merely as the site of a third-class police-station.

USKA, a flourishing mart in tappa Nagwa of parganah and tahsíl Bánsi, stands on the right or western bank of the Dhamela, 50 miles north-east of Basti. The name of Uska belongs more strictly to a village on the opposite side of the river, in tappa Untápár, but is now applied to the cluster of shops and houses which has sprung up on the lands of Parti, Rehra, and Mughalha villages. In 1872 the population of Uska proper amounted to 501 persons; that of united Parti, Rehra, and Mughálha to 2,711.

The market lies on the unmetalled route from Nepál to Gorakhpur, by way of Dumdumwa in this district. It is, moreover, built beside a stream which up to this point is navigable throughout the year. To these two circumstances Uska owes its great and increasing prosperity. It is one of the chief emporia for merchandise passing between Nepál and these provinces. Its exports and imports are those already enumerated in the article on the more northern Lautan (*q. v.*). But it is specially remarkable as the centre to which gravitates most of the Nepálese mustard and Nepálese fibre manufactures. It has a large export trade, not only in the grain of Nepál, but also in that of the surrounding British territory. Consisting chiefly of unhusked rice, this grain is sent down the Dhamela and Rápti to Barhaj of Gorakhpur. Towards the close of the hot season, when the Dhamela begins to shallow, this journey is broken. As far as Moháua, at the mouth of that river, the cargoes travel in small canoes, and are thence reshipped, in larger vessels, to accomplish the second stage. The agents employed in the exportation are known as *tattiáddárs.* In 1864, Mr. Wynne calculated that about 2,160 boatsyearly conveyed about 648,000 maunds of grain from Uska down to Barhaj. The Uska registration post of the Agriculture and Commerce Department registered, in 1878-79, a greater amount of traffic with Nepál than any similar office in the district. The total value of goods passing to or from that country was reckoned at Rs. 5,04,475. Uska has, besides this registration post, a third-class police-station, and an imperial post-office.

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[1] 1246 of the harvest area.

The market was founded about 45 years ago by Mr. Oelsen, a Danish grantee of waste-lands. The name Uska is perhaps a corruption of Oelsen-ka, or Oelsen's. The *n* may have become nasal and disappeared ; the second vowel, being thus left unprotected, may have followed it. While chief officer of the district Mr. Percy Wigram suggested that the importance of the mart and the magnitude of its trade would justify the creation of a municipal committee and the imposition of an octroi-tax. But Uska is eminently an emporium, a town through which goods pass on their way to other markets. Any tax which in default of close supervision tended to become a transit duty would damage its prosperity. And it is perhaps for this reason that Mr. Wigram's proposition has as yet borne no fruit.

END OF VOLUME VI.

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